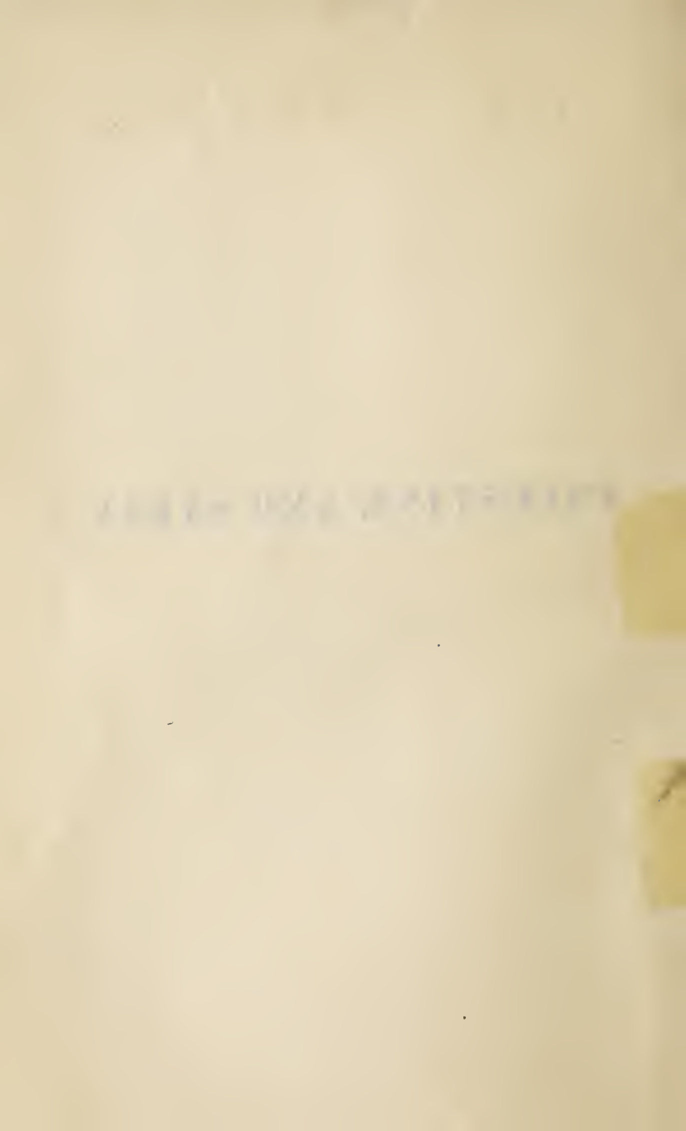






# PALESTINE AND SYRIA



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AND

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## HANDBOOK FOR TRAVELLERS

EDITED BY

**K. BAEDEKER**

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WITH 17 MAPS, 44 PLANS, AND A PANORAMA OF JERUSALEM

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**SECOND EDITION, REVISED AND AUGMENTED**

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'Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

# PREFACE.

The chief object of the Handbook for Palestine and Syria, which now appears for the second time and corresponds with the third German edition, is to assist the traveller in planning his tour and disposing of his time to the best advantage, and thus to enable him the more thoroughly to enjoy and appreciate the objects of interest he meets with. At the same time the Handbook endeavours to give, as far as is possible within the limits of a guide-book, a comprehensive and accurate account of the present state of the exploration of Palestine.

The writer of the Handbook is *Dr. Albert Socin*, Professor of Oriental Languages at Leipsic, who has repeatedly travelled and studied in the Holy Land. The second edition has been prepared, with his advice and assistance, by *Dr. Immanuel Benzinger*, of Tübingen, who has recently explored the greater part of the country described for the purpose of procuring the latest possible information, and has partially remodelled the Handbook with a view to promote its practical usefulness.

While the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation to which many of the data in the Handbook are liable. He will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation. The information already received from numerous correspondents, which he gratefully acknowledges, has in many cases proved most serviceable.

The Maps and Plans have been an object of the Editor's special care, as he knows by experience how little reliance can be placed on guidance or information sought from the natives, even when the traveller is thoroughly conversant with their language. Most of the maps and plans have been drawn or revised by Professor H. Kiepert, of Berlin, the well-known cartographer, while some of them are based on surveys specially made for the present Handbook. At the end of the book will be found a clue-map indicating the ground covered by the special maps distributed throughout the volume.

The Panorama of Jerusalem, based on the most recent photographic views, is probably the most complete and accurate yet published.

Heights (above the sea-level) are given in English feet, from the most recent and trustworthy English and other sources.

The Prices and various items of expenditure mentioned in the Handbook are stated in accordance with the Author's own experience, or from the bills furnished to him by travellers. It must, however, be observed that they are liable to very great fluctuations, being influenced by the state of trade, the increased or diminished influx of foreigners, the traveller's own demeanour, and a number of other circumstances. It may therefore happen in some cases that the traveller's expenditure will be below the rate indicated in the Handbook; but for so long a journey, on which so many unexpected contingencies may arise, an ample pecuniary margin should always be allowed.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks.

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## Abbreviations.

hr. = hour (of riding).
min. = min.
M. = English mile.
ft. = Engl. foot.
N. = north, northwards, northern.
S. = south, etc.
E. = east, etc.
W. = west, etc.
Mt. = mountain.
Pl. = plan.
R. = route.
pens. = pension (board and lodging).
fr. = franc.
mej. = mejîdi.
pi. = piastre.
pa. = para.

Asterisks are used as marks of commendation.

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# LIST OF MAPS.



# PLANS.

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The following Arabic words (comp. vocabulary, p. cvii) are of frequent occurrence: —

*ʿAin*, spring.
*Arḍ*, earth.
*Bâb*, gate.
*Baḥr*, lake.
*Beled*, village.
*Bêt*, house.
*Bilâd*, district.
*Bîr*, well.
*Birkeh*, pool.
*Dêr*, monastery.
*Derb*, way.
*Jebel*, mountain.
*Jisr*, bridge.
*Kalʿa*, castle.
*Ḳabr*, tomb.
*Ḳarya*, village.
*Ḳaṣr*, castle.
*Ḳefr*, village.
*Khân*, caravanserai.
*Khirbeh*, ruin.
*Mâr*, saint.
*Meghara*, cavern.
*Merj*, meadow.
*Nahr*, river.
*Neby*, prophet.
*Neḳb*, pass.
*Râs*, promontory.
*Tell*, hill.
*Wâdy*, valley.
*Wely*, tomb of saint.

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# I. Preliminary Information.

## A. Season. Companions. Routes.

A journey to Palestine and Syria cannot be looked upon as an ordinary pleasure-trip. The natural beauties of the country are comparatively few. The Eastern type with its play of brilliant colours is much more strongly marked in Egypt. Nor can much artistic pleasure be expected; for to the W. of the Jordan only a few well-preserved ancient buildings are to be seen, and excursions to the magnificent but more distant ruins of Petra (R. 12), Jerash (R. 16), and Palmyra (R. 36) demand not only a good deal of time and money but also some familiarity with the East. The only object of a traveller to Palestine can be to call up the historical associations of the country, and in proportion as the traveller keeps this aim clearly in view and prepares himself for it, he will be able to overcome the inconveniences of the trip, the fatigue, the bad accommodation, and the monotony of tent life, and be preserved from disenchantment.

The traveller in the East must be content with framing a very general plan for his tour. In Syria, the horse affords the only mode of conveyance, except for certain journeys through the desert, when the camel is chiefly used (comp. R. 36). The success of a tour is, therefore, mainly dependent on the health and energy of the traveller, on the weather, and on a host of incidental circumstances which do not occur in Europe. For this very reason the traveller should make careful preliminary enquiries regarding the places he ought to see, and how they are to be reached; and to assist him in this respect is one of the primary objects of the present Handbook.

**Season.** — Spring, from the beginning of March to the middle of June, and autumn, from the end of September to the end of October, are the best seasons for visiting Syria. The greatest influx of travellers, most of whom come from Egypt, takes place in spring at Easter. At that season Jerusalem is crowded with tourists and pilgrims. Then, too, the scenery is in perfection, the vegetation fresh and vigorous, while in autumn the landscape is bare and devoid of life, and the days are shorter. Autumn, on the other hand, is less expensive, as the country is far less overrun with travellers than in spring. If this time be chosen, the tour should be begun from the North, where the mountains afford a refuge from occasional hot days, while the traveller in spring should reserve Lebanon for the end of his journeyings. A visit to Southern Palestine should not be begun before the middle or end of March, as rainy days in that month are still frequent, and travelling hardly becomes enjoyable

till April. Among the mountainous districts, excursions are practicable up to the end of June.

**Companions.** — Travelling alone in the East, at least for any length of time, is wearisome, and from $1/3$ to $1/4$ more expensive than for members of a party. Many of the items of expenditure which must be incurred are precisely the same for a solitary traveller as for a party; and, apart from pecuniary considerations, the advantages of mutual support and companionship are invaluable in a country with whose language and customs we are as yet unfamiliar, and with whose inhabitants any social intercourse is difficult or impossible. The traveller who is at home in every country in Europe, who at every inn, in town or village, finds opportunity for adding to his stock of information or for engaging in friendly chat, will speedily be wearied in the East, however familiar he may be with the language, by the stereotyped questions and artificial phraseology of the people with whom he comes in contact. Moreover, if he be unaccustomed to fatiguing and often uninteresting rides, he will stand doubly in need of the refreshment and variety afforded by intercourse with friends. Those who start for their tour without companions will in spring have no difficulty in meeting with other travellers in the same position, and parties may thus easily be formed; but caution in the selection of companions is very necessary in a country where arrangements once concluded are not easily altered, and where mutual confidence, congeniality, and forbearance are qualities of the utmost importance. One of the chief points to be settled beforehand is, when and where days of rest are to be observed. In conversation, religious topics had better, as a rule, be avoided, as expressions of opinion on these subjects too often lead to serious misunderstandings and even quarrels.

**Conducted tours.** — A number of tours of different lengths are arranged every spring and autumn by *Thomas Cook & Son*, Ludgate Circus, and *Henry Gaze & Son*, 142, Strand, London. Cook's tours are of two classes, personally conducted and independent tours.

Cook's personally conducted tours are undertaken at fixed dates, in connection with the tours to Egypt and the Nile, and are superintended by a conductor appointed by the firm. The fares include first class railway and steamer throughout, riding horses and English saddles, transport of 60 lbs. of luggage; tent and utensils, breakfast, lunch, and dinner with tea or coffee; hotel accommodation at Yâfa, Jerusalem, Jericho, Damascus, and Beirût; fees for visiting the Mosque of Omar at Jerusalem and the Great Mosque at Damascus, and other fees to attendants and camp servants. Not included are wines or other liquors, washing, the final bakhshîsh to the servants, at the end of the trip, and similar incidental personal expenses. No responsibility is accepted for small luggage, nor for damage or loss of large luggage.

*Fares* of the personally conducted tours. Tour I, including

Egypt as far as the first Cataract of the Nile and a month's journey in Palestine: £ 190.

Tour II. Id. and a five weeks' journey in Palestine: £ 199.

Tour III. Lower Egypt (without Nile) and a one month's journey in Palestine: £ 140.

Tour IV. Id. and a five weeks' journey in Palestine: £ 149.

*Itineraries* of the Palestine portion of these tours: I. Thirty Days' Tour: Yâfa, Ramleh, Jerusalem, Hebron and Solomon's Pools, Mâr Sâba, the Dead Sea, Jericho and the Jordan, Neby Samwîl, Bethel, Nâbulus, Samaria, Jenîn, across the Plain of Jezreel to Nazareth, Tiberias, Damascus, Ba'albek, Beirût (comp. p. xii-xv).

II. Five weeks' tour. This tour differs from the preceding in allowing two days longer at Jerusalem, one day longer at Damascus, and in making a two days' tour from Jenîn to Carmel and the surrounding country.

Each traveller must, of course, determine for himself whether or not he will join one of these parties. The great advantages which such an arrangement offers to those who wish to make a pleasure-trip as comfortably as possible and to see the most interesting places in the East in a short space of time, entail the not inconsiderable disadvantage that a member of such a party is tied to society which he cannot choose for himself and must resign all claims to be master of his own time or to determine his own route. As regards the expense, a single traveller (and still better a party) can get along very well for the same amount as with Cook.

Cook's independent tours may be undertaken at any time by individuals or parties desirous of travelling independently. The fare varies according to the number of members. These private tours are in general more expensive than personally conducted tours, but the great advantage is that the traveller may choose his companions himself and determine his own route. For farther details we must refer travellers to the prospectuses of the firm in question.

**Most interesting routes** [note carefully the day on which the various steamers (p. xvi) arrive at and leave for *Yâfa* and *Beirût* as well as for the intermediate port of *Ḥaifa*]. — Travellers who are pressed for time may obtain a glimpse of the most interesting points in the South and North of Palestine in *four weeks*, which may be apportioned as follows: —

I. Yâfa — Jerusalem — Bethlehem — Dead Sea *(and back to Yâfa)*, 14 days:

1st Day. *Yâfa* (p. 6). The steamers generally arrive in the morning, so that there will be time to look round the town (with a guide) and to proceed further in the afternoon by the train, which takes 3 or 4 hrs. to arrive at Jerusalem (p. 10).

Travellers who prefer to dispense with the railway, which is not yet

in good working order, may make an excursion to Sarona (p. 8) and leave early the next morning by *carriage* (p. 12). The route is much more interesting than by train; the journey lasts 8 or 9 hrs. (provisions should be taken).

2nd Day. *Jerusalem* (1st day, walk; those who are new to oriental towns had better take a guide). Leave card at the Consul's and request his aid for visiting the *Ḥarâm* (p. 36) and the monastery of *Mâr Sâba* (p. 174). Walk through the town and in the evening to the Mt. of Olives (p. 90).

Travellers cannot be too strongly urged to stroll about the streets of Jerusalem and Damascus as much as possible, not so much in order to be able to find their way about as to gain the full effect of Eastern life.

3rd Day. *Jerusalem* (2nd day, walk, unless it is a Friday, in which case exchange with the 4th day). Temple place and mosques (*Ḥarâm esh-Sherîf*, Pl. G, 3,4; p. 36). Walk round the walls (p. 56). Jews' Wailing Place (p. 57; pay a second visit on a Friday). *Mûristân* (Pl. D, 4; p. 74); in the evening the Cotton Grotto (p. 106).

4th Day. *Jerusalem* (3rd day, walk). Early in the morning to the Mt. of Olives (N. summit); Via Dolorosa (p. 78). Afternoon: Church of the Sepulchre (*Kenîset el-Ḳiyâmeh;* Pl. 15, p. 60), Patriarch's Pond (*Birket Ḥammâm el-Baṭraḳ;* Pl. D, 4, p. 81), Castle of Goliath and the Citadel (p. 81).

5th Day. *Jerusalem* (4th day). Walk, if not too hot, or else ride or drive to *Bethlehem* (p. 119) and to *Solomon's Pools* (*El-Burak*, p. 131).

This excursion may be extended into a two days' trip (ride or drive) to *Hebron* (*El-Khalîl*, p. 136). In this case, it is better to give Bethlehem half a day to itself, say on 7th or 11th day.

Hebron is the starting-point for tours to the S. end of the Dead Sea (p. 140), Petra (p. 145) and Sinai (see Baedeker's 'Egypt'). Beduin escort required.

6th Day. *Jerusalem* (5th day, walk). In the morning: Tomb of the Virgin (*Ḳabr Sitti Maryam;* Pl. H, 2, p. 87), Gethsemane (*Jezmânîyeh;* Pl. H, 3, p. 89), Valley of Jehoshaphat and Tombs (*Wâdy Sitti Maryam;* Pl. H, 4, p. 96); afternoon: Pool of Siloah (*'Ain Silwân*, p. 100), through the Valley of Hinnom (*Wâdy er-Rebâby*, p. 101) to the Sultan's Pool (p. 105); Yâfa Suburb (p. 83).

7th Day. *Jerusalem* (6th day, walk). German Colony of the Temple (p. 104), Zion Suburb (p. 85); afternoon: excursion to the Monastery of the Cross (p. 112) and *'Ain Kârim* (p. 113).

8th Day. *Jerusalem* (7th day, walk). Morning: Northern environs: Grotto of Jeremiah (p. 107), Church of St. Stephen (p. 107), Tombs of the Kings (*Ḳubûr es-Salâṭîn*, p. 107); afternoon: Tombs of the Judges (*Ḳubûr el-Ḳuḍât*, p. 109), and excursion to *Neby Samwîl* (p. 116).

9th to 11th Day. *Jericho — Jordan — Dead Sea — Monastery of Mâr Sâba*, or in the reverse direction (p. 161).

Immediately on arriving in Jerusalem, the traveller should arrange with a dragoman to have horses and escort ready in good time for this trip. Tents are useful if ladies are of the party. Insect powder should be taken for Mâr Sâba. The trip may serve as a test for a later journey

across the country to Beirût and Damascus; but it is advisable not to place confidence in the dragoman too lightly. As to prices, see p. xxvii.

9th Day. *From Jerusalem* by Bethany (*El-ʿAzarîyeh*, p. 162) *to* ($5^1/_2$ hrs.) *Jericho* (*Erîḥa*, p. 164); in the evening walk to the *Jebel Ḳaranṭel* (p. 166) and to the Sultan's Well (*ʿAin es-Sulṭân*, p. 165).

10th Day (fatiguing: start early on account of the heat in the valley of the Jordan). *From Jericho* to the ($1^1/_2$-$2^1/_2$ hrs.) *Ford of the Jordan* (p. 167), thence to the (1 hr.) *Dead Sea* (*Baḥr Lûṭ*, p. 170) and then ascend to (5 hrs.) *Mâr Sâba* (p. 173).

11th Day. *From Mâr Sâba to Jerusalem* ($3^1/_2$ hrs.). By previous arrangement with the dragoman, the day may be filled up by riding from Mâr Sâba to Bethlehem (3 hrs.) and back by the Pools of Solomon to Jerusalem (comp. 5th day).

These eleven days contain all the objects of interest in and around Jerusalem which it is 'the correct thing' to see.

The 12th and 13th days may be devoted to paying a second visit to spots of special interest or to making purchases (p. 20). Other objects deserving a visit in Jerusalem are: the Church of St. Anne (*Eṣ-Ṣalâḥîyeh*, Pl. G, 2, p. 77), the model of the Church of the Sepulchre (p. 62), the Lepers' Hospital (p. 104, not agreeable to every one), the Tombs in the Valley of Hinnom (p. 101), the Mt. of Evil Counsel (*Jebel Abu Ṭôr*, p. 101), and a walk round the town walls. Short excursions may be made to *ʿAin Fâra*, $^1/_2$ day (p. 118); Philip's Well and *Bittîr*, $^1/_2$ day (pp. 115, 13); Frank Mountain and the Cave of Adullam, 1 day (pp. 133, 134). *Ramleh* (p. 11) also deserves a visit.

14th Day. *From Jerusalem to Yâfa* by rail. If by carriage, the journey should be made on the evening before the departure of the steamer.

### II. Beirût — Damascus — Baʿalbek — Beirût.

**a.** Direct (by carriage), 8 days at least.

1st Day. *Beirût.* Leave card at the Consul's and request a passport (tezkereh, p. xxx). Note the times when the steamers leave. Secure seats in the French diligence (Pl. F, 3), which leaves early in the morning for Damascus (special carriage for 5 persons see p. 304). Spend the rest of the day in walks about Beirût (Pineta, Râs Beirût, pp. 288, 289).

2nd Day. *From Beirût to Damascus* (p. 303). Arrival 6 p. m.; the hotels are in the neighbourhood of the stopping-place of the diligence. Secure a guide for the next day.

3rd Day. *Damascus* (1st day, walk). Leave card at the Consul's and request escort of a Kawass for the Great Mosque (*Jâmiʿ el-Umawi*, p. 328). After visiting the mosque, stroll through the rich bazaars (p. 314) with their khâns: the scene in the streets is most interesting. The bazaars cannot be visited too often. In the evening drive to *Eṣ-Ṣâlaḥîyeh* and *Jebel Ḳaṣiûn* (p. 333).

4th Day. *Damascus* (2nd day, walk). Stroll through the bazaars and the S. suburb *El-Meidân* (p. 324); thence to the E. and N. round the town. Visit one or other of the cafés on the Barada. Visit the *Tekkîyeh* (p. 334).

5th Day. *Damascus* (3rd day, walk). Visit some private residences (p. 319), stroll through the Christian quarter (p. 327) and orchards in the suburbs. In the evening, drive to *Dummar* (p. 306).

6th Day. In the morning, by diligence to *Shtôra*, thence by carriage to *Baʿalbek* (p. 335). Arrival 4 p. m. Visit the Acropolis (p. 342).

7th Day. *Baʿalbek*: visit the Acropolis. 4 p.m. return by carriage to *Shtôra*, and thence by the night mail to Beirût. Secure seats in advance.

8th Day. Arrival in *Beirût* 8 a.m. Walks in Beirût or drive to the Dog River (p. 290).

This arrangement leaves no time for Beirût and the neighbourhood. Travellers who do not intend to take the tour II b. mentioned below are recommended to take 14 days to this trip and to stay longer in Damascus. It is also worth while to spend a few days in Beirût and its environs, especially in the autumn.

b. From Baʿalbek by the Cedars and Tripoli to Beirût (on horseback only), 14 days.

Start from Damascus with dragoman, and with tent if accompanied by ladies. Travellers who intend to join the French steamer at Tripoli (p. 352) must take Beirût at the beginning of their tour and at the same time take their steamer tickets, so as to be sure of their cabin at Tripoli. Heavy luggage may be handed over to the agent, not without taking a receipt. Travellers who are going to return to Beirût had better leave their luggage in charge of the hotelkeeper.

1st and 2nd Days. As above in tour IIa.

3rd Day. *Damascus* (1st day) as in tour IIa. Instead of driving to *Eṣ-Ṣâlaḥîyeh* visit the *Tekkîyeh* (p. 334).

4th Day. *Damascus* (2nd day) see route IIa.

5th Day. *Damascus* (3rd day). Ride to *Eṣ-Ṣâlaḥîyeh* and over the *Jebel Ḳaṣiûn* to *Dummar* (pp. 333, 334).

6th Day. *Damascus* (4th day) see route IIa, 5th day.

7th Day. *From Damascus* by *El-Fîjeh to* ($6^3/_4$ hrs.) *Ez-Zebedâni* (p. 336).

8th Day. *From Ez-Zebedâni to* ($6^1/_2$ hrs.) *Baʿalbek* (p. 340); start early, in order to visit the Acropolis the same afternoon.

9th. Day. *Baʿalbek*. In the morning, visit the Acropolis. Afternoon: *Dêr el-Aḥmar* (p. 348) 3 hrs.

From Baʿalbek to Beirût by Shtôra see above, R. IIa.

10th Day. *From Dêr el-Aḥmar to the* (6 hrs.) *Cedars of Lebanon* (p. 349) and *to* (3 hrs.) *Ehden* (p. 351).

11th Day. *From Ehden to* ($5^1/_2$ hrs.) *Tripoli* (p. 352; point of embarkation for the French steamers to Smyrna).

12th Day. *From Tripoli to* ($9^1/_4$ hrs.) *Jebeil* (p. 356).

13th Day. *From Jebeil to Beirût* (8 hrs.) by the Dog River (*Nahr el-Kelb*, p. 358).

14th Day. *Beirût* and neighbourhood (p. 283).

In these 3 to 4 weeks, with which most travellers are content, a number of the most interesting spots in Palestine and Syria may be seen without any particular exertion.

**III.** Inland trip from Jerusalem to Damascus or Beirût, 14 days.

As to modes of travelling, contracts with dragomans, selection of horses, etc., see p. xix. If ladies are of the party, tents will be found indispensable.

a. Jerusalem — Nâbulus — Nazareth — Tiberias — Ḥaifa — Carmel (the shorter tour), 7 days at least.

1st Day. Start about midday. Sleep, if without tents, in *Râmallah* ($3^1/_4$ hrs., in a Quaker house); if with tents, in *Bêtîn* (4 hrs.; p. 213).

2nd Day. *From Râmallah* (or *Bêtîn*) *to* (7 hrs.) *Nâbulus* (p. 216). Sleep in the Latin Monastery, for which a letter of introduction from Jerusalem is required. If arriving early, ascend *Mt. Gerizim.*

3rd Day. *From Nâbulus* by *Sebasṭîyeh to* (7 hrs.) *Jenîn* (p. 227); tolerable accommodation in private houses).

4th Day. *From Jenîn* across the Plain of Jezreel *to* ($6^1/_2$ hrs.) *Nazareth* (p. 244).

5th Day. *From Nazareth* across *Mt. Tabor* (p. 248) *to* (7 hrs.) *Tiberias.* Accommodation in the Hôtel Tiberias or in the Latin or Greek Monastery (p. 251).

6th Day. *From Tiberias* by *Kefr Kenna* back *to* (6 hrs.) *Nazareth.*

7th Day. *From Nazareth to* (6 hrs.) *Ḥaifa* (carriage road).

Travellers who miss the steamer can ride to *Beirût* (see below, R. IIIc) in 3 days, or ride or drive to *Yâfa* (p. 6) in $1^1/_2$-2 days.

Days of rest have not been taken into account in arranging these tours. It is desirable to rest at least *one* day either in Nazareth (in which case the second night may be spent on Mt. Tabor), or in Tiberias, in order to see the neighbourhood. Other unoccupied days may be very profitably spent in *Ḥaifa* (visit Mt. Carmel p. 230, *Acre* p. 233, *ʿAthlît* and *Ṭanṭûra* p. 236).

b. Jerusalem — Ḥaifa — Nazareth — Tiberias — Ṣafed — Bâniâs-Damascus (the longer tour), 12 days at least.

1st to 3rd Days. *Jerusalem-Jenîn* see above, route III a.

4th Day (fatiguing). *From Jenîn* by *Tell el-Ḳasîs to* (11 hrs.) *Ḥaifa.* If without tents, start early, so as to reach Haifa the same day; with tents, it is more agreeable to spend the night somewhere on the road.

5th Day. *Ḥaifa.* Visit the Carmel Monastery (p. 230) and, if circumstances permit, *Acre* ($2^1/_2$ hrs.). Steamer, see p. 228; road to Yâfa, see p. 235.

*Ḥaifa* (good hotel in the German colony) is the most suitable place for a day of rest. Travellers who are pressed for time may from Jenîn go direct to Nazareth (see R. III a, 4th day) and thence further (see 7th and following days).

6th Day. *From Ḥaifa to* (6 hrs.) *Nazareth* (road), see above.

7th Day. *From Nazareth to Tiberias*, see route III a, 5th day. Tiberias is also a good place for a day of rest.

8th Day. *From Tiberias* by *Khân Minyeh* and *Tell Ḥûm* (Capernaum, p. 256) *to* (6$^1/_2$ hrs.) *Ṣafed* (p. 258).

Travellers who ride on the same evening from Safed to (1 hr.) *Taiṭeba* (p. 262) can, in case of need, reach *Bâniâs* on the following day.

9th Day. *From Ṣafed to* (6 hrs.) *Mês* (p. 263).

10th Day. *From Mês* by *Ḥunîn* (p. 263) to the Jordan bridge and (6$^1/_2$ hrs.) *Bâniâs* (Cæsarea Philippi, p. 264).

11th Day. *From Bâniâs* on foot by *Kal'at eṣ-Ṣubêbeh* (p. 265), then ride *to* (6$^1/_2$ hrs.) *Kefr Ḥawar* (p. 268).

12th Day. *From Kefr Ḥawar to* (6$^1/_2$ hrs.) *Damascus* (p. 268).

*Damascus*, comp. above tour II **a** and **b**.

**c.** Jerusalem — Ḥaifa — Acre — Tyre — Sidon — Beirût, 10 days (by Nazareth and Tiberias 14 days).

*From Jerusalem to Ḥaifa*, compare tour III **b**, 1st to 5th day (or tour III a, 1st to 7th day). Stay in Ḥaifa, see above.

6th Day. *From Ḥaifa* at midday *to* (2$^1/_2$ hrs.) *Acre* (p. 233), accommodation in the monastery (little to see).

7th Day. *From Acre* across the promontories of *Râs en-Nâḳûra* (p. 271) and *Râs el-Abyaḍ* (p. 272) *to* (8 hrs.) *Tyre* (p. 272); accommodation in the monastery or at the Greek priest's *(khûri rûmi)*.

8th Day. *From Tyre to* (7 hrs.) *Ṣaida* (*Sidon*, p. 278).

9th Day. *From Ṣaida to* (8 hrs.) *Beirût* (p. 282); a fatiguing day's march; start early.

10th Day. *Beirût*. Compare route II **a** and **b**.

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Other tours may be arranged with the aid of this guide-book, but they require a certain familiarity with the country. — Trips to Petra, the country E. of the Jordan and Palmyra, can only be made when the country is free from political disturbances (comp. p. xxxiii.).

## B. Steamboats.

The present services of the different steamboat companies are enumerated below; but, as alterations often take place, enquiry on the subject should always be made at the local offices, or on board of the vessels themselves. Before leaving home, the traveller should write to the '*Administration des Services des Messageries Maritimes, 16 Rue Cannebière, Marseilles*' for a '*Livret des Lignes de la Méditerranée et de la Mer Noire*', and also to the '*Verwaltungsrat der Dampfschifffahrtsgesellschaft des Oesterreich - Ungarischen Lloyd, Trieste*' for '*Information for Passengers by the Austrian Lloyd's Steamboats*' (published in English). With the aid of these time-tables the general outline of the tour may be sketched before starting. There is no direct service to the Syrian ports: travellers must go either by Alexandria or by Smyrna; the former route is the shorter, and is recommended for the voyage out, the latter for the voyage home.

As regards speed, food, cleanliness and attendance, the English, French, German, and Austrian ships are much the same; some of the steamers are large and fine, others only middling. At Easter, when crowds of Christian pilgrims converge towards Jerusalem from all parts of the world, and in the month of Ramaḍân (a festival which occurs at a different time every year), when the Muslims go on their pilgrimage to Mecca, the boats are so overcrowded with passengers, mostly third class, that the usual order and cleanliness cannot always be maintained.

The First Class cabins and berths are always well furnished; those of the Second Class, though less showy, are tolerably comfortable, and are frequently patronised by gentlemen travelling alone. Ladies can only be recommended to travel first class.

The Food, which is included in the first and second class fares, is always abundant and of good quality. Liquors are charged extra; the Messageries give their passengers a good table-wine without extra charge. Passengers who are prevented by sickness from partaking of the regular meals are supplied with lemonade and other refreshments gratis.

The Steward's Fee, which the passenger pays at the end of the voyage, is from 1/2 fr. to 1 fr. a day; but more is expected if unusual trouble has been given.

Good Baths are provided on the newer vessels for the use of passengers, and may be used without extra charge. The attendant expects a fee at the end of the voyage.

Tickets should be taken by the traveller in person at the office of the company, and never through the medium of commissionaires or other persons who offer their services. The tickets bear the name of the passenger and the name and hour of departure of the vessel. The prices for return and circular tickets will be found below.

Embarkation, see pp. 3 et seq. On board the ship, the passenger's ticket is taken from him by the steward or some other attendant who will also show him his berth. Handbags with requisites for the night may be taken into the cabins; trunks and other large luggage (which should be carefully labelled with name and destination) are stowed away inthe hold.

Complaints should be addressed to the captain.

We now give a list of the most important services. With this list the traveller should compare the books of information issued by the companies (p. xvi).

**1. Peninsular and Oriental Co.** — A. *Venice — Brindisi — Alexandria* every fortnight in each direction. Time 6 days. Fares: from Venice £ 10 and £ 7; from Brindisi £ 9 and £ 6.

B. *Brindisi — Port Sa'îd* or *Ismaʿîlîya* weekly in each direction. Time 4 1/2 days.

C. *Naples — Port Sa'îd* or *Ismaʿîlîya* every fortnight in each direction. Time 4 1/2 days.

**2. Messageries Maritimes.** — A. Mediterranean Line: *Marseilles - Piraeus - Smyrna - Alexandretta - Tripoli - Beirût - Alexandria - Marseilles* (touching at other intermediate ports). Every fortnight in each direction from Marseilles.

B. Asiatic Line. Every fortnight from *Marseilles* to *Alexandria* and *Port Sa'îd* and back (comp. p. 4).

C. Australian Line. Once a month from *Marseilles* to *Port Sa'îd* and back. The East African line has a similar arrangement.

Tickets for the entire *round trip* (available for four months) must be taken at the office, 16 Rue Cannebière, Marseilles, at least four hours before the steamer leaves. — *Return tickets* at a discount of 10 per cent are available for four months, but only on the Mediterranean line. —

*Family tickets* for three persons or more enjoy a discount of 10 per cent, return tickets a discount of 15 per cent. The discount, however, does not apply to that portion of the fare which is charged for food.

Fares in francs of Line A (B and C are considerably dearer) from *Marseilles* to

| | | 1st Cab. | 2nd Cab. |
|---|---|---|---|
| Alexandretta | by Alexandria | 475 | 335 |
| | by Smyrna | 415 | 290 |
| Alexandria | direct | 300 | 210 |
| | by Smyrna | 560 | 390 |
| Beirût | by Alexandria | 420 | 295 |
| | by Smyrna | 465 | 325 |
| Constantinople | | 300 | 210 |
| Dardanelles | | 290 | 200 |
| Lâdikîyeh | by Alexandria | 460 | 320 |
| | by Smyrna | 440 | 310 |
| Larnaka | by Alexandria | 460 | 320 |
| | by Smyrna | 450 | 315 |
| Mersina | by Alexandria | 500 | 350 |
| | by Smyrna | 390 | 275 |

| | | 1st Cab. | 2nd Cab. |
|---|---|---|---|
| Piræus | | 225 | 150 |
| Port Sa'îd | by Alexandria | 360 | 250 |
| | by Smyrna | 525 | 370 |
| Saloniki | by Piræus | 250 | 170 |
| | by Smyrna | 290 | 200 |
| Smyrna | by Piræus-Saloniki | 275 | 190 |
| | by Syra | 275 | 190 |
| | by Alexandria | 650 | 455 |
| Syra | | 250 | 175 |
| Tripoli | by Alexandria | 440 | 310 |
| | by Smyrna | 450 | 315 |
| Yâfa | by Alexandria | 390 | 275 |
| | by Smyrna | 500 | 350 |

The fares include food and table wine.

**3. Austrian Lloyd.** — A. Express steamers between *Trieste* and *Alexandria* once a week in each direction. Time 5 days with a short halt in *Brindisi.* These steamers connect every fortnight with —

B. The Syrian Line: from *Alexandria* by *Port Sa'îd*, *Yâfa*, *Haifa*, *Beirût*, *Larnaka*, *Smyrna* and other intermediate ports to *Constantinople* and back by the same route.

C. From *Fiume* to *Beirût* every four weeks by *Corfu*, *Alexandria*, *Port Sa'îd*, *Yâfa* and *Haifa* and back by the same route.

| Fares (in florins) from | Cabin | to | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Alexandria | Beirût | Constantinople | Corfu | Yâfa | Piræus | Port Sa'îd | Smyrna | Syra | Trieste |
| Trieste | 1 | 120 | 171 | 136 | 56 | 157 | 100 | 143 | 121 | 108 | — |
| | 2 | 80 | 116 | 93 | 38 | 106 | 68 | 98 | 82 | 73 | — |
| Brindisi | 1 | 88 | 135 | 97 | 14.50 | 119 | 60 | 104 | 81 | 68 | — |
| | 2 | 59 | 91 | 66 | 10.20 | 80 | 41.20 | 70 | 55 | 46 | — |
| Alexandria | 1 | — | 51 | 158 | 104 | 35 | 145 | 19 | 124 | — | 158 |
| | 2 | — | 34 | 108 | 76 | 23 | 99 | 12.60 | 85 | — | 108 |
| Constantinople | 1 | 158 | 107 | — | 87 | — | 40 | — | 32.60 | — | 137 |
| | 2 | 108 | 73 | — | 60 | — | 26 | — | 22.20 | — | 94 |

These fares are in Austrian florins (gold), and include food but not wine. They are calculated for the shortest route and are subject to an increase if an indirect route be selected.

*Return tickets*, first and second class, are issued at reduced fares and are available for periods of one to four months, according to the distance, for voyages of 350 to over 1000 nautical miles.

*Circular tickets* may be had for round tours, the voyage being broken at various points. They are available for two to four months and are issued at a discount of 25 per cent on the fare for the whole tour. But this discount does not extend to that portion of the fare which is charged for food. *Family tickets* for three or more persons are also issued at correspondingly reduced rates (exclusive of the charge for food).

**4. Italian Steamers** *(Florio-Rubattino)*. — A. *Genoa-Naples-Alexandria* weekly. Time out 9½ days, return 8 days. Fares from Genoa 303 fr. and 235 fr.; from Naples 222 fr. and 164 fr.

B. Asiatic Line: *Naples-Alexandria-Port Sa'îd* every fortnight.

**5. North German Lloyd**, Asiatic or Australian line, every fortnight from *Genoa* to *Port Sa'îd*: time, 5 days; fares 250 *M*. (£ 12. 10 *s*.), 180 *M* (£ 9); return every third and fourth week, see p. 4.

**6. Egyptian Mail Steamers,** weekly from *Alexandria*, by *Yâfa*, *Beirût*, *Tripoli* to *Mersina*, and back, touching *Alexandretta* and *Port Sa'îd* on the return trip.

**7. Russian Steamers,** weekly from *Odessa* by *Constantinople*, *Smyrna*, *Beirût* and other intermediate ports to *Alexandria* and back.

The steamers of this company are rather small and cannot be very highly recommended; complaints are made of want of cleanliness. At Easter, in particular, they are full of Russian pilgrims.

8. Lastly, we may mention the English Freight Steamers which run at irregular intervals between *Alexandria*, *Beirût* and *Mersina*. The food is good.

### C. Mode of Travelling.

There is only one railway in Syria: from Yâfa to Jerusalem. Two others are being built from Beirût to Damascus and from Acre (and Haifa) to Damascus. The necessity of such a connection between the coast and Damascus and the country further inland becomes more evident every year, and the conditions are far more favourable to such an undertaking than in S. Palestine. There are a number of carriage roads, but most of them lead from the coast to the interior and none at all are available for the great tour through the centre of the country (p. xv). In the absence of railways, roads, and carriages, the traveller has therefore no alternative but to ride, in accordance with the custom of the country.

Horses *(khêl*, caravan-horse *gedîsh)*. Oriental horses are generally very docile, and may therefore be safely mounted by the most inexperienced rider. In climbing rough and precipitous paths they are so nimble and sure-footed, that the traveller will soon accustom himself to remain in the saddle at places where, in other countries, one would hardly venture even to lead a horse. The horse-owner or

muleteer is called *mukâri*, a word sometimes corrupted by Europeans to 'muker'.

Camels (for riding *delûl*, in Egypt *hegîn;* for burdens *jemel;* the Arabian camel with one hump is the only one known in Syria). The patient 'ship of the desert', which the traveller will scarcely use except for a long journey through the desert, is a sullen looking animal; and although he commands our respect, and even admiration, he rarely gains our affection. The difference between camels bred and trained for riding and camels of burden is quite as great as that between saddle and cart horses. Riding on the former is far from unpleasant.

In hiring a horse or camel, it is of great importance to secure a well-trained animal of easy gait; and, having done so, the traveller should carefully note its colour, size, and other peculiarities, as it is a very common trick of the owner, after the completion of the contract, to substitute an inferior animal for the one selected. In the case of horses, mules, and donkeys the traveller should also satisfy himself that they are free from the sores from which they too often suffer. As to saddles etc., see p. xxi. Before starting, it is usual to give the owner a *ghabûn*, or earnest-money, which falls to be deducted from the final reckoning. If this be done and the route stipulated for at the time of hiring, the traveller is not responsible for any injury that may occur to the animals.

The style of travelling varies according to the traveller's means and his love of comfort. He may travel:

**I. With Dragoman and Tents.** Travellers who are unacquainted with the language and customs of the country will find a dragoman (Arabic *terjumân*, generally very reliable people as far as their contract binds them) indispensable.

Dragomans in Syria are contractors for the management of tours and of caravans, and they relieve the traveller of all the difficulties of preparation and of intercourse with the natives. The Syrian dragomans usually speak English and French, a few of them German and Italian too. In knowledge of the country, and especially of its antiquities, they are often sadly deficient. So accustomed are they, moreover, to certain beaten tracks, that it is often a matter of great difficulty to induce them to make the slightest deviation from the usual routes, which in all probability have been followed by the caravans for many centuries. For tours of any length it is advisable for the traveller to enter into a written contract with the dragoman, and to get it signed by him and attested at the consulate. The annexed form of contract is one which includes almost every possible detail. Explanations are added where necessary.

*Contract.* The following contract, dated . . . . . ., has been entered into between the travellers A. and B. and the dragoman C.

§ 1. The dragoman C. binds himself to conduct the travellers NN., . . . . . in number, from Jerusalem to Beirût by way of Nâbulus, Jenîn, Ḥaifa, etc. The dragoman may not take other persons on this journey without the express permission of the travellers.

The route should be laid down beforehand with the utmost possible accuracy, as the dragomans always endeavour to take the shortest way.

§ 2. The dragoman binds himself to defray the whole cost of the said journey, including transport, food, expense incurred through delays, bakhshîsh, fees, etc., so that no claims whatever shall afterwards be made against the travellers.

If the traveller is satisfied with the muleteers, he may give them a bakhshîsh at the end of the journey. During the journey no demands for bakhshîsh should be entertained for a moment.

§ 3. The dragoman binds himself to provide for the daily use of the said travellers . . . horses with good bridles and European saddles, including . . . ladies' saddles, and . . . strong mules or horses for the transport of the travellers' luggage; also to provide sufficient fodder for the said horses and mules. In case he do not provide fodder sufficient, the travellers shall have power to purchase enough to make up the deficiency, and to deduct the amount from the final payment to be made to the dragoman.

(a). *Riding Gear.* On a long journey the comfort of the traveller depends to a great extent on the kind of saddle used. The Arabian saddles are narrow, very high before and behind, and therefore not adapted for European riders on a long journey. A European saddle with stout girths should therefore invariably be stipulated for. Those who contemplate a journey of unusual length will find it desirable to have a saddle of their own, which may either be purchased at Beirût or Yâfa, or brought from home. Saddles for which the traveller has no farther use may be sold at the end of the journey. A saddle-bag (Arab. *khurj*) will be found very convenient; it can be bought cheaply, either of European or Arab make, in Beirût. Care should be taken that the reins are of leather. Spurs are not much used, but a good whip (3-5 fr.) is necessary.

(b). *Luggage.* For a journey into the interior of the country the traveller should dispense with all articles of luggage not absolutely necessary. Heavy trunks are unsuitable, owing to the difficulty of packing them so as to weigh equally on each side of the baggage-horses. Small portmanteaus and bags of solid leather, with good locks, are far preferable.

§ 4. The travellers shall not be liable for any damage which may be occasioned by the fall of the horses, by theft, or in any other manner, unless by their own fault. They shall be entitled to use the horses daily as much as they please, and also to make digressions while the beasts of burden follow the ordinary track. They shall likewise have power to prevent the overloading of the beasts of burden, either by the mukâri or by the dragoman, in order that the speed of the journey may not be unduly retarded.

On long journeys the horses should be made to walk or amble at a good steady pace. Syrian horses do not trot; galloping fatigues unnecessarily, and it must not be forgotten that if only a slight accident occurs no medical aid is procurable. It is desirable for the traveller himself no less than for his beast to make the first day's journey a short one. As the horses are accustomed to march in single file, the rider should take care not to be too near his neighbour, as kicking horses are not uncommon. Riding behind the baggage-horses, as the mukâri would fain make the traveller do, is intolerably slow and tedious. In many cases, therefore, we indicate side-paths and digressions, which will often enable the traveller to escape from the baggage train, and of which he should avail himself without the least regard to the remonstrances of the muleteers.

§ 5. The dragoman shall provide one good tent (or . . . good tents for two persons each), and for each traveller one complete bed,

with clean mattresses, blankets, sheets, and pillows. If ladies are of the party a special 'cabinet' tent shall be provided. The whole of the materials necessary for encamping, including a table and chairs sufficient for the party, shall be in good condition; otherwise, the travellers shall be entitled to cause them to be repaired at the expense of the dragoman.

§ 6. The dragoman guarantees the safety of the travellers and their baggage. When he is unacquainted with the route, he shall always engage well-informed guides. He shall also, when necessary, provide watchmen and an escort, all at his own expense.

§ 7. The dragoman shall provide a good cook, and a sufficient number of servants for the horses, in order that there may be no delay in packing and unpacking. The servants shall be in every respect obedient and obliging.

The attendants have a very common and annoying habit of tethering their horses close to the tents, and of chatting half the night so loudly as effectually to prevent the traveller from sleeping.

§ 8. Breakfast shall consist daily of . . . dishes with coffee (tea, chocolate, etc.); luncheon, at midday, of cold meat, fowls, eggs, and fruit; dinner, at the end of the day's journey, of . . . dishes, followed by coffee (tea, etc.). The travellers shall be supplied with oranges at any hour of the day they please. The dragoman is bound to provide for the carriage, without extra charge, of the liquors which the travellers may purchase for the journey.

The items of the bill of fare may be stipulated for according to taste. Dinner should always be postponed till the day's journey is over, and the same may be said of indulgence in alcoholic beverages in hot weather (excepting now and then a sip of good brandy). Cold tea is very good for quenching thirst. *Fresh meat* is rarely procurable except in the larger towns and villages, and then generally in the morning only. Fowls and eggs are always to be had, but are apt to pall on the taste. The Arabian *bread*, a thin round kind of biscuit, is only palatable when fresh. Frank bread, of which the dragoman generally has a good supply, soon gets very stale. *Preserves* are to be had at the larger towns. The traveller had better buy his own *wine* and a sufficient supply should be taken. The sweet wine of the country is unrefreshing and unwholesome. An abundant supply of *tobacco*, which need not be of very good quality, should be taken for the purpose of keeping the muleteers, escorts, and occasional guides in good humour.

§ 9. The dragoman shall be courteous and obliging towards the travellers; if otherwise, they shall be entitled to dismiss him at any time before the termination of the journey. The travellers shall have liberty to fix the hours for halting and for meals, and choose the places for pitching the tents. They shall in every respect be masters of their own movements.

Some of the dragomans are fond of assuming a patronising manner towards their employers. The sooner this impertinence is checked, the more satisfactory will be the traveller's subsequent relations with his guide. On the successful termination of the journey travellers are too apt from motives of good nature to give the dragoman a more favourable testimonial than he really deserves. This is nothing short of an act of injustice to his future employers, and tends to confirm him in his faults. The testimonial therefore, should not omit to mention any serious cause for dissatisfaction. Information with regard to dragomans (name, languages spoken, conduct, and charges) will always be gratefully received by the Editor of

the Handbook. — The stages of the journey depend on the distances between the wells and places where provender is procurable. The start should always be made early, in order that time may be left at the end of the journey for rest or a refreshing walk before dinner.

§ 10. The dragoman shall have everything in readiness for starting on . . . April, at . . . o'clock, from and including which day the journey shall occupy, or shall be reckoned as occupying, . . . days at least. The dragoman shall *not* be entitled to make any charge for his return-journey. Should the journey be prolonged by any fault of the dragoman, the travellers shall not be liable to any extra payment on that account.

This article is for the protection of the dragoman, and is to prevent his being arbitrarily dismissed at a distance from home and without compensation. As a dragoman rarely has the opportunity of making more than two or three journeys of any length during one year, it is natural that he should stipulate for as high a minimum of days for the journey as possible.

The charges of the dragomans are high, partly because the duration of their harvest is short, and partly because many travellers are too ready to give whatever is demanded. There have, moreover, been of late various government and other expeditions in Syria, whose members have been unnecessarily lavish in their expenditure, and therefore unjust to succeeding travellers.

§ 11. The travellers shall pay the dragoman for each day during the whole journey the sum of . . . francs. The amount is to be paid in gold. In towns or villages, such as Damascus, Ḥaifa, etc., the travellers shall have the option of living at hotels, or monasteries, or in the tents, all at the cost of the dragoman.

Or: During the stay of the travellers at Damascus, Beirût, etc., they shall have the option of lodging at a hotel at their own expense, during which time the dragoman shall receive no payment but the daily hire of the horses (3-4 fr. each).

The traveller will sometimes prefer sleeping at a hotel to camping in his tent, and it is therefore important that he should reserve liberty to do so at pleasure. When the dragoman is bound to defray the hotel-expenses, he obtains a considerable reduction from the landlords, and is himself boarded and lodged gratuitously.

§ 12. In case any dispute should arise between the dragoman and the travellers, he hereby undertakes to submit to the decision of the matter by the nearest British consul.

§ 13. The dragoman shall receive payment of one-half (or one-third) of the estimated minimum cost of the journey before starting, and the remaining half (or two-thirds) on the termination of the whole journey. He is prohibited from asking the travellers for money during the journey.

Signatures.

A. B. C, Dragoman.

Consular attestation and stamp.

I, the undersigned C, acknowledge receipt of . . . francs from Messrs. A and B, as the first instalment of one-half (or one-third) of the estimated minimum cost of the above journey.

Date. C, Dragoman.

**II. With Dragoman, but without Tents.** Gentlemen who can dispense with the luxury of a European bed can also dispense with a tent. It will be the duty of the dragoman to provide and pay for the lodgings for the night and the provisions (see above, I). Quarters in a hotel or a monastery in places where these exist should be distinctly stipulated for. Travellers who adopt this plan have, of course, less liberty as regards halting-places, as decent accommodation is not to be found everywhere. (For prices, see p. xxviii.)

**III. With Mukâri, but without Dragoman.** Travellers who know something of the language and customs of the country may entirely dispense with the attendance of a dragoman, and rely on the services of the mukâri. But care should be taken that the mukâri engages a sufficient number of attendants for the animals (for the prices of horses, see p. xxviii).

In case of a prolonged stay, it is advisable to hire a man as valet (30-60 fr. a month) and also an attendant for the horse. As the Syrians generally display a marvellous aptitude for learning foreign languages, it will always be an easy matter for the traveller to find a native acquainted with French, English, or Italian, and competent to teach him a few of the most necessary Arabic words for the journey.

Those who travel on this plan will have to find their own provisions. As remarked on p. xxii, a supply of preserves and sufficient wine, brandy, and tea should be taken. For tours of any length it will be best to have a written contract drawn up. — The night's lodging will be found (as above, II) in the house of a farmer or peasant. The mukâri or servant should be directed to pay ready money for all he buys, and about $^{3}/_{4}$-1 mejîdi a head will then pay for the lodging. Sweets should also be taken for the children of the country-people. Luggage and saddles, as well as weapons, should always be safely housed for the night.

To what extent tents may be dispensed with on longer journeys off the beaten track is a matter which the individual traveller must settle for himself, according to his inclination and aptitude.

On all the more frequented tracks are caravanserais or khâns, and at the larger villages are houses or rooms where travellers are accommodated, but, unfortunately, such places always swarm with vermin. The cottages of the peasantry and their floors are generally of mud, which harbours innumerable fleas. When such a room is taken possession of, the straw-matting which covers the floor should be taken up and thoroughly beaten, and the whole place carefully swept and sprinkled with water. Every article of clothing belonging to the inmates should also be removed to another room. Bugs are less common, except where the houses are chiefly built of wood. The tents of the Beduins are free from these insects, but, on the other hand, are terribly infested with lice. 'Persian' insect-powder is sold, at a somewhat exorbitant price, at Jerusalem and Beirût only. Scorpions abound in Syria, but they seldom sting unless irritated. They are often found under loose stones. If the bed is

slightly raised from the ground, the sleeper is quite safe from their attacks. Mosquitoes are troublesome in the height of summer, and in marshy places, but Syria generally is tolerably free from these tormentors, as the nights are too cold for them. For the traveller who desires to become thoroughly acquainted with the customs and resources of the natives, this style of travelling is not without its attractions; it is of course much less costly than the first named. Some blankets or plaids, however, are indispensable.

IV. Those who intend making a prolonged tour and are familiar with the language and customs of the people should purchase tents, bedding, and kitchen utensils for themselves, all of which may be disposed of at the end of the journey. A man to act as valet and cook may be hired. An attendant of this kind should be made strictly to account for all his expenditure, as he is apt to charge his employer considerably more than he has expended for him. We strongly dissuade travellers from buying horses for the journey. Apart from the sharp practice for which horse-dealers, also in the East, are proverbial, the risk is always considerable. The traveller must also engage and keep attendants for his horses, without the least guarantee that the animals will be properly fed and looked after.

V. Lastly, travellers who are good pedestrians and acquainted with the language and customs of the country, may simply hire a baggage-animal and a mukâri, take cooking utensils, some blankets and the indispensable provisions, and tramp through the country on foot. A trip of this kind, however, should be carefully weighed before undertaking, the more so as it is not easy to find companions to share it.

## D. Equipment. Health.

**Dress.** — The traveller should take with him a plaid, a couple of suits of clothes, one light in colour for travelling, and a darker suit, for visiting consuls, attending divine service, etc., but dress-clothes are quite unnecessary. The tailor should be instructed to make the sewing extra strong, for repairs and sewing buttons on are dear in the East, not to speak of the difficulty of finding the tailor just when he is wanted. Travellers will scarcely be inclined to adopt Oriental costume: to do so without considerable familiarity with the language would only expose one to ridicule. If the journey is to be prolonged into the middle of summer, a suit of light material may be purchased in Beirût or elsewhere (50-90 fr. the suit). — Woollen shirts, undershirts, and drawers afford protection against catching cold. Light silk shirts are pleasant when riding. They may be bought in Beirût or Jerusalem. With a little management, three or four shirts will be found ample. Rubber collars and cuffs will save the expense of washing, which is charged per dozen (2 or 3 fr.) in the East whether the articles be small or large. The number of stockings (woollen), handkerchiefs, etc. will vary according to individual requirements.

Light but strong boots or shoes are essential to comfort, as most travellers will generally have occasion to walk considerable distances. If much riding is to be done, riding-boots or leather riding-gaiters, the latter obtainable in the ports and in Jerusalem, are useful; elastic

trouser-straps are necessary in any case. Slippers (Arabian shoes) are procurable everywhere (at 15-25 pi.).

The best covering for the head is a 'Billy-cock' hat, or a pith helmet. In the hottest weather a 'puggery' may be added, *i. e.* an ample piece of strong white or grey muslin, the ends of which hang down in broad folds at the back as a protection against sunstroke. Some travellers prefer a silk *keffîyeh* (p. lxxxv), which may be tied under the hat, extending from under the chin to the top of the head, and falling down behind in a triangular shape. This headdress protects the cheeks and neck admirably against the sun. The red fez *(Ar. ṭarbûsh)* should be avoided, the hat being nowadays in Arabia the recognised symbol of the superior dignity of the European. A waterproof overcoat is preferable to an umbrella, which does not afford much shelter. An Arabian *'abâyeh'*, or Beduin mantle of native manufacture, will answer the same purpose tolerably well. The wide brown 'Bagdad cloaks' of finer texture cost about 30 fr. each, the coarser striped mantles 15-20 fr. Light shawls of fine white wool, well adapted for keeping off dust, may also be purchased.

On weapons, consult p. xxxiii (Public Safety).

**Miscellaneous.** — A few important articles may be noticed here, the whole of which had better be brought from Europe. A good field-glass, a drinking-cup of leather or metal, a flask, a strong pocket-knife with corkscrew, several good note-books, a pocket-compass of medium size, and a thermometer. Writing-materials are procurable everywhere. Magnesium ribbon-wire is useful for illuminating dark places. Stem-winders or keyless watches are preferable to others, as a watch-key lost during the journey is not easily replaced. Valuable watches should be left at home.

A TOUR OF EXPLORATION into the interior requires more elaborate preparation. Seasoned travellers will be able to sleep on a carpet spread on the ground. The Arabs sleep in the *leḥâf*, a large, square, quilted coverlet. When sleeping on the ground a sheet of waterproof should be spread under the sleeper to ward off any dampness. Candles in sufficient number should be taken for lighting the tent and the sleeping-quarters in the farmers' houses. On tours of great length with a Beduin escort it is advisable to take a number of presents, such as weapons, loud-ticking clocks, etc. Blotting paper is useful for taking squeezes or impressions of inscriptions. This is done by wetting the paper, pressing it on the inscription with a brush and removing it when dry. The impressions will then be permanent. They may be rolled up and kept in a long round botanist's canister. — Literature for explorers: *Galton*, 'the Art of Travel' (5th ed., London, 1872).

**Health.** — Medical men are to be found in the more important towns. Their names will be found in this Handbook. Fever and diarrhœa, the latter sometimes passing into dysentery, are the usual consequences of catching cold or of camping on wet spots. Travellers should be on their guard against eating fruit which is often exposed for sale in an unripe state. A change of climate, in addition to the medicines mentioned below, will often prove a remedy in these cases: strict dieting is of course imperative.

As sunstroke is common in Syria, the neck and head should be well protected (p. xxvi). Grey spectacles may be used with advantage when the eyes suffer from the glare of bright and hot weather. If it becomes necessary to camp in the open air, the eyes should be carefully covered, as the dew and the resulting cold are very prejudicial to the eyes. It need hardly be said that it is of especial importance to avoid risk of sprains, bruises, and over-fatigue in exploring ruins, botanising, geologising, or sight-seeing. — The traveller's medicine chest, which must be carefully protected from damp, should contain at least the following remedies, made up in Europe from the prescription of a physician. Against fever: *quinine* in pills, or a similar specific. Aperient medicines for chronic constipation: pills of *aloes*, or a similar medicine; *calomel* is more active, and is best taken in capsules. (A dessert-spoonfull of *castor oil* is also serviceable.) In cases of diarrhœa or dysentery first take an aperient and then *opium* in pills. For inflammation of the eyes: an *eye-wash* (from a medical prescription) and a glass rod to drop it into the eye. For faintness: *Hoffmann's drops*. For stings of insects: *ammonia*. For wounds and bruises: *antiseptic wool*, *sublimate tablets*, *iodoform* (for disinfecting), and *collodion*.

## E. Travelling Expenses. Letters of Credit. Money. Weights and Measures.

**Expenses.** — The cost of travelling in the East is considerably greater than in Europe. Europeans will find so many unwonted requirements absolutely essential to their comfort, that the most economically arranged tour cannot be otherwise than expensive. The average daily charge at the hotels (p. xxxiv) is 15 fr., without wine; this amount may be reduced by agreement with the landlord for a large party or a prolonged stay. Native wine, 1-2 fr. per bottle, French wine, at least 3-4 fr., Bavarian beer, 1-2 fr.; fees $1/2$-1 fr.; that is, about 20 fr. a day in all, unless the traveller avails himself of the accommodation afforded by the monasteries at Jerusalem for one-half or a third of that sum (p. xxxiv). To this must be added the daily hire of horses and of guides, without whose aid the traveller, especially if ignorant of the language, would often be at a loss to find his way, even in Jerusalem or Damascus. When to these items is added the bakhshîsh (p. xxxiii), the traveller must allow altogether about 30 fr. a day for the routes from Yâfa to Jerusalem, and from Yâfa to Beirût and Damascus. (Steamboat, of course, extra; see p. xvi.)

The charges made by the *dragoman* when the party travels *with tents* (p. xx) depend, of course, on the requirements and number of the persons composing it. Less in proportion is generally charged for the shorter tours, such as that of three days from Jerusalem to the Dead Sea and back, than for the longer, as in the latter case the dragoman generally has a long return-journey with servants and horses to take into account. A much higher charge is made for

excursions to the country E. of the Jordan and to Petra, where the dragoman has to provide an escort of soldiers or Beduins varying in number according to the political circumstances of the day. During the height of the travelling season, about Easter, the daily expenditure of a solitary traveller with dragoman, tents, and all necessaries amounts to 50-60 fr. a day, that of two to 90-100 fr., that of three to 120 fr., after which each additional member of the party would cost 20-30 fr. a day. These charges ought to include an ample supply of food, but not wine. — *Without tent* and with plainer provisions, the prices would be about one-third less, or for a solitary traveller 30-35 fr., for two 25-30 fr.; for three 20-35 fr., and for more about 15-20 fr. each.

It is still cheaper to travel *with a mukâri* and dispense with the dragoman (p. xxiv). Horse-hire varies according to the demand. During the season, good riding-horses are not to be had under 6 fr. a day, including the mukâri's wages. Baggage animals are a little cheaper. The price rises at times to 8 or 10 fr. Travellers are generally charged for the return-journey of the animals, reckoned by the shortest route. — Horse-hire should always be bargained for in piastres, and the dragoman's fees in francs, not in shillings.

**Letters of Credit.** — Large sums of money can only be carried safely in the form of circular notes.

The most important of the Oriental banks is the *Banque Impériale Ottomane*, a not very accommodating institution which is in correspondence with most of the principal banks in Europe, and has offices at Damascus and Beirût, and agencies in Jerusalem, Aleppo, and most of the larger towns of Syria. These offices and agents, however, will not pay money unless they are mentioned by name in the letter of credit. Travellers should therefore be careful to see that this is done, otherwise delays and inconvenience will ensue.

**Money.** — The money of Syria consists of piastres (Arabic *ḳirsh*, plur. *ḳurûsh)*, at 40 paras each (Arabic *faḍḍa*, or *maṣrîyeh*). Paper-money seldom passes, and the traveller should invariably refuse to take it. Great confusion in the value of the current coins is caused by the existence of two rates of exchange: first, the government rate *(ṣâgh)*, and secondly that in use in trade and ordinary life *(shuruḳ)*. This latter rate again varies greatly in different towns, and the Austrian post-office has fixed a rate of its own for certain coins. — The value of a piastre *ṣâgh* in English money is about 2*d.*; that of a piastre *shuruḳ* about $1^3/_4$ *d.*

English and French money (as also Russian) passes everywhere; German money can only be changed without loss at some German houses. Foreign silver is prohibited all over Turkey, but francs and shillings (marks are refused) are taken in the port offices. Egyptian money is refused everywhere, and travellers coming from Egypt should change Egyptian money for European.

The following table shows the approximate value of the coins current in the principal towns. The exchanges vary in some towns

| Arab Name | English Name | Govern. Pi. | Govern. Pa. | Beirût. Pi. | Beirût. Pa. | Yâfa. Pi. | Yâfa. Pa. | Jerusalem. Pi. | Jerusalem. Pa. | Damasc. Pi. | Damasc. Pa. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | **I. Turkish Coins.** | | | | | | | | | | |
| COPPER COINS: | | | | | | | | | | | |
| *khamsi, neḥâsi, saḥtût* | five para piece | — | — | — | 2½ | not current | | | | — | 2½ |
| *ʿasheri* | ten para piece | — | — | not current | | — | 2 | — | 2 | not current | |
| *fanas* | twenty para piece | — | — | " | | — | 4 | — | 4 | | |
| *ḳabaḳ* | forty para piece | — | — | " | | — | 8 | — | 8 | | |
| METALLIK: | | | | | | | | | | | |
| *ʿasheri (tikk)* | ten para piece | — | — | — | 12½ | — | 14 | — | 12½ | — | 12½ |
| *ḳameri* | twenty para piece | — | — | — | 25 | — | 18 | — | 25 | — | 25 |
| *nuṣṣ beshlik* } from the Turkish besh = 5 | half beshlik | 1 | 10 | 1 | 20 | 1 | 30 | 1 | 20 | 1 | 20 |
| *beshlik*[1] } from the Turkish besh = 5 | beshlik | 2 | 20 | 3 | — | 3 | 20 | 3 | — | 3 | — |
| *rubʿa* } *zahrâwi* or *altlik* from the Turk. alty = 6 (in Jerusalem *wazeri* is also used) | quarter } zahrawi or altlik | 1 | 10 | 1 | 20 | 1 | 30 | 1 | 20 | 1 | 20 |
| *nuṣṣ* } *zahrâwi* or *altlik* from the Turk. alty = 6 (in Jerusalem *wazeri* is also used) | half } zahrawi or altlik | 2 | 20 | 3 | — | 3 | 20 | 3 | — | 3 | — |
| *zahrâwi*[1] | zahrawi | 5 | — | 6 | — | 7 | — | 6 | — | 6 | — |
| SILVER COINS: | | | | | | | | | | | |
| *barrût* | half silver piastre | — | 20 | — | 22½ | — | 25 | — | 20-22 | — | 22 |
| *barrût* | whole silver piastre | 1 | — | 1 | 5 | 1 | 10 | 1 | 5 | 1 | 5 |
| | double piastre | 2 | — | 2 | 10 | 2 | 20 | 2 | 10 | 2 | 10 |
| *rubʿa*[2] } *riyâl* or *mejîdi* (from the Sultan ʿAbduʾl Mejîd) | quarter mejîdi | 5 | — | 5 | 25-28 | 6 | 20 | 5 | 30 | 5 | 30 |
| *nuṣṣ* } *riyâl* or *mejîdi* (from the Sultan ʿAbduʾl Mejîd) | half mejîdi | 10 | — | 11 | 15 | 13 | — | 11 | 20 | 11 | 20 |
| *mejîdi* | mejîdi | 20 | — | 22 | 30 | 26 | — | 23 | — | 23 | — |
| GOLD COINS: | | | | | | | | | | | |
| *lîra osmanlîyeh* | Turkish pound (in coins of ¼, ½, 1, 2½, 5) | 100 | — | 123 | 10 | 141 | — | 124 | — | 125 | — |
| | **II. Foreign Coins.**[3] | | | | | | | | | | |
| *lîra fransawîyeh* | Gold Napoleons (of any coinage) in coins of ¼, ½, 1 | — | — | 108 (¼N.=Pi.27) | 10 | 124 | — | 109 | — | 110 | — |
| *lîra inglizîyeh* | English sovereign | — | — | 136 | 30 | 156 | — | 137 | — | 139 | — |
| *lîra moskowîyeh* | Russian imperial | — | — | — | — | 125 | — | 110 | — | 112 | — |
| *frank*[4] | silver franc (in coins of 1, 2, 5) | — | — | 5 | 10 | 6 | — | 5 | 10 | — | — |
| *shillin* | shilling | — | — | 6 | 10 | 7 | 20 | 6 | 20 | — | — |

NOTES: [1] Beshlik and Altlik are difficult to distinguish from each other. The traveller should, therefore, be on his guard.
[2] The quarter mejîdi is about as large as a shilling.
[3] On the circulation of foreign silver, see p. xxviii. Besides the above-mentioned coins silver roubles *(riyâl moskôwi)* are also current, especially in Jerusalem, at 15 pi., and pieces of 20, 15, 10 copecks at 2.25, 1.35, and 1.10 pi.
[4] The above rate holds only for French and Italian silver francs: Swiss, Greek, and Roumanian (and in Ḥaifa the Italian too) have a much lower rate.

in the interior and in N. Syria. These variations will be noted in their place in the Handbook.

The rate of exchange is liable to constant fluctuation. The exact rate of exchange should always be ascertained from a banker and as little money as possible exchanged in the bazaars and inns, or of the dragoman. It is always advisable to keep accounts and ask prices in piastres, which the traveller will find much more advantageous than reckoning in francs or shillings. Money should always be carefully kept under lock and key, and shown as little as possible, in order that the cupidity of attendants may not be excited. When travelling into the interior of the country the traveller should not fail to take plenty of small change (copper and metallic) with him, as the country-people sometimes refuse to change even a mejîdi for strangers, which may reduce the traveller to straits.

As it is a favourite fashion with women in the East to wear necklaces formed of gold or silver coins strung together, numerous pieces of money perforated with holes are in common circulation. Such coins, especially if the holes are large, should be rejected by the traveller, as he would often have difficulty in passing them. Coins which are worn smooth on one side, should also be rejected. Gold coins should be rung on a stone to see that they sound true.

**Weights and measures.** The only system legally recognised is the decimal system based on the metre, litre, and gramme. But the old weights and measures are still in use everywhere in Syria. The *unit of weight* is the *Dram (Dirhem)* = 3,2 gr. or 50 grains; $66\frac{2}{3}$ dirhem = 1 *Oḳḳîyeh* = 213 gr. or $7\frac{1}{2}$ oz.; 400 dram = 6 oḳḳiyeh = 1 *Oḳḳa* = 1,28 kg or 2lb. 13 oz.; 2 oḳḳa = 1 *Roṭl* = 2.56 kg or 5 lb. 10 oz.; 44 oḳḳa = 7 *Ḳanṭâr* = 56 kg or $123\frac{1}{2}$ lbs.

The unit of *measures of capacity* is the *Mudd (Midd)* = 18 litres or about 4 gallons; 1 *Rubʿîyeh* = $\frac{1}{4}$ mudd, 1 *Kéleh* = 2 mudd. — Wine and other liquids are usually sold by weight in Syria.

The unit of *linear and superficial measurement* is the *Drâʿ* (ell) = $67\frac{3}{4}$ centimètres or about 26 in.; 1 square drâʿ = 4590 square centimètres; 1 *Feddân* = 1600 square drâʿ = 734 square mètres.

## F. Passports and Custom House.

**Passports.** — A passport is indispensable, and should be *visé* before starting by the Turkish ambassador or consul. Any farther visa on the journey is not required. On arrival at a Syrian port the traveller's passport is asked for, but travellers are usually allowed to pass on showing their passport and handing the official their visiting card. This is preferable to giving up the passport which the Turkish officials have the habit of keeping and sending on to the consul, whereby much needless delay and trouble is occasioned. To pass from one Wilâyet to the next within the Turkish empire (e. g. from Jerusalem to Damascus) a 'tezkereh' or permission to travel is necessary. This document is isssued by the police authorities on the requisition of the consul and costs 5 pi. *ṣâgh*, besides a duty of 3 fr. to the consulate and a fee of about 3 pi. for the Kawass who procures the passport. For each successive Wilâyet a police *visa* is necessary, costing $2\frac{1}{2}$ pi. *ṣâgh*.

**Custom House.** — The traveller's luggage is generally subjected to examination at the douane. Cigars are eagerly sought for and taxed at 75 % of the declared value. The introduction of Egyptian cigarettes into Syria is strictly prohibited and is punished by fine and confiscation. Firearms and ammunition may now be imported (100 cartridges free). — Books are strictly examined. In all these cases, a bakhshîsh of a few francs will generally ensure the traveller against molestation, but it should of course not be offered too openly, or in presence of the superior officials.

All goods exported are liable to a duty of 1 per cent on their value, and the exportation of antiquities is entirely prohibited. The traveller is therefore liable to another examination on leaving the country, but he will generally have no difficulty in securing exemption in the way above indicated. If luggage has to be sent across a frontier, the keys must be sent with it, in order that it may undergo the custom-house examination; but the traveller should never part from his luggage unless he can address it to some firm to whom he is known, or (after first obtaining permission) to his consul.

## G. Consulates.

Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in Europe. Some of these are consuls by profession, ('consules missi'), others merely commercial. The English and American consuls of the former class (at Jerusalem and Beirût only) exercise jurisdiction in all civil matters of dispute between their countrymen, and in complaint against their countrymen by other foreigners. Disputes between Turkish subjects and foreigners are decided by the Turkish courts, with the aid of the dragoman of the foreigner's consulate. Disputes about real estate are also decided by the Turkish courts. The vice-consuls and consular agents are subordinate to the consuls and only act at the instance or under the control of the latter. In all emergencies the traveller should, if possible, apply to his consul, with whose aid the annoyance of a lawsuit in a native court may generally be avoided. Politeness, as well as self-interest, will generally prompt new-comers to call on their national representatives. The 'kawasses', or consular attendants, are often very useful to travellers, and though not entitled to ask payment for their services, generally expect a gratuity.

## H. Post Office and Telegraph.

**Postal Arrangements.** — The head-offices of the post for Syria and Cyprus are at Beirût. Turkey has joined the Postal Union. The postage for European letters of 1/2 oz. is 1 piastre *ṣâgh*, and for pamphlets 10 paras for every 2 oz. Post cards 20 paras.

Letters may be sent to Syria *poste restante*, but it is better to

have them addressed to a consul, house of business, or hotel. Letters take from 10 to 15 days in passing between London and Syria.

The *Turkish post* is principally for the coast and inland service. The addresses for letters to be forwarded by the Turkish post must be in Turkish or Arabic as well as in English. — The *foreign service* is principally managed by the Austrian, French, and British post offices. The Russian post is for certain local traffic only. The post across the desert to Bagdad, Persia, and India is also carried on by the British post office.

**Telegraph Offices.** — There are two kinds of telegraph offices in Syria, *International* and *Turkish.* Telegrams in Arabic and Turkish only are received at the Turkish offices, while at the international offices they may be written in any of the principal modern languages, particularly English, French, and German.

Telegrams should be written in a very bold and legible hand. Telegrams from Turkish offices must be sent in Arabic or Turkish to the coast, where they are translated, and then forwarded to Europe. This had better be done through a mercantile house or a consulate.

Tariff: *Turkish telegrams* 1/2 pi. a word; to remote provinces or to the Turkish islands 1-1 1/2 pi. *International telegrams*, per word:

| | | | | | |
|---|---|---|---|---|---|
| America | 9 fr. 60 c. | Germany | 55 c. | Portugal | 69 c. |
| Austria | 46 c. | Great Britain | 76 - | Russia | 76 - |
| Belgium | 60 - | Greece | 38 - | Spain | 65 - |
| Denmark | 60 - | Holland | 60 - | Sweden | 69 - |
| Egypt | 1 fr. | Italy | 48 - | Switzerland | 51 - |
| France | 56 c. | Norway | 72 - | | |

List of Telegraph Offices in Syria (*i* = international): Acre *i.;* ʿÂleih *i.* (in summer only); Aleppo *i.;* Antioch; Baʿabda *i.;* Baʿaḳlîn; Baʿalbek; Batrûn; Beirût *i.;* Bukfeiya; Bêteddîn *i.;* Bethlehem; Damascus *i.;* Gaza *i.;* Ḥaifa; Ḥama; Ḥâsbêya; Ḥoms; Irbid; Iskanderûn (Alexandretta) *i.;* Jebeleh; Jenîn; Jerusalem *i.*; El-Kunêṭera; Lâdiḳîyeh *i.;* El-Mîna *i.;* Nâbulus; Nazareth *i.;* Nebk; Râshêya; Ṣafed *i.;* Es-Salṭ; Ṣaida; Ṣûr (Tyre); Ṭabarîyeh; Tarâbulus; Ṭarṭûs; Yâfa *i.*; Zaḥleh.

## J. Beggars. Bakhshîsh.

Most Orientals regard the European traveller as a Crœsus, and sometimes as a madman, — so unintelligible to them are the objects and pleasures of travelling. Poverty, they imagine, is unknown among us, whilst in reality we feel its privations far more keenly than they. That such erroneous views prevail, is to some extent the fault of travellers themselves. In a country where nature's requirements are few and simple, and money is scarce, a few piastres seem a fortune to many. Travellers are therefore often tempted to give for the sake of producing temporary pleasure at trifling cost, forgetting that the seeds of insatiable cupidity are thereby sown, to the infinite annoyance of their successors and the demoralisation of

the recipients themselves. As a rule, bakhshîsh should never be given except for services rendered, or to the sick and aged.

In every village the traveller is assailed with crowds of ragged, half-naked children, shouting *'bakhshîsh, bakhshîsh, yâ khowâja!'* The best reply is to complete the rhyme with, *'mâ fîsh, mâ fîsh'* (there is nothing), which will generally have the effect of dispersing them. A beggar may also be answered with the words *'Allah ya'ṭîk'* (may God give thee!), which always have a silencing effect.

The word *bakhshîsh*, which resounds so perpetually in the traveller's ears during his sojourn in the East, and haunts him long afterwards, simply means 'a gift', and as everything is to be had for gifts, the word has many different applications. Thus with bakhshîsh the tardy operations of the custom-house officer are accelerated, bakhshîsh supplies the place of a passport, bakhshîsh is the alms bestowed on a beggar, bakhshîsh means black mail, and lastly a large proportion of the public officials of the country are said to live almost exclusively on bakhshîsh.

When paying a visit to a person of rank it is the custom of the country to give his servant a bakhshîsh on leaving. In Christian villages travellers are often invited to inspect the church, when it is usual to give the priest *(khûri)* a trifle 'for the church' *(min shân el-kenîseh)*. If bakhshîsh has to be given to any person, for example, a particularly rapacious Beduin shêkh, it is best to offer him first 20 or 30 pi. less than originally intended, and give him the remainder afterwards. Bakhshîsh should only be given at the last moment before starting.

## K. Public Safety. Weapons. Escorts.

**Weapons** are unnecessary on the main routes (p. xi) but indispensable on the others, as weapons, conspicuously carried, add a great deal to the importance with which the 'Frank' is regarded by the natives. On the importation of weapons, see p. xxxi. The requisite licenses to carry weapons and to hunt are issued by the police on the application of the consul (fee 11 pi. ṣâgh).

**Escort.** — For the tour to the Dead Sea it is necessary to have an escort of one of the people of *Abu Dîs* (p. 163), who receives 1-1½ mejîdi a day for this service. The same fee is payable for the Turkish military escort which is requisite when visiting Palmyra and some other places. Details will be found under each route. In districts E. of the Jordan, where the Turkish supremacy is but nominally recognised, the price is much higher. The unwritten law of the Beduins grants each tribe the privilege of escorting travellers (in return for a suitable bakhshîsh) to the frontier of its territory. As a rule, however, one shêkh will contract to escort the travellers through a number of tribal territories and to settle with the other shêkhs, a matter which frequently leads to wearisome negociations.

The desert proper is safer than the border land between it and the cultivated country. Its confines are infested with marauders of all kinds, but once in the interior of the territory of a desert-tribe, and

under the protection of one of its shêkhs, the traveller will generally meet with much kindness and hospitality. Feuds between the border tribes are not uncommon, and it would be rash to attempt to cross the desert when such are known to be going on; but the writer has known instances where pretended attacks have been preconcerted between the Beduins and the dragoman in order to extort a higher bakhshîsh from the traveller, which was afterwards divided among the conspirators. Predatory attacks are occasionally made on travellers by Beduins from remote districts, but only when the attacking party is the more powerful. To use one's weapons in such cases may lead to serious consequences, as the traveller who kills an Arab immediately exposes himself to the danger of retaliation from the whole tribe.

With regard to the fees to be paid to Beduin escorts in districts which do not recognise the Turkish supremacy, no definite rule can be laid down. The Beduins are generally obstinate to a most provoking degree, hoping to weary out the traveller by delay, and thus induce him to accept their exorbitant terms. They frequently demand a certain sum from each member of the travelling party, but it is more convenient and advantageous to stipulate to pay them a fixed sum in piastres for the whole party. Negociations should be conducted through the medium of the consulate, never through unknown persons who officiously proffer their services.

In unsafe districts a guard should be posted outside the tents; in Nâbulus and some other towns which will be mentioned in the Handbook, soldiers should be got for this purpose from the commandant. Objects of value should be placed either under the traveller's pillow or as near the middle of the tent as possible, lest they should be within reach of hands intruding from the outside. In case anything should be missed, a complaint should at once be lodged with the shêkh of the nearest village *(shêkh el-beled)* and, if this is fruitless, with the chief magistrate of the nearest town of importance. The traveller should likewise be on his guard against the thievish propensities of beggars.

## L. Hotels. Monasteries. Hospitality. Khâns.

**Hotels.** — The towns on the great tourist route are the only places which boast of hotels properly so called. Most of these establishments are tolerably comfortable, but as the landlords and servants are generally Syrian Christians, the arrangements are not so satisfactory as in European hotels. The average charge for board and lodging is 12-16 fr. per day; for a servant, 3-4 fr. For a prolonged stay a fixed 'pension' should be stipulated for. Wine is generally extra. Attendance is not charged in the bill. There are no restaurants in the European style in the East, except in a few towns (Beirût, Damascus, etc.).

**Hospices.** — These are a great boon to the traveller. In addition to those in Jerusalem (p. 17), we may mention the Russian hospices in Jericho and Hebron. The accommodation is good. In the season, travellers must bring a letter of introduction from the Archimandrite at Jerusalem. Provisions should also be brought.

The fixed price is 3 fr. per bed. — The Latin and Greek *Monasteries* (the former are preferable) are originally intended only for pilgrims of the respective churches, but other travellers are also received.

The Latin monks are for the most part Italian Franciscans (p. lxxxiv), of gentle, obliging, and self-denying dispositions. No charge is made, but travellers should offer a voluntary contribution of the same amount as charged in the hospices, viz. 3 fr. If breakfast and supper have been furnished by the monks, $1^1/_2$ mejîdi should be given. Fodder for the horses is extra. The monasteries of Mt. Lebanon, those of the Maronites, and others, likewise afford quarters to travellers, but in these cases the food and the beds are in the Arabian style.

**Hospitality.** — At the towns and villages lying on the principal routes the traveller need not hesitate to ask for quarters in private houses, as the inmates are aware that the Franks always pay, and therefore receive them gladly. On arriving at a village, the traveller usually enquires for the house at which strangers are in the habit of alighting ('*wên menzil* or *ḳônaḳ*?'). This is generally the house of the shêkh or some other person of importance. Good accommodation is found in the houses of the Greek priests *(khûri rûmi)*, in places where there are such. If there is a consular agent or a missionary at the place, application should be made to them. The rules as to removal of shoes and other points of Oriental etiquette (p. xli) should of course be strictly observed. Payment is made on the same principle as in the monasteries.

**Khâns.** — The Khân, or caravanserai, which is generally suitable for the reception of the muleteers and horses only, and swarms with vermin, should never be resorted to, except in case of absolute necessity.

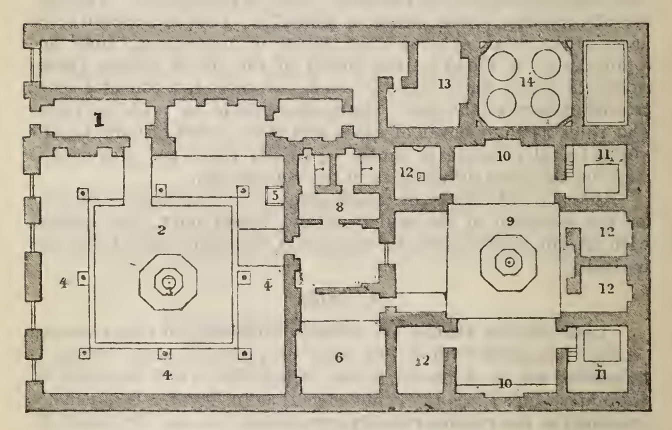
## M. Cafés.

Coffee-houses abound everywhere, consisting of slight wooden booths, furnished with a few seats of plaited rushes. Those at Damascus are on a grander scale. The coffee, which is served in diminutive cups *(finjân)*, is not so good as in Egypt. It is usually presented to the customer highly sweetened, but may be asked for without sugar *(sâdeh* or *murra)*, or with little sugar *(shwoyyet sukkar)*. The coffee of the Beduins is the best, being always freshly roasted, and pounded in wooden mortars. Europeans are charged 20 paras ($^1/_2$ piastre) per cup, but natives half that sum only. The waiter is called in Oriental fashion by clapping the hands and calling '*ya weled*' (Oh boy)! The café-owner provides nargîlehs, or water-pipes, for his guests. Natives bring their own tobacco with them (p. xxxix); the host charges other visitors half-a-piastre per pipe. The nargîleh should never be smoked quite to the bottom. If a second is wanted, the request is made in the words '*ghayyir ennefes*' ('bring another pipe'), whereupon the bowl is removed and

replaced by one fresh filled. If the charcoal goes out too soon, a fresh lump may be called for with the word *'baṣṣa'*. To prevent contact with the mouthpiece of the stem *(marbîsh)*, a small tube of paper may be inserted into it.

## N. Baths.

The baths used in Syria are those commonly known as Russian and Turkish baths. The *ḥarâra* (see Plan), as well as the separate baths *(maghṭas* and *ḥanafîyeh)*, are roofed with flat ceilings, in which are openings covered with coloured glass. The maghṭas contain a bath let into the pavement and a marble basin for washing, provided with taps for cold and warm water, while the ḥanafîyeh have warm water only. All these chambers are paved with marble slabs. The ḥarâra, or public bath-chamber is filled with steam. All the chambers are heated by flues under the pavement and behind the walls.




1. Entrance. 2. *Meshlah* (a kind of antechamber, where the poorer bathers undress). 3. *Faskîyeh* (fountain). 4. *Dîwân* (better dressing-rooms). 5. Coffee-seller. 6. *Beit-el-awwel* (warm dressing room for cold weather). 8. W. C's. 7. Entrance to the (9) *ḥarâra* (or 'sudatorium'). 10. *Dîwân*. 11. *Maghṭas* (chambers with basins). 12. *Hanafîyeh* (chambers with basins and taps for hot and cold water). 13. Furnaces. 14. Boilers.

When a cloth is hung up at the entrance to the baths they are occupied by women only.. The baths are always cleanest in the early morning. Fridays and festivals are to be avoided, as numerous Muslims bathe early on these days.

The visitor first enters a large vaulted chamber covered with a

cupola, having a fountain of cold water in the centre, and the bathing-towels hung around on strings, these last being swung into their places or taken down with bamboo rods according to requirement. The visitor is next conducted to one of the raised divans, and having given his shoes to the attendant and had his divan covered with clean sheets, he proceeds to undress. Valuables may, if desired, be entrusted to the bath-owner. Wrapping a cloth round his loins, the bather now issues from his divan, and having been provided with pattens or wooden shoes *(kabkâb)* he proceeds to the hot rooms in the interior of the baths. These sweating-chambers are vaulted and dimly lighted from above. Near one of the basins here a linen cloth is spread for the bather, and he is now left to perspire. As soon as the skin is thoroughly moist, he calls for the attendant, who pulls and kneads the joints till they crack, a process to which Europeans are not generally subjected. This is followed by the pleasanter operation of shampooing, which is performed by the *abu kîs*, or *abu sâbûn*, who is requested to do his duty with the word *'keyyisni'*, and who then rubs the bather with the *kîs*, or rough piece of felt. The attendant next thoroughly soaps the bather, and concludes the operations by pouring bowls of warm water over his head. If the water is too hot the bather may ask for cold *('jîb môyeh bârideh')*, or say 'enough' *(bes)*. After this, douches of hot or cold water may be indulged in according to inclination, but the most refreshing plan is to change the temperature gradually from hot to cold, the direction to the attendant being *'môyeh bârideh'!* When desirous of leaving the hot room, the bather says to the attendant *'jîb el-fuwat'* (bring the towels), whereupon he is provided with one for his loins, another for his shoulders, and a third for his head. The slippers or pattens are then put on, and the antechamber re-entered. When the kabkâbs are removed, cold water is sprinkled over the feet, fresh cloths are then provided, and the bather at last throws himself down on his divan, wonderfully refreshed, yet glad to enjoy perfect repose for a short time. Every bath contains a coffee and pipe establishment. Coffee and hot *eau sucrée* are the favourite beverages. Before dressing, the bather is generally provided with two or three more relays of fresh towels, and thus the proceedings terminate. — Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are generally expected to pay 5 pi. or more, and a fee of about 1 pi. is given to the 'soap man'. Coffee, see p. xxxv.— A Turkish bath is particularly refreshing after a long journey, and is an admirable preventive of colds and rheumatism, but if too often repeated sometimes occasions boils.

### O. Bazaars.

Shops in the East, frequently connected with the workshops where the wares are made, are generally congregated together, according to handicrafts in a certain quarter of the town, or a street,

named after the respective trades, such as '*Sûḳ en-Naḥḥâsîn*' (market of the copper smiths), *Jôharjîyeh* (of the jewellers), *Khurdajîyeh* (of the ironmongers), etc. In all the larger villages are extensive *Khâns*, or depôts of the goods of wholesale merchants, who, however, often sell by retail to strangers.

The shop *(dukkân)* is a recess, quite open to the street, the floor with the seat *(maṣṭaba)*, on which the owner retails his goods and performs his devotions, being almost on a level with the ground. When the owner leaves his shop, he either hangs a net in front of it, or begs a neighbour to keep guard over it. The intending purchaser seats himself on the maṣṭaba, and after the customary salutations proceeds to mention his wishes. Unless the purchaser is prepared to pay whatever is asked, he will find that the conclusion of a satisfactory bargain involves a prodigious waste of time and patience.

As a rule, a much higher price is demanded than will ultimately be accepted, and bargaining is therefore the universal custom. If the purchaser knows the proper price of the goods beforehand, he offers it to the seller, who will probably remark '*ḳalîl*' (it is little), but will nevertheless sell the goods. The seller sometimes entertains the purchaser with coffee from a neighbouring coffee-shop in order to facilitate the progress of the negociations. If the shopkeeper insists on too high a price, the purchaser withdraws, but is often called back and at last offered the article at a reasonable price. A favourite expression with Oriental shopkeepers is '*khudu balâsh*' (take it for nothing), which is of course no more meant to be taken literally than the well known '*bêtî bêtak*' (my house is thy house). When in the course of the bargaining the purchaser increases his offer in order to make a concession, he generally uses the expression '*min shânak*' (for thy sake). Persons who are in the habit of dealing with the natives sometimes resort to the expedient of asking the merchant what he has paid for his goods, a question which in the great majority of cases is answered truly. When the word of a Muslim is doubted, it is not uncommon to make him swear by the Korân or by the threefold divorce *(ṭalâḳ)*.

Nothing raises the traveller so much in the estimation of Orientals as firmness in resisting imposition; but even the most wary and experienced must be prepared to pay somewhat higher prices for everything than the natives themselves. The charges mentioned in the Handbook will generally afford the traveller an idea of the demands which may be justly made. The dragomans and valets-de-place are always in league with the shopkeepers, and receive a commission of 10-20 per cent on each purchase. — Antiquities, see p. cxviii.

Travellers who make purchases will find it convenient and comparatively inexpensive to send them home through one of the goods-agents at Jerusalem or Beirût (pp. 18, 283).

## P. Tobacco.

Tobacco is now a government monopoly, and the sale has been leased to a company. Cigar-smokers must endeavour to accustom themselves to the Oriental mode of smoking. The government cigars are all very bad; good cigars, imported (or smuggled) by individuals, are only to be found in Beirût and sometimes in Jerusalem. They are very dear, the duty being 75% of the value. Travellers, therefore, had better not take any cigars with them and, for similar reasons, not purchase tobacco in the country to take home. Egyptian cigarettes are prohibited; the importation of them is punished with fine and confiscation.

The government cigarettes are made of a mixture of Constantinople *(stambûli)* and native *(beledi)* tobacco. There are four qualities: *extra* and Nos. 1-3. Most people smoke No. 3, which are just as good as 1 and 2, and cheaper, costing 2¾ pi. *ṣâgh* for a box of 25. The *extra* quality (7 pi. *ṣâgh*) is much better.

Tobacco *(tütün)* is either strong *(taḳîl)* or mild *(khafîf)*. There are two qualities of each. The *stambûli* is cut in long strips. Many persons prefer the Syrian tobacco *(beledi)*, as the after-taste in the mouth is pleasanter and the mouth less parched. It is cut in short, irregular strips and is often mixed with woody fibres. The price of both is about 60 pi. for an oḳḳa (2½ lbs.). The tobacco grown in the Lebanon is much better, but the cultivation of tobacco in this district has fallen off considerably, as the exportation into the monopolized provinces is now prohibited. Still, smuggled tobacco can be had everywhere. The best qualities are called *Jebêli*, *Shḳîfi*, and *Korâni*, from the towns *Jebeil*, *Shḳîf*, and *Kûra*. The first-mentioned, called Latakia by Europeans, is strong and dark-brown, from being dried in the smoke of resinous woods. *Korâni* is light brown and milder.

The usual way of keeping tobacco moist is to mix it with strips of carrot. In the towns it is advisable to buy it in small quantities fresh.

*Tumbâk*, or Persian tobacco, is moistened, lighted with a particular kind of charcoal, and smoked in the *nargîlehs* or long water-pipes only. Those who use this kind of pipe draw the smoke into their lungs. Women generally smoke the nargîleh, and peasants the *jôzeh* (p. 317).

## Q. Mosques.

Down to the time of the Crimean war Christians were rarely permitted to visit Muslim places of worship, but since that period the ancient exclusiveness has been greatly modified, although strict Muslims still dislike to see 'unbelievers' (Christians and Jews) enter their holy places. It need hardly be said that the visitor should show all possible consideration for the feelings of the worshippers

and his Muslim companions and should abstain from touching the Korâns lying about. Visitors should never forget to exchange their shoes at the entrance for slippers, which are generally provided for their use. Fees: in the smaller mosques 1 pi. to the guide and 1/2 pi. for the slippers; in the large mosques according to tariff.

Mosques may be divided into two leading classes: (1) those of rectangular form, the court being surrounded by *arcades* of columns or pillars; (2) those whose court, rectangular or cruciform, is surrounded by *closed spaces.* — The name *jâmiʿ* is applied to the large, or cathedral mosques, in which sermons *(khuṭba)* are preached on Fridays and prayers are offered up for the sovereign of the country. The general term for a place of worship is *mesjid*, even when it consists of a single chamber *(muṣalla)* only.

Every *jâmiʿ* possesses a court of considerable size, generally uncovered, called the *fasḥa* or *ṣaḥn el-jâmiʿ*, in the centre of which is the fountain for the ablutions *(ḥanafîyeh)* prescribed by the Mohammedan religion. Adjoining the E. side of the court is the *maḳṣûra*, containing the sacred vessels, and covered with carpets or mats *(ḥasîreh)*.

The maḳṣûra contains: (1) The *miḥrâb*, or recess for prayer, turned towards Mecca *(ḳibla)*; (2) The *mimbar*, or pulpit, to the right of the miḥrâb, from which the *khaṭîb* preaches to the faithful; (3) The *kursi* (plur. *kerâsi*), or desk, on which the Ḳorân lies open during divine service (at other times the Ḳorân is kept in a cabinet set apart for the purpose); (4) The *dikkeh*, a podium placed on columns and enclosed by a low railing, from which the *moballigh* (assistants of the khaṭîb) repeat the words of the Ḳorân for the benefit of the people at a distance; (5) Various lamps and lanterns *(ḳanâdîl* and *fânûs)*.

At the side of the ṣaḥn el-jâmiʿ is another and smaller court, with a basin in the centre and niches along the walls. The worshipper generally enters this court before proceeding to the ṣaḥn el-jâmiʿ. — Adjacent to the maḳṣûra usually rises the monument of the founder of the mosque, and further distant, by the principal entrance, is the *sebîl* (fountain) with the *medreseh* (school). These fountains are often richly adorned with marble and surrounded by handsome bronze railings. They are generally approached by a flight of steps, and above them is sometimes a more or less handsome hall for the school. The interior of the sebîl consists of one large chamber only, raised about 3 ft. above the level of the street, where vessels are filled with water from the tank for distribution to the faithful.

The Muslims also perform their devotions at the grated windows of the mausoleums of their saints *(shêkh*, or *wely)*, behind which is seen a catafalque covered with carpets of every hue, where, however, the remains of the holy man are by no means invariably deposited. These *wely's* are observable all over the country, sometimes built nto the houses, and easily recognised by their outward appearance.

They are cubical in form and covered with a dome, whence they derive the name of *kubbeh*; they seldom cover an area of more than 20-30 sq. yds., they are generally whitewashed, and often empty and infested with scorpions. In Syria almost every village has its *wely*, venerated alike by Muslims, Christians, and Jews. Objects deposited in it are safe from theft.

## R. Dwellings.

The dwellings of the country-people are usually of clay. In the plains they build with clay bricks, in the mountains with stone. The houses generally contain one or two rooms on a level with the ground; fireplaces and chimneys are unknown. The ceilings are of woodwork, covered with twigs and clay.

The private houses even of the well-to-do townspeople are seldom more than two stories in height, and vary greatly in their construction. The following, however, is the most usual arrangement: (1) The *Principal Rooms*, particularly those of the *Harem*, look into the court or garden, if there is one. (2) The windows looking towards the street are small, at a considerable height from the ground, and closely barred, while those of the upper floor are closed with wooden lattices, which, however, are gradually giving way to glass windows with shutters. (3) The *Corridor*, which leads from the street into the court, takes an abrupt turn, in order that passers-by may not be able to see into the court. (4) The *Court (ḥôsh)* is paved with slabs of stone, and frequently planted with orange and citron trees, with a large basin of clear water in the centre.

Close to the entrance to the court is the *manḍara*, or reception-room of the master of the house, from which a door covered with a curtain leads into the court. To the right and left of the passage running in a straight direction from this door the floor is slightly raised. The divan runs round three sides of the room. In the walls are generally a number of cupboards, and higher up are shelves. Many rooms are adorned with enamelled inscriptions. In summer, visitors are not received in the reception chamber, but under an open arch usually adjoining the court and facing the north. — A small door leads into a second court and to the women's apartments. The houses are very irregularly built, so that each apartment often seems to have been constructed without reference to any other.

## S. Intercourse with Orientals.

Orientals accuse Europeans of doing everything the wrong way, such as writing from left to right, while they do the reverse, and uncovering the head on entering a room, while they remove their shoes, but keep their heads covered. The traveller should endeavour to habituate himself to the custom of taking off the

shoes on entering a house, as it is considered a grave breach of politeness to tread upon the carpets with them.

The following rules should be observed in paying a visit at an Oriental house. The visitor knocks at the door with the iron knocker attached to it, whereupon the question *'mîn'* (who is there?) is usually asked from within. In the case of Muslim houses, the visitor has to wait outside for a few minutes in order to give the women who happen to be in the court time to retire. He is then conducted into the reception-room, where a low divan or sofa runs round three sides of the room, the place of honour always being exactly opposite the door. According to the greater or less degree of respect which the host desires to show for his guest, he rises more or less from his seat, and approaches one or more steps towards him. The first enquiries are concerning the health (see p. cxi). The transaction of business in the East always involves an immense waste of time, and as Orientals attach no value whatever to their time, the European will often find his patience sorely tried. If a visitor drops in and interrupts the business, it would be an unpardonable affront on the part of the host to dismiss him on the plea of being engaged. Again, when a visitor is announced at meal-time, it is *de rigueur* to invite him, at least as a matter of form, to partake. At all other hours, visitors are supplied with coffee, which a servant, with his left hand on his heart, presents to each in turn, according to his rank. To be passed over when coffee is handed round is deemed by the Beduins an insult of the gravest kind. Having emptied his cup, the visitor must not put it down on the ground, which is contrary to etiquette, but keep it in his hand until it is taken from him by the servant, after which he salutes his host in the usual Oriental fashion by placing his right hand on his breast and afterwards raising it to his forehead. The longer the host wishes to have the company of his visitor, the later he orders the coffee to be brought, as the visitor cannot take his leave before partaking of coffee. This custom originated with the Beduins, who only regarded the persons of their guests as inviolable after they had eaten or drunk with them. When visited by natives, the European should in his turn regale them liberally with coffee, particularly when he has occasion to confer with his Beduin escort. — It is also usual to offer tobacco to the visitor, the cigarette being now the ordinary form. The long pipe with amber mouth-piece, and its bowl resting on a brazen plate on the ground, is more in vogue with the Turks. — All visits must, of course, be returned as in Europe. Those who return to a place after an absence receive visits from their acquaintance before they are expected to call on them.

Europeans, as a rule, should never enquire after the wives of a Muslim, his relations to the fair sex being sedulously veiled from the public. Even looking at women in the street or in a house is considered indecorous, and may in some cases be attended with

danger. Intimate acquaintance with Orientals is also to be avoided, disinterested friendship being still rarer in the East than elsewhere. Beneath the interminable protestations of friendship with which the traveller is overwhelmed, lurks in most cases the demon of cupidity. The best way of dealing with persons who 'do protest too much' is to pay for every service or civility on the spot, and as far as possible to fix the price of every article beforehand, a plan which is usually effectual in putting an end to their mercenary designs.

On the other hand, the most ordinary observer cannot fail to be struck with the fact that the degraded ruffianism so common in the most civilised countries is quite unknown in Syria, and it will probably occur to him that the modern expression 'street Arabs' is a misnomer and an insult to the people from whom it is inappropriately derived. The people of the country, even of the poorest and entirely uneducated class, often possess a native dignity, self-respect, and gracefulness of manner, of which, the traveller will grieve to admit, his own countrymen of a far higher status in society are for the most part utterly destitute. Notwithstanding their individual selfishness, too, the different native communities will be observed to hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhû*' (my brother), is far more than a mere name.

The traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives are mere children, who often display a touching simplicity and kindliness of disposition. He should, moreover, do all in his power to sustain the well-established reputation of the '*kilmeh frenjîyeh*', the 'word of a Frank', in which Orientals are wont to place implicit confidence.

## II. Geographical Notice.

### Geography. Climate. Geology. Flora. Fauna.

**Geography.** — Syria is a country which possesses very marked geographical limits, although the name was originally of much wider application than at the present day. The subjects of the Assyrian Empire, from the Black Sea to the Mediterranean, were known in ancient times as *Assyrians*, or, in the abbreviated form, *Syrians*. At a later period, these two names came to have different applications, and it became usual with the Greeks to apply the name of Syria to the more western of these regions.

Syria, in the ordinary sense of the name, is the long and narrow district on the E. shore of the Mediterranean, extending from the highlands of the Taurus on the N. to Egypt on the S., between 36° 5′ and 31° N. latitude, a distance of about 370 M. — Admirably adapted by its situation to form a connecting link between Europe, Asia, and Africa, it displayed within itself, more than any other

country in the world, all the strongly contrasted characteristics of the different empires of antiquity.

The country is divided lengthwise into several regions of very different character. From N. to S. extends a range of hills, broken by but few transverse valleys. To the W. of these hills lies the sea-board of the Mediterranean. To the E. extends the interior of the country, a fertile steppe, which when artificially watered yields the most luxuriant produce. This region, which is sometimes called the desert on account of its lack of water, extends at a mean level of 1900 ft. to the neighbourhood of the Euphrates. It is inhabited by independent, nomadic Beduins, and frequently traversed by caravans.

If Syria is taken in its strict sense as meaning that part of the country only which is cultivated, its eastern limit is the desert, and is therefore but vaguely defined. Whilst the sea-board offers but little variety, and the desert none whatever, the intervening mountainous region presents numerous features of interest, which have not failed to exercise an influence on the inhabitants of that part of the country. An important connecting link between the heterogeneous regions of the desert and the sea-board is formed by the great valley which extends from Antioch on the N. to the neighbourhood of the Red Sea towards the S.

It is convenient to divide the country into four different regions by three imaginary transverse lines drawn across it. The southern boundary of Northern Syria will then be formed by a line drawn from the river Eleutherus *(Nahr el-Kebîr)* to Homṣ. The N. frontier extends from the Bay of Issus to the Euphrates. — The second line is drawn from a point a little S. of Tyre towards the E., skirting the S. base of Hermon. Within this second zone would be included the ancient sea-board of Phœnicia, the most important part of Lebanon and Anti-Libanus, rising inland; and, farther E., the famous region around Damascus, the capital of Syria. — A third section would be formed by drawing a line from the S. E. angle of the Mediterranean towards the E.; this region would be identical with the ancient Palestine from Dan to Beersheba, and would include the course of the Jordan. — The fourth region would consist of the desert Et-Tîh, the ʿAraba (the valley descending to ʿAḳaba), and to the E. of the latter the mountains of Petra, which properly speaking belong to Arabia.

Of these four sections of Syria the two extreme parts are less frequently visited by travellers than the other two, the difficulties, fatigue, and even danger to be encountered there being considerably greater. Our attention will therefore be chiefly directed to the two central sections, including Palestine and Lebanon, the former of which in particular justly claims the greatest attractions for the majority of travellers, and will be treated of most fully in the Handbook.

With regard to scenery, the attractions steadily decrease as we proceed from N. to S. While the two northernmost of the four sections of the country possess the highest mountains in Syria, and beautiful, well-watered valleys, the southern regions are comparatively flat and sterile. In the midst of the table-land of the *Beḳâʿa*, as the beautiful basin which separates Lebanon from Anti-Libanus is called, rise within a short distance of each other two streams, one of which, the *Liṭâny*, flows towards the S. and after numerous sinuosities falls into the sea to the N. of Tyre, while the other, the *Orontes (El-ʿÂṣi)*, flowing towards the N., describes a more circuitous route round the mountains before it reaches the sea. On the Anti-Libanus again rise three rivers which debouch into inland lakes, viz. the *Barada* near *Zebedâni*, which waters the oasis of Damascus, the *Aʿwaj* in Mt. Hermon, and farther S. the *Jordan*, the principal river of Palestine. All these streams thus emanate from the great central mountain-group of Syria. These mountains are divided, in the two northernmost regions of Syria, into two parallel ranges, running from N. to S., the most eastern of which is the *Anti-Libanus* (Arab. *Jebel esh-Sherḳi*, the eastern mountains), culminating at its southern extremity in the *Great Hermon* (9383 ft.). The western and higher of the two ranges is the *Lebanon* (Arab. *Jebel Libnân*), which culminates near Beirût and Tripoli in the *Jebel Makmal* (10,016 ft.), and the *Ḍahr el-Ḳodîb* (10,052 ft.). Lebanon terminates towards the N. near the Nahr el-Kebîr (p. xliv), to the N. of which begins a range of hills called the *Nusairîyeh Mts.* after the people by whom they are inhabited. Beyond these rises the *Jebel Aḳraʿ*, the *Mons Casius* of the ancients, with its conspicuous summit towering above the coast. To the N. of the Orontes begins the *Ḳizil* or *Akma Dâg* (the *Amanus* of antiquity), which afterwards merges in the Cilician Taurus.

The offshoots of the Lebanon range also stretch southwards, with slight interruptions, throughout the whole of Palestine. On this broad chain, the upper part of which approaches the sea and at Mt. Carmel sends forth a lateral branch, but which farther S. is separated from the sea by a fertile plain, lie the oldest and most famous places in Palestine, and within it are included the mountains of Naphtali, the mountains of Ephraim, and the mountains of Judah mentioned in the Bible. It is this range which prevents the Jordan from flowing towards the sea, and compels it to pursue its southern course until it loses itself in the Dead Sea, a remarkable basin which lies far below the sea-level. The secluded character of this part of the country has exercised a very marked influence on its climate, its inhabitants, and its products, as the traveller will often have occasion to observe.

Beyond the Jordan, not far from Hermon, rise the volcanic hills of *Tulûl*. The whole of the Ḥaurân, which is of basaltic and lava formation, also exhibits to this day a number of volcanic craters

(p. xlviii). Farther S. extend the mountains of Gilead, partially wooded. The mountains of Moab form an extensive table-land, separated from the desert towards the E. by a low range of hills only.

Syria possesses very few perennial streams, the rain soon running off and soaking through the stony ground. Some of the old river-beds *(wâdy)*, however, are deeply eroded. A wâdy frequently bears different names according to the places it passes.

**Climate.** — Owing to the great inequalities in the surface of the country, the climate varies greatly in different parts of Syria. The year, as a rule, consists of two seasons only, the rainy and the dry. Spring, the pleasantest time of the year, lasts from the middle of March to the middle of May. From the beginning of May to the end of October the sky is almost uninterruptedly cloudless. Thunder and rain during the wheat-harvest (1 Sam. xii. 17, 18) are of very rare occurrence, but in May, there are occasional thunderstorms and showers. In early summer, mists still hover about the mountains, but later in the season they disappear entirely, and the atmosphere is generally brilliantly clear, as is apparent from the intenser brightness of the moon and stars. Heavy dews usually fall at night, even in the height of summer, but this is not the case in the desert. On the average the wind blows from the W. for 55 days, bringing rain, from the S.W. for 46 days, and from the N.W. for 114 days. The latter wind mitigates the heat on most days in summer (see p. 33). The E. wind, which has no ozone, usually sets in in the latter half of May and before the rainy season begins. It takes up all the moisture and, if it attacks the growing crops before they are ripe, may destroy all hope of a harvest. It frequently blows for several days without intermission, the thermometer rising to 104° F. and more. It brings with it an unpleasant haze, and causes headache, languor, and sleeplessness. At times, it blows in violent gusts. Of a similar character is the S. or Egyptian wind, *Khamsîn*, so called because it blows during the 50 *(khamsîn)* days after Easter. — Owing to the want of rain, nature soon loses her beauty in summer, excepting in places like Damascus where there is water enough for artificial irrigation. The desert then exhibits a dreary waste of withered stalks and burnt-up grass, the springs gradually dry up, and the nomadic tribes retire to the mountains.

Harvest-time varies in different parts of the country; in the lower districts the wheat harvest is generally in the latter half of May, and in the higher in the first half of June. The barley is often ripe as early as April.

Towards the end of October clouds begin to rise, and the rainy season is sometimes ushered in by several thunderstorms. This is the 'first' or 'former' rain of the Bible (Deut. xi. 14; Joel ii. 23), which so far softens the parched soil that the husbandman can plough it. The S. and S.W. winds then bring showers which

last one or more days, and these are generally followed by N. or E. winds, lasting for a few days, during which the weather is delightful. In November, there is frequently a considerable proportion of fine weather, but by this time almost all vegetation has disappeared. December is generally stormy, January and February cold and rainy, the rain taking the form of snow among the higher mountains in January. The 'latter' rains falling in March and April promote the growth of the crops. If they are scanty, or do not fall at all at this season, the crops are much impaired or even destroyed, and the flocks of the nomadic tribes find no pasture. In Syria, therefore, rain is always acceptable, though, when too violent, it sometimes causes the collapse of the mud hovels of the peasantry. The showers, especially at night, are generally heavier than in Europe. Beirût has more rain, Gaza and still more the Jordan valley have less rain than Jerusalem (pp. 33 and 286).

The variations of temperature in Syria are very considerable. In the interior of the country, in the desert, and in the hill-country of Palestine, as well as, of course, among the mountains, the thermometer often falls below freezing-point. The climate of the steppes of Syria and the country E. of the Jordan is especially subject to considerable fluctuations of temperature. Even as late in the year as March the thermometer sometimes falls in the night below 32°, rising again at noon to 77° F. and more (comp. Gen. xxxi, 40). At Damascus (2265 ft. above the sea-level), Jerusalem (2594 ft.), and even at Aleppo (1143 ft.), snow falls almost every winter, although it does not lie longer than a day: E. of the Jordan, however, snow lies for several days and in the mountains of Lebanon all the year round. The highest temperature which has been recorded at Jerusalem was (Aug. 1881) 112° Fahr., the lowest 25° (Jan. 1864), the mean temperature about 62½°. These data may be held to apply to the whole of the hill-country. The heat at Damascus and Aleppo, as well as in the desert, is necessarily greater, as the mountains to the N.W. keep off the cool sea-breezes. The mean temperature on the sea-board is higher than that of the interior, but the heat of summer is tempered by the sea air. With the exception of the days when the khamsîn or sirocco prevails, a cool breeze generally blows on summer evenings at Damascus, and the nights and mornings are delightful.

The climate of the *Valley of the Jordan* is very different. The first small lake through which the river flows, the triangular basin of Ḥûleh, lies 6½ ft. only above the Mediterranean. A little farther on, the Jordan descends into a ravine 682 ft. below the sea-level, this being the altitude of the Lake of Tiberias. The whole of the district traversed by the Jordan as far as the Dead Sea (1293 ft. below the sea-level) is called in Arabic *El-Ghôr*. The climate resembles that of Egypt, but is much more unhealthy. The inhabitants are a sickly race. In the height of summer, the heat in

this valley is terrible. At the beginning of May, the thermometer has been known to mark 110° in the shade. The harvest in the Ghôr is much earlier than in the rest of Syria, taking place at the end of April and in the beginning of May.

**Geology**. — The geological structure of Syria is as follows: —

(1). From both sides of the Red Sea extend masses of *granite* and *gneiss* across the S. part of the peninsula of Sinai to the ʿAraba, in the vicinity of the Dead Sea, the same formation occurring also at places on the eastern slopes to the N. of the watershed between the Dead Sea and the Bay of ʿAḳaba.

(2). Next to this primitive formation occurs a kind of *sandstone*, called by Lartet 'grès nubien' from its extensive occurrence in Nubia. This sandstone, which is often very hard and generally of a dark red or blackish colour, also overlies the edge of the granite and gneiss of Sinai and ascends the E. slope of the ʿAraba, and is thus exposed to view almost all along the lower (Moabitish) shore of the Dead Sea. On the W. slopes, both of Lebanon and Anti-Libanus, the same sandstone also occurs, forming a basis for the superincumbent limestone.

(3). Succeeding the primitive formation and the sandstone appears the limestone, which forms the main mass of the lofty Lebanon and Hermon, and which Lartet identifies by its fossils with the 'Néocomien' which occurs in the Swiss Jura and belongs to the lowest chalk-formation. The limestone of this formation occupies the whole plateau of Palestine and the country to the E. of the Jordan, the peninsula of Sinai to the N. of the part occupied by the primitive rocks, and the valley of the Nile to a point far above Carnac.

(4). The nummulite limestone, which belongs to the lower *tertiary* formation, is of rare occurrence, appearing on Carmel, Ebal, and Gerizim only, while the tertiary sandstone, though it stretches from Lower Egypt to the vicinity of Gaza, does not extend into Syria.

(5). The *most recent* formations, on the other hand, such as the dunes of sea-sand, the alluvium of rivers, and the deposits of lakes, cover the whole of the W. margin of Syria, from the Delta of Egypt as far as the point where Lebanon approaches the coast, that is, the whole of Philistia, the plain of Sharon, and the entire valley of the Jordan from the watershed in the ʿAraba as far as Hermon.

(6). The basaltic rocks of the *Plutonic* or *Volcanic* formation also occur extensively in Syria. From the vast alluvial tract of the desert in the centre of Arabia, towards the N.W. those masses of basalt begin to rise which form the plateau of the Tulûl (p. xlv) and the whole of the Ḥaurân, as well as the region to the E. of the Lake of Tiberias (Jôlân), the hills of Ṣafed to the W. of that lake, and lastly part of the districts of Tiberias and Nazareth. This basaltic region frequently rises into wildly riven and inaccessible

mountains, furrowed by labyrinthine gullies, and many miles in diameter *(Harra)*. Basaltic trap, however, when disintegrated, affords the richest arable land.

To recapitulate, the geological structure of Syria is as follows: In the South the primitive rocks prevail; next occurs a layer of red sandstone; then comes the chalky limestone which forms the mass of the country, overlaid with nummulite limestone and alluvial soil; lastly, in central Syria, appear the colossal erupted masses of volcanic rock.

**Flora.** — The fertility of the soil of Syria is extolled in the Talmud and by classical authors as well as in the Bible. Even the Syrian 'desert' consists, not of sand, but of excellent soil, which after the early rain produces a rich crop of grasses and flowering herbs, affording the most luxuriant pasture. Lebanon also, though at the present day for the most part barren, was to a great extent under cultivation in ancient times, and still possesses fertile soil which would well repay the industry of the husbandman. A proof of this is afforded by the beautiful cultivated terraces of Phœnician origin, chiefly on the W. side of the mountain. In many of the valleys, too, traces of similar terraces, of the watchmen's houses mentioned in the Bible, and of the enclosures of ancient gardens, are still observable in the midst of what is now a complete wilderness.

I. General View. We may distinguish the following different regions of Syrian vegetation.

(1). The whole of the coast-district belongs to the region of the *Mediterranean Flora*, which extends around the basin of that sea, reaching inland as far as the lower hill-country. Of this flora the most characteristic plants are numerous evergreen shrubs with narrow, leathery leaves, and short-lived spring flowers. The vegetation of the coasts of Syria and Palestine is therefore similar to that of Spain, Algeria, and Sicily, with some few modifications, especially towards the S., in the direction of Egypt. The squill, tulip, and anemone, the annual grasses, the shrubs of oleander and myrtle, the pine, and the olive clearly distinguish this flora as a member of the great Mediterranean family, while the *Melia Azederach* which abounds on the coast of Phœnicia, and the *Ficus Sycomorus* near Beirût mark the transition to a warmer region.

The region of this Mediterranean flora is a somewhat narrow one; for, as soon as the coast is quitted and the higher ground of the interior approached, the character of the vegetation changes.

(2). This next region is that of the *Oriental Vegetation of the Steppes*. The W. limit of this region is formed by drawing a line from the pass of Lebanon, towards the E. of Beirût, to the crest of the hills of Judah in the S. of Palestine. Beyond this line is the domain of the Oriental Flora. One of its characteristics is a great variety of species, but the underwood is of a dry and thorny description, and the growth of trees very stunted. Numerous small,

grey, prickly bushes of *Poterium;* the grey, aromatic *Eremostachys;* brilliant, but small and rapidly withering spring plants; in summer, the predominating *Cousinia*, a peculiar kind of thistle which flourishes at a time when every green leaf is burnt up; on the hills scanty groups of oaks with prickly leaves, pistachios, etc.; here and there a plantation of conifers (cedar, juniper, cypress, *Pinus brutia*); on the mountain-tops the peculiar spiny dwarf *Astragalus acantholimon* — such are the most frequently recurring plants of the Oriental family. Others of a much handsomer kind are also met with, but these are exceptions.

(3). *Subtropical Flora of the Ghôr.* In consequence of its extraordinary depression, the valley of the Jordan has a hot and winterless climate, which gives rise to a vegetation of very remarkable character, somewhat resembling that of Nubia on the verge of the tropics. Here occurs the ʿOshr *(Calotropis procera)*, a plant characteristic of the southern Sahara, the umbrella-shaped *Acacia Seyal*, the blood-red parasitic *Loranthus*, the *Trichodesma Africana*, the *Forskahlea*, the *Aerua Javanica*, the *Boerhavia verticillata*, the *Daemia cordata*, the *Aristida*; then, near Engedi, the very curious *Moringa aptera*, and, lastly, on Lake Ḥûleh, the genuine African *Papyrus Antiquorum.* Altogether, these species present a picture of the vegetation of Abyssinia or Nubia, investing the subtropical oasis of the Ghôr with great interest.

II. Crops. — *Wheat.* To this day the so-called *Nuḳra*, the great plain of the Ḥaurân, is the granary of Syria. The chief markets for the export of wheat are Yâfa, Acre, and Beirût. From wheat is made the *burghul*, the ordinary food of the Syrian peasant, a kind of dough boiled with leaven and dried in the sun. The poorer classes make bread of barley, but this grain is generally given to the cattle. Oats are not cultivated in Syria, though wild varieties, unfit for use, are frequently found. Besides wheat and barley, there are crops of doḥân wheat *(Holcus sorghum)*, millet, maize, beans, peas, and lentils.

The culture of the *vine* has steadily increased of late years. The French, and the Jesuits in particular, have laid out extensive vineyards in Lebanon and the Bekâʿa. The white 'vino d'oro' of Lebanon is celebrated. In Palestine the German colonists pay special attention to the preparation and export of wine on the Carmel as well as in Yâfa and Jerusalem. A good deal of wine is also grown in Hebron. The vines are trained along the ground or on trellises and sometimes on trees, the grapes are excellent. — A kind of syrup *(dibs)* is frequently made by boiling down the grapes; and a similar syrup is prepared from figs and other fruits. Considerable quantities of raisins are grown round Damascus and Es-Salṭ.

The tree most frequently planted throughout Lebanon is the *mulberry-tree* with white fruit *(Morus alba)*, which was first introduced into Syria in the 6th cent. The silk-culture of Syria is

frequently mentioned in the history of the Crusades. The feeding of the worms with the mulberry-leaves requires great care. In 1888, Beirût exported 2600 bales of raw silk. The native silk-manufacture has greatly fallen off since ancient times.

*Cotton* is chiefly cultivated in N. Syria, the greatest export being from Mersina. In 1888 12,688 bales (2060 tons) were exported, having a value of about 85,000*l.* The native industry has greatly fallen off since the Middle Ages.

Syria is the native land of the *olive*, and olives *(zêtûn)* are still a staple product of the country, but they are chiefly used for home consumption and for the manufacture of soap. The environs of Damascus yield an annual crop of about 150 tons of green olives, and 200 tons of the inferior black kind. The cultivation of the olive is steadily increasing in Syria, especially on the coast near Tripoli and Ṣaida. About 7500 tons of oil are produced annually. Oil is also obtained from the *sesame*, which is cultivated in the districts of Syria to the N. of Damascus, as also at Jezreel.

*Nuts (jôz)* come principally from Central Syria, which yields a crop of about 600 tons yearly, while pistachios *(fustuḳ)* are chiefly cultivated in N. Syria (Aleppo), whence 4-500 tons are exported.

Damascus carries on a very brisk trade in *apricots (mishmish)*, preserved by exposure to the sun, of which 3000 tons were exported in 1889. The kernels, of which 400 to 500 tons are sent into the market, form a separate article.

*Tobacco*, for which Syria was formerly famed, is now grown only in Lebanon, and even there the production is declining (p. xxxix).

In the desert, near Damascus, and on Jebel ʿAjlûn and in the Belḳâ to the E. of Jordan, *kali* or saltwort is grown extensively. The potass prepared from it is chiefly used in the soap-works of the country.

An important article of commerce in Northern Syria are the *gall apples* produced by the oaks there; they are used in dyeing, and are largely exported to Europe (1889: 500 tons). — *Liquorice* is cultivated chiefly in N. Syria. The export in 1889 was 4500 tons.

Other articles of commerce are alizari, or madder, used in dyeing; the bark of the pomegranate-tree which is in great request for tanning purposes; and sumach, which is also used in tanning.

After mulberries and olives the *fig* is the most important fruit-tree of Syria. The fruit, either fresh or dried, forms an important article of food. In the height of summer the *cactus*, which in the warmer districts forms excellent and formidable hedges, yields its sweet, but somewhat mawkish prickly pear with its numerous seeds. *Pear* and *apple trees* are not rare, but the *pomegranates* of Syria are inferior in flavour to those of Egypt and Bagdad. Yâfa and Ṣaida are famed for their *oranges*, which are exported in great quantities. *Citrons*, *peaches*, and *almonds* are also frequently seen.

The largest of the trees of Syria is the noble *cedar* (comp. p. 349),

which, as well as the *cypress*, has now become rare. The *pine*, however, is still very common on the W. slopes of Lebanon. The *date-palm* only flourishes along the coast of S. Palestine and grows wild, but bearing no fruit, in the ravines on the E. side of the Dead Sea. It is sometimes met with in the interior. In the lower part of the Jordan valley the *tamarisk* and the *poplar willow* occur. The *Valonia oak* flourishes in the N. and E. of Palestine, and the *live-oak* frequently occurs to the S. of Carmel. The *terebinth* is another tree of common occurrence. The *white* or *silver poplar* is planted chiefly in the neighbourhood of Damascus, for the sake of its timber for building-purposes. The *carob* (*Ceratonia siliqua*; Arab. *kharrûb*; Luke xv. 16) is by no means uncommon. Its fruit, the St. John's bread, is a staple article of food with the lower orders.

The cucumbers of Syria are much prized. The long green ones with notched skins are the juiciest. They are eaten raw by the natives without any dressing whatever. The lettuce is eaten in the same simple manner. Onions form another article of food; they thrive best in the sandy soil about Ascalon. Several varieties of melon, some of them attaining a great size, are common. The other vegetables of the country are the egg-plant *(Melongena badinjân)*, and the bâmieh *(Hibiscus esculentus)*. Artichokes and asparagus grow wild, and the delicious truffle is found in the desert. Potatoes are planted in various places, especially by the German colonists.

**Fauna.** — Mammalia. (1). *Domestic Animals*. Sheep: flocks of sheep have from very ancient times formed an important item of property. At the present day, as in ancient times, the region of the Belḳâ is the most favourable for its support. The commonest species is the fat-tailed. Except in the larger towns, mutton is almost the only meat eaten in Syria. A considerable number of lambs are imported from Kurdistân, while the sinews are exported to Europe for the manufacture of violin and other strings. Sheep's milk is highly prized, and justly so. Damascus exports about 1100 tons of wool annually. That of N. Syria is the finest, and Aleppo is the most famous of the wool-markets. The export from N. Syria in 1879 was nearly 3700 tons. — Goats are chiefly kept for the sake of their milk. Almost every village in Syria possesses its flocks of goats.

The oxen of Syria are small and ill-looking. In the valley of the Jordan the Indian buffalo, which is so common in Egypt, is much used for agricultural purposes. In Syria the ox is generally used for ploughing only, and is seldom slaughtered, except in Lebanon, whence the exportation of ox-hides, viâ Beirût, is not inconsiderable.

The camel (p. xx) is seldom used except by the nomadic tribes in the desert. It is employed for riding, carrying burdens, and even for ploughing. The hair or wool is woven into a coarse kind of cloth. The peasantry generally have few camels of their own, but

they often borrow them from the Beduins, especially at the season for tilling the soil. The dung of all these animals, from the sheep to the camel, is used in many parts of Syria as fuel.

Horses (p. xix) afford the usual means of locomotion throughout Syria. The finest Arabian horses are those of the ʿAenezeh Beduins (p. lxxxi), who rarely sell them unless compelled. The finest animals are frequently the joint property of several owners. These horses are fed with barley and chaff.

The Oriental donkey is more nearly allied to the wild ass, and is much more active than his European congener. The most prized are those of the large white variety which is bred by the Ṣlêb-Beduins of the Syrian desert. A species of wild ass is still to be met with in E. Syria.

(2). *Wild Animals.* A connecting link between the domestic and the wild animals is formed in Syria by the dog and the cat. Each town and village is infested with as many masterless dogs as its refuse can support. These scavengers of the East, as they are often called, bark lustily at strangers, but never bite unless provoked. The sheep-dogs, on the contrary, are apt to be dangerous. Hydrophobia is extremely rare in the East. It is hardly possible to keep a dog in the house in the East, as the street-dogs will infallibly worry him if they have an opportunity. Greyhounds, however, are sometimes kept for coursing: the native species is of great beauty.

Next to the dog must be mentioned the jackal (Arab. *wâwi*), the howling and whimpering of which are often heard at night, particularly a little after sunset. They often rove about in packs. When foxes are spoken of in the Bible, it is probable that jackals are included under that name. There are two species of the fox. In Lebanon the wolf *(dîb)* also is not uncommon. The hyena is not an animal of which human beings need be afraid.

The domestic cat of the East is rarely quite tame. There are also several kinds of wild cats, but they are seldom met with. Of the larger feline species the leopard *(nimr)* is now almost exterminated; and the same may be said of the hunting-cat or hunting leopard, which is now rarely trained for the chase, as it formerly was. The lion has long been extinct. — The bear is sometimes encountered on Lebanon.

There are several varieties of bats in Syria, chiefly to be found in the numerous caverns. There are also *rodentia*, noticeable among them is the graceful jumping mouse of the desert Four species of hares are met with. The conies mentioned in the Bible *(Hyrax Syriacus)* are the *wabr* of the Arabs (comp. p. 143). — The wild boar occurs throughout the whole of Syria, but is eaten by the Christians only; domestic swine are never met with.

The gazelle is common. In E. Syria it is hunted by the peasantry, by whom, as in Central Africa, it is driven into large en-

closures, and there captured or slain. — The mountain-goat of Sinai *(beden* or *waʿal)* is frequently seen in the mountain-gorges around the Dead Sea.

Birds. The domestic hen is very common throughout Syria. Ducks are only to be found in a wild state, being very numerous in the plain of the Jordan. On all the hills the *Caccabis saxatilis*, a large and beautiful kind of partridge, is very common; and near the Dead Sea is found the small, grey desert-fowl *(Ammoperdix heyi)*. Quails occur in all the corn-fields of the plains. Wild pigeons are especially numerous in Lebanon. The plains of Jezreel and some other localities are frequented by large flocks of storks, cranes, and becassins. Among the birds of prey the eagle and the vulture are the most conspicuous, the former haunting the wildernesses about the Dead Sea and on the Liṭâny. There are several kinds of ravens in Palestine. Singing-birds, too, are not numerous, the most notable being the thrush-like nightingale of Palestine (Arab. *bulbul*). About the beginning and end of winter are seen vast flights of birds of passage, on their way to Egypt and more southern climates, or on their return; among these is the cuckoo, whose note is often heard in spring.

Reptiles. The traveller will frequently have opportunities of observing the 'creeping things' of Syria. In his apartment at night he will often hear the shrill cry of the harmless little gecko. In the southern coast-districts the common chameleon is not unfrequently seen. Among the mountains occurs the dark-coloured *khardôn* of the Arabs, with its prickly tail and back. The crocodile appears very rarely (p. 237). Snakes abound, many of them being poisonous, but their bite is seldom or never attended with a fatal result. The land-tortoise is common; the small tailed water-tortoise is less frequent.

Fish. The Jordan and the Lake of Tiberias abound in fish, which ascend or descend the streams according to the season. Different varieties are found in almost all the perennial waters of Palestine.

Insects (see p. xxiv). Mosquitoes are not particularly virulent in Palestine; nor is much danger to be apprehended from the wasps and formidable looking hornets. The nests of wild bees are often found in clefts of the rocks, while hives of tame bees, generally in the form of cylindrical vessels of earthenware, are frequently seen. — Grasshoppers, or locusts, which often entirely devour the crops, are a terror to the husbandman. They are only eaten by the Beduins. — Sponges are found on the Syrian coast N. of Beirût, and the fishery occupies a large number of persons. The yield is variable.

## III. Population, Divisions, and Names of Syria at different periods.

**I.** Like almost all nations, the inhabitants of the land of Canaan possessed legends that the primeval inhabitants (autochthones) were races of giants. These races had various names: *Anakims* (Josh. xi. 21, 22), *Rephaims* (Gen. xiv. 5), *Emims*, *Suzites* or *Zamzummims*, *Avims* (Deut. ii. 10-23), and *Horims* (comp. p. 152; Deut. ii.).

**II.** *(a).* From the very earliest period of history the inhabitants of *Canaan*, that is, of the country W. of the Jordan (the country E. of the Jordan was called *Gilead*), belonged to the Semitic race. *Semitic* is a purely conventional term, used to designate the group of peoples who are shown to be ethnographically allied by their languages, which are of a peculiar construction and similar in character to Hebrew. According to Gen. x. 6, the Canaanites were descendants of Ham; but this does not necessarily imply that they were not ethnographically connected with the so-called Semites. The Semitic inhabitants of the country W. of the Jordan are usually called *Canaanites* in the O.T. In some passages they are also called *Amorites*, in agreement with the designation *amar* found on Egyptian monuments. They formed a number of small tribes: e. g., the *Perizzites*, *Jebusites*, etc. The *Phoenicians* were also a Canaanite nation (p. 269). — At the time of the immigration of the Israelites, the Canaanites had reached a height of civilisation far superior to that of the Israelites.

*(b).* The Semitic tribes akin to the Hebrews consisted of: (1) The *Moabites*, at the S. E. end of the Dead Sea; (2) The *Ammonites*, whose territory lay E. of the Jordan; (3) The *Edomites*, who occupied the region of the ʿAraba (p. 150) as far as the bay of ʿAḳaba (Elath), and the mountains of Seïr on both sides of the ʿAraba. — Among the descendants of Esau are also mentioned the *Amalekites*, a wandering tribe, who pitched their tents in the desert of Et-Tîh to the S. of Palestine. The *Midianites (Kenites)*, mentioned in Exod. 18 as allied to Israel, were also nomadic Arabs.

*(c).* The *Aramaeans* must also be reckoned as 'Semites'. The kingdoms of Aram Dammesek (Damascus) and Aram Zoba, both contiguous to the Israelites, are mentioned in the Bible. There were also Aramæans in Lebanon and on Hermon.

*(d).* The plain on the S. coast was in possession of the *Philistines* (p. 154) at the time of the immigration of the Israelites.

*(e)* To what race the *Hittites* belonged, who had founded an empire in the N., is uncertain.

**III.** Little by little the *Israelites* (p. lix) pressed forward from the country E. of the Jordan, and took possession of the interior of Palestine. In the O.T. they are represented as divided into 12 tribes, several of which, however, became merged in others in historical times; thus the villages of the tribe of *Simeon* afterwards

belonged to Judah, while the tribe of *Levi* never possessed any territory of its own. — The central position was occupied by the powerful tribe of *Joseph (Ephraim* and the *Half Tribe of Manasseh).* Close to these was the tribe of *Benjamin*, while the country to the S. was occupied by *Judah*, a tribe equal in power to Joseph. *Issachar* occupied the plain of Jezreel. Still farther N. lay the territory of *Zebulon* and *Naphtali*, and on the coast that of *Asher*. The territory of *Dan* lay isolated in the extreme N. The country E. of the Jordan was occupied by *Reuben*, of whose territory, however, the Moabites held possession from time to time. Similarly *Gad* (farther N.) and particularly the *Half Tribe of Manasseh* in Bashan had great difficulty in defending themselves against the incursions of their neighbours.

After the period of the captivity only a single state (that of Judæa), but of fluctuating extent, continued to exist in the southern part of the country; the *Idumaeans* or Edomites occupied S. Judæa and Hebron. The *Nabataeans*, an Arabian tribe, supplanted the Edomites in the S. E. of Palestine. As early as B. C. 300 the Nabatæans were settled at Petra. They gradually conquered the territory of Moab and Ammon, and even penetrated farther north. The central districts were colonised by Cuthæans, from whom, and also from the remains of the earlier population, the Samaritans were descended.

After the time of Alexander the Great even Greek colonies were founded in Palestine, such as Ptolemaïs (Acre), Pella, and Gerasa.

**IV.** *(a).* In the time of Christ, the whole of Syria, exclusive of the small territories of the dynasty in Judæa, Galilee, etc., formed a Roman province under the name of *Syria*, and Josephus informs us that Palestine was divided into four tetrarchates, or provinces. (1). The country E. of Jordan was known as *Peraea* (the country beyond) in the wider sense, but Peræa proper was the small district N. of the Arnon, and now called Belḳâ. E. of the Jordan lay the greater part of the district of *Decapolis*, or the 'ten cities' (the number of the cities fluctuated) with its capital Scythopolis to the W. of Jordan (the modern Beisân), a region extending as far as the river Hieromyces (Yarmûk). Farther to the N., bordering on the territory of Damascus, were situated *Gaulanitis*, the modern Jôlân, extending beyond the Lake of Tiberias and along the Jordan as far as Hermon; *Basanitis* (Bashan), farther to the E., nearly corresponding with the modern Nuḳra; *Trachonitis*, to the N. of the last, the modern Lejâ; *Auranitis*, the mountainous district of the Ḥaurân; *Ituraea*, the exact position of which is a matter of controversy. The country to the W. of Jordan consisted of — (2) *Judaea*, including Idumæa; (3) *Samaria*, which extended to the N. of Shechem as far as the N. margin of the plain; (4) *Galilee*, the region farther N., consisting of *Lower* (S.) and *Upper* (N.) *Galilee*.

*(b).* During the 2nd cent. Syria was divided as follows: (1)

*Coelesyria*, the metropolis of which was Antioch; (2) *Syria Euphratensis* or *Commagene*, the metropolis being Hierapolis; (3) *Phoenicia*, the plain of the coast with the land back of it; the metropolis was Emesa, but the real capital was Damascus; (4) *Palestine*, of which the metropolis was Cæsarea; (5) *Arabia Petraea*, with Bostra as metropolis.

*(c)*. Under Diocletian, farther divisions begin to appear, the influence of which may be traced down to Arabian times. At the beginning of the 5th cent. these divisions were: (1) *Syria I* or *Coelesyria*, metropolis Antioch; (2) *Syria II* or *Salutaris*, metropolis Apamea; (3) *Euphratensis*, metropolis Hierapolis; (4) *Phoenice maritima*, metropolis Tyre; (5) *Phoenice ad Libanum*, metropolis Emesa (and Damascus and Palmyra); (6) *Palaestina I*, Arab. *Filistîn*, which included the greater part of Judah and Samaria, and had Cæsarea for its capital. (7) *Palaestina II*, Arab. *Urdun* (Jordan), Galilee, and Peræa in the narrower sense, Scythopolis being the capital. (8) *Palaestina III*, or *Salutaris*, including the ancient kingdom of the Nabatæans in the South of the country, and the region of Aila towards the East as far as the Arnon, with Petra as its capital. (9) The province of *Arabia* embraced the whole region of the Ḥaurân S. as far as the Arnon and W. to the edge of the valley of the Jordan, and had Bostra as its capital.

**V.** In the time of the Abbasides, Syria was divided into: (1) Palestine, (2) the district of the Jordan, (3) Ḥomṣ, (4) Damascus, (5) Kinnesrîn, (6) the military border (Antioch).

**VI.** The political constitution of the *Kingdom of Jerusalem* was precisely similar to that of the western feudal states. The most prominent crown-vassals were the Prince of Antioch, the Counts of Edessa and Tripoli, the Prince of Tiberias, the Count of Joppa and Ascalon, and the Lord of Montroyal (the Kerak of ancient Moab).

**VII.** Syria is called *Esh-Shâm* by the Arabs, under which name they include Palestine (Filistîn). The name signifies the land situated to the 'left', as distinguished from El-Yemen, or S. Arabia, the land situated to the 'right'. The Turkish name for Syria is *Sûristân*. The Turks divided the country into five pashalics: Aleppo, Tripoli, Damascus, Ṣaida (afterwards Acre), and Palestine, but this division has been much modified in the course of centuries.

The present divisions are the following: (1) the wilâyet of *Aleppo*, with the 3 sanjaks of Aleppo, Marash, and Urfa; (2) the independent sanjaḳ of *Zôr (Dêr ez-Zôr)*; (3) the wilâyet of *Beirût*, including the coast S. of the mouth of the Orontes, the mountain district of the Nosairi and Lebanon to S. of Tripolis, farther the town of Beirût and the country between the sea and the Jordan from Ṣaidâ to N. of Yâfa. It is divided into 5 sanjaḳs: Lâdiḳîyeh, Ṭarâbulus, Beirût, ʿAkkâ, and the Belḳâ. (4) *Lebanon*, S. of Tripolis to N. of Ṣaida exclusive of the town of Beirût, forms an independent sanjaḳ, administered by a governor-general; (5) the

wilâyet of *Sûrîya* (Syria) comprises the country from Ḥama to the Hijâz. The governor-general resides in Damascus. The wilâyet is divided into the sanjaḳs of Ḥama, Damascus, and Ḥaurân. (6) Jerusalem is an independent sanjaḳ under a muteṣarrif of the first class. — At the head of each wilâyet is a *wâli* or governor-general, whose province is divided into so many departments (sanjaḳ, liwa), presided over by a *muteṣarrif*; each department again is divided into so many divisions (ḳâimmaḳâmlik, ḳaḍâ), each under a *ḳâimmaḳâm*; the divisions again contain districts (mudîrîyeh, nâḥiya) under *mudîrs*, and these again are divided into communes.

The ancient statistics we possess refer to Palestine only. According to the oldest historical document, the Song of Deborah (Judges v), the men capable of bearing arms numbered 40,000, the narrative in Judges xviii, which is also based on old accounts, gives the number of the Danite warriors as 600. In accordance with this, we must reduce the exaggerated statements of later writers, Numbers i. 46 and xxvi. 51 (more than 600,000 men capable of bearing arms), 2 Sam. xxiv (1,300,000 warriors). According to these passages, the entire population must have consisted of $2^1/_2$ million souls at least, or, according to the Books of Samuel, 5 millions.

Palestine covered an area of about 10,500 sq. M. While in Belgium (the most densely populated country in Europe) the average population is about 540 persons to each square mile, that of Palestine, notwithstanding its numerous 'waste places', must have been 240 or 480 per square mile. Josephus exaggerates still more in estimating the population of Galilee alone at 5 millions. The area of ancient Palestine is now occupied by about 650,000 souls or about 62 persons to the square mile.

## IV. History of Palestine and Syria.

I. The same relics of prehistoric times are found in Syria as in other countries: numbers of dolmens in the country E. of the Jordan, cromlechs, and large artificial tumuli, the latter being particularly numerous in the valley of the Jordan and the plain of Jezreel. Flint tools also frequently occur; but, on the other hand, no traces of a bronze age are found.

From the Egyptian records in stone and papyrus it would seem that, in the earliest times known to us, Syria or at any rate Palestine was at times a dependency of Egypt. As regards commerce, manufactures, and agriculture, the country had reached a not inconsiderable height of civilisation. The places mentioned in the inscriptions mostly bear the same names as at the present day. The fortified towns *Megiddo* and *Yâfa* were of special importance. The stone inscription of *Carnac* mentions 119 names of places in Palestine. An Egyptian of high rank, who has left a record of his travels through

Syria in the days of Ramses II, mentions 38 fortified places in Palestine and 18 more N. of Tyre.

The Primitive Israelites must be imagined as small nomad tribes, like those which still wander about the country in considerable numbers. These wandering tribes pushed forward — at what period cannot now be fixed — from Egypt and the peninsula of Sinai into the country E. of the Jordan. To their leader Moses they owed the basis of a farther uniform political and religious development. Their settlement in the country W. of the Jordan was effected very slowly, partly by force of arms, partly by peaceful assimilation with the Canaanites. The sole bond of union between the tribes at this period (that of the Judges) was the common veneration of the national deity *Yahweh* (so the name should be pronounced, and not Jehovah), to whom corresponded *Ba'al*, the national god of the Canaanites. Both were worshipped on the 'high places', and for this reason the later Hebrew historians regard the worship of the high places as idolatry.

**II.** The attacks of their western neighbours, the Philistines, caused the Israelites more trouble than the struggles with the Canaanites in the land. It is the great merit of the patriotic 'seer' Samuel that he discovered the right remedy in the establishment of a national monarchy and the right man for monarch in Saul of Benjamin. With Saul begins the second period of Israel's history, the period when the whole people were united into one Kingdom under one sceptre. This regeneration, however, did not take place without intestine struggles.

Simultaneously with Saul, the Judean hero David comes on the scene. With a band of freebooters he roved throughout the land of Judah, and for a time was 'king' of Ziklag under Philistine protection. On Saul's death David succeeded in making himself prince of Judah, though still dependent on the Philistines. The northern kingdom was governed by Ishbosheth, the son of Saul, aided by his able general Abner. It was not until after a protracted struggle, and after Abner and Ishbosheth had been assassinated, that David succeeded in extending his sway over all the tribes of Israel.

Owing to David's energy, the country increased greatly in power, both as regards its internal development and its foreign relations. The city of Jebus was wrested from the Jebusites, and on Mt. Zion David founded a castle which formed the nucleus of his future capital of Jerusalem. He next delivered the country from the Philistines by his victory in the valley of Rephaim. He then humbled the Moabites and Edomites, the ancient enemies of Israel, defeated the Syrians, who had come to the aid of the Ammonites, and caused Rabbah, the capital of the Ammonites, to be besieged and captured. He not only extended his dominions as far as Damascus, but even put the Syrian prince of Hamath to tribute. He established garrisons in the conquered districts, and during his reign the kingdom

attained its greatest extent, stretching as far as the 'entrance of Hamath' towards the N., and as far as Tiphsah (Thapsacus) on the Euphrates towards the N.E. Even at a later period these distant points theoretically formed the extremities of the Israelitish dominions (Ezek. xlvii. 16-20; Numb. xxxiv. 8). David, however, was soon threatened with dangers from within. His son Absalom rebelled against him, and the king was compelled for a time to flee beyond Jordan. With the aid of Joab he, at length, succeeded in re-entering Jerusalem in triumph; but the insurrection soon broke out afresh, as even at this period the northern provinces made common cause against the southern, in which the king had his residence.

In spite of all these conflicts, this was a period of remarkable intellectual activity. The royal court was gradually organised on the model of those of the other nations with whom the Israelites came in contact. They began also to erect buildings in a handsomer style. David caused a census of his people to be made, and established a standing army and a body-guard.

The government of Solomon contributed still more to develop the resources of the country. Solomon proceeded to erect a magnificent palace with a spacious temple (p. 36), and Jerusalem was now fortified. Intercourse with neighbouring nations, especially with Egypt, became more active, and trade received a great impulse. Solomon was regarded, at least among later Orientals, as a model of a wise monarch. After a brief period of prosperity, the decline of the empire began. Damascus threw off the yoke of the Israelites, Edom revolted, and dissensions sprang up in the interior. On the death of Solomon his kingdom was dismembered.

**III.** After the separation of the southern from the northern kingdom, Shechem was constituted the capital of the latter by Jeroboam I., but the seat of government was afterwards removed to Samaria by Omri. Owing to the constant discord and jealousy which disquieted the rival kingdoms, as well as their internal dissensions, they fell an easy prey to the encroachments of their neighbours. The princes of Damascus undertook several successful campaigns against the northern kingdom, and it was not until the reign of Jeroboam II. that the kingdom attained to considerable dimensions. From this period (about B.C. 803) dates the stele of King Mesha of Moab, the most ancient monument bearing a Semitic inscription that has yet been discovered. While many of the sovereigns were zealously addicted to the worship of strange gods, yet, on the other hand, the worship of Yahweh was essentially advanced by the writings of Amos, Hosea, Micah, Isaiah, Jeremiah, and other prophets. The advance consisted mainly in loftier ideas of the moral and spiritual nature of the Deity, leading to the conception of Yahweh as the God, not merely of Israel, but of the whole world. This was a basis on which the religion of Israel could be preserved and developed amid the coming troubles.

By the middle of the 8th cent. the Assyrians had succeeded in making serious encroachments upon the northern kingdom, and it was only with their assistance that King Ahaz, the successor of Jotham, succeeded in defending himself against Israel. He, as well as his successor Hezekiah, paid tribute to the Assyrians. In 721, the kingdom of Israel was destroyed, the inhabitants sent to the East, and colonists substituted for them. In spite of the warnings of Isaiah, Hezekiah entered into an alliance with Egypt and Ethiopia, in consequence of which Sennacherib of Assyria proceeded to attack the allies. The conquest of Jerusalem, however, was prevented by the well-known incident of the destruction of Sennacherib's army, caused possibly by the sudden breaking-out of a plague. Judah now became alternately the victim of Assyria and of Egypt. — One of the most important events in the history of the religion of Israel is the centralisation of the worship of Yahweh in Jerusalem in the days of Josiah, a movement consequent on the introduction of the new book of the law, Deuteronomy. At this time, Jeremiah commenced his labours. At length, in 598, the kingdom of Judah was virtually destroyed, and Nebuchadnezzar carried off King Jehoiakim with 10,000 of the principal inhabitants, including the prophet Ezekiel, to Babylon. A revolt by the last king Zedekiah resulted in the destruction of Jerusalem in 587 and a second deportation of its inhabitants. Soon after this, many Jews, and Jeremiah among them, migrated to Egypt. Thus was the ancient Jewish kingdom at length thoroughly disintegrated.

**IV.** During the captivity, besides Ezekiel and Jeremiah, there flourished also the sublime anonymous prophet who wrote chapters 40-66 of the Book of Isaiah. In the year 538, Cyrus, after having conquered Babylon, permitted the Jews to return to their native country. Those who availed themselves of this permission were almost exclusively natives of the southern kingdom, which accordingly thenceforth formed the principal part of the Jewish state. The erection of the new Temple, which had long been obstructed by the Samaritans and other neighbouring nations, was chiefly promoted by the prophets Haggai and Zachariah (516), but the new edifice fell far short of the splendour of that of Solomon. Ezra, however, and Nehemiah established a set form of ritual, following Ezekiel and the priestly legislation in Leviticus and Numbers. At a later period, the Samaritans erected a sanctuary of their own on Mt. Gerizim.

**V.** The Macedonian Supremacy begins in 332, but after Alexander's death Palestine became the scene of the wars between the 'Diadochi', as his successors were called. Military colonies and Greek towns were founded in the interior of the country. Greek culture soon made rapid progress in Syria. The ruins of Graeco-Roman theatres, even in out-of-the-way places, the relics of temples, the inscriptions, and coins, show that the ideas and the ritual of the cultured classes of Syria had in time become thoroughly Greek. The

Jews adhered most steadfastly of all to their traditions. But, in the 3rd cent., the Aramaic language gradually began to supplant the Hebrew, although a knowledge of the latter was preserved by the hierarchy. Greek also came into frequent use, being chiefly disseminated through the Jewish schools in Egypt, where the sacred books were translated into Greek. Among the Jews was even formed a party favourable to the Greeks, who, aided by Jason, the high-priest, succeeded in securing the supreme power in the state. In consequence of this, a fierce struggle took place, for which King Antiochus Epiphanes chastised the Jews severely. The desecration of their temple had been the main cause of the revolt. At the head of the insurgents was the heroic priest Mattathias (167), whose son Judas Maccabæus at length succeeded in defeating the Syrians in several hardly contested battles, and restored the Temple to its sacred uses. Under the Asmonean princes, or Maccabees (2nd half of the 2nd cent. B.C.), the Jews enjoyed a comparatively prosperous period of national independence, and in the middle of the second century John Hyrcanus even succeeded in considerably extending the dominions of Judæa by his conquests. During this epoch the form of government was a theocracy, presided over by a high-priest, who, at the same time, enjoyed political power. The independence of the country was at length disturbed by the interference of the ROMANS in 63, when Jerusalem was captured by Pompey.

**VI.** The Asmonean Hyrcanus II. reigned after this date under Roman suzerainty. His political power was much circumscribed, and with him were associated in the government the Idumæan Antipater, and afterwards Phasael and Herod, the sons of Antipater. In the year B. C. 40, the Parthians plundered Syria and Palestine, and in the troubles of that period Herod succeeded in obtaining from the Romans the sole governorship of Judæa. It was not, however, till the year 37, after he had conquered Jerusalem, that he actually entered upon his office. He was entirely subservient to the Romans, and caused many handsome edifices to be erected in the Roman style. He also caused the Temple to be rebuilt; but the Jews who remained faithful to their law, represented chiefly by the Pharisees, keenly felt the pressure of his temporal jurisdiction and the interference in their affairs by a foreign power.

In the year B.C. 4, Herod the Great died, CHRIST having been born during that monarch's reign. The dominions of Herod were now divided. To Philip were given the districts of the Haurân, to Herod Antipas Galilee and Peræa, to Archelaus Samaria, Judæa, and Idumæa. In A.D. 6, the territory of Archelaus was added to the Roman province of Syria, but was governed by procurators of its own. Thenceforward, the patriotic party among the Jews became still more antagonistic to the foreign yoke. Founding their hopes on the prophecies which spoke of a future kingdom, in which they would again enjoy independence, they expected the Messiah to

bring to them political deliverance, whereas Christ himself declared that his kingdom was not of this world. Enfuriated by this announcement, they compelled Pilate, the Roman governor, to yield to their desires and to crucify their Victim. The power of the native princes, such as Herod Agrippa I., who was the last prince to unite the whole of Herod's kingdom under one monarch and Agrippa II., whose share of Jewish territory was, strictly speaking, confined to a few towns in Galilee, became merely nominal as that of the Roman governors increased. At length, in consequence of the maladministration of Gessius Florius, a national insurrection broke out with great violence. Jerusalem itself was governed by several different parties in succession, but it was at length captured by Titus, A. D. 70, when the Temple was destroyed and many of the Jews slain. Although part of the people was scattered, and those who remained in the country were now completely powerless, their rage against their oppressors burst forth afresh on one other occasion. Under the leadership of Simon, surnamed Bar Cochba ('son of the star'), who was recognised by the celebrated Rabbi Ben Akiba as the Messiah, they revolted against the Romans, and succeeded in carrying on the war for $3^1/_2$ yrs. (132-135), after which the insurrection was quelled and the last remnant of the Jewish kingdom destroyed. Jerusalem became a Roman colony, and the Jews were even denied access to their ancient capital.

During these last centuries, however, and even later, Jewish literature continued to be cultivated. The learning of the schools, which, in connection with the written law, had hitherto been handed down by oral tradition only, was now committed to writing, and thus the *Talmud* came into existence between the 3rd and 6th centuries A.D. On the other hand, the germs of a different kind of literature also sprang up among the early Christian communities. In N. Syria the Gentile, and in S. Syria the Jewish Christians predominated, while the Gnostic systems which arose in the East in the 2nd cent. gained considerable ground even in Syria.

Since the beginning of the Greek period Antioch had become, and continued to be, the most important town in Syria. It was founded by Seleucus Nicator and named after his father. At the same time, Damascus continued to flourish as the chief seat of the caravan trade. Throughout Syria at this period the Aramaic language, a dialect akin to Hebrew, was chiefly spoken, although the Greek language and culture were gradually being introduced. Under the Greek, and afterwards under the Roman supremacy, there sprang up, even in remote parts of the country, numerous edifices of great splendour. About the beginning of our era, Palmyra, in particular, was noted for the magnificence of its architecture. For a considerable time it was the capital of an important, independent empire, and its monuments of the later Roman period still bear witness to its ancient glory. Notwithstanding the growth of Roman in-

fluence in Syria, and the foundation of many Roman colonies, it is, however, worthy of mention, that after the beginning of the Arabian supremacy most of the Roman names were superseded by the old Semitic (thus ʿAkka instead of Ptolemais), a proof that western culture had not taken very deep root.

**VII.** In A.D. 611-614, the whole of Christian Syria, including Palestine, was wrested from the Eastern Roman empire by Chosroes, King of Persia, and severed from it for ten years, soon after which the Arabs proved a still more formidable foe to the Byzantine emperors. From time immemorial nomadic tribes of Arabs had ranged over the vast Syrian plain as far as Mesopotamia (comp. p. 53). During the first centuries of our era premonitory symptoms of their great approaching expansion had manifested themselves among these tribes. In consequence of the distress caused by wars in S. Arabia (Yemen), certain tribes of that region had migrated northwards in search of a new home. These southern Arabs *(Yoktanides*, or *Kaḥtanides)*, who in ancient times had boasted of considerable culture, now settled in Syria, and particularly in the Ḥaurân. Their great opponents were the tribes of N. Arabia *(Ishmaelites)*, their differences with whom gave rise to the sanguinary feuds of the *Ḳaisites* and *Yemenites*, which were prolonged almost down to modern times. For centuries before the promulgation of El-Islâm the Arabs had everywhere, in Syria as well as on the Euphrates, been a thorn in the side of the tottering Byzantine empire, but now that they were united they proved a most formidable foe.

This union of the scattered tribes was effected by Moḥammed (see p. lxxxv), whose doctrines awakened in the Arabs that religious enthusiasm which prompted them to undertake their marvellously successful campaigns of the 7th and following centuries, though hope of plunder was doubtless a strong additional incentive. As early as the beginning of the reign of *ʿOmar*, the second khalîf, whose political energy contributed quite as much to the consolidation of the Arabian sway as the 'revelations' of the prophet, Syria was thrown open to the Arabs by the bloody battle of the Hieromyces *(Yarmûk)* in 634, and at the beginning of the following year Damascus was captured by the generals Khâlid and Abu ʿUbeida. Within a short period the Byzantines lost the whole of Syria as far as Aleppo, and ʿOmar himself was present at the capitulation of Jerusalem. In many of the towns and villages Arabian military colonies were now planted. The most glorious part of this period of Syrian history began with the assassination of *ʿAli*, the son-in-law of the prophet, and fourth khalîf. A political reaction on the part of the Meccan aristocracy in Arabia had sprung up against the *parvenus* of plebeian origin; for it was only after the unprecedented successes of the Muslim arms that the countrymen of Moḥammed began to appreciate the

full scope of the new religion. Many believers, however, adhered to ʿAli as the rightful vicegerent of the prophet, and even repudiated the title of the first three khalîfs; and it was from this schism that the great sect of the *Shîʿites* (p. cxv), which still exists in Persia, took its origin. National hatred, too, contributed greatly to foment the quarrel, and a series of bloody conflicts ensued. The Meccan aristocrats, however, conquered ʿAli, and the seat of the khalifate was transferred by *Muʿâwiya* from Medîna to Damascus. Muʿâwiya succeeded in securing the hereditary right to the khalifate to his descendants, the Omayyades, many of whom proved most gifted and efficient monarchs. Even during the reign of Muʿâwiya the able generals of the Muslims penetrated eastwards as far as India and Central Asia, westwards as far as the Atlantic Ocean, and north-westwards as far as Constantinople. The ancient simplicity of manners, however, had disappeared; there was now a vast empire, a despotism, with a court of constantly increasing splendour; and a love of magnificence soon began to show itself in artistically constructed buildings. A strict adherence to the doctrines of Moḥammed was still externally professed by the Omayyades, but their religion was essentially subordinated to their political ambition.

A reaction was inevitable, and it was in Persia that it first showed itself. Religious questions afforded a pretext for intrigues against the Omayyades. The powerful family of the *ʿAbbasides*, who were also of Meccan origin, used every available means for the realisation of their ambitious schemes, and at length accomplished their object by the cruel assassination of the Omayyades (750). The central point of the empire was now removed to the banks of the Euphrates and the Tigris. As had already been the case under several of the Omayyades, Syria again became the theatre of fierce party-struggles, while political rivalries were aggravated by the dissensions of religious sects, some of which manifested communistic tendencies and plotted against the existing constitution. The political history of the Arab rulers of these centuries presents a continuous scene of war and bloodshed, accompanied by an interminable series of intestine dissensions, intrigues, and murders. At the same time, however, especially during the reign of *Harûn er-Rashîd*, the Arabs began to manifest a greater taste for scientific knowledge. A number of schools of philosophy were founded in Syria, and particularly at Damascus. The Arab scholars obtained their knowledge of the Greek philosophers from the Syrians, whose literature, dating from a post-Christian epoch, flourished for a prolonged period, even under the Muslim régime. So, too, an acquaintance with medicine, astronomy, and mathematics reached the Arabs directly or indirectly through the Greeks; and, indeed, in no department of science did they exhibit much originality. Even in works on the grammatical structure of their own language, a subject which they treated with great acumen,

the Arabs were surpassed by their neighbours the Persians. Many of these scientific efforts were made in connection with the Korân and its interpretation, and the utmost zeal was evinced in collecting the oral utterances of Moḥammed. In all these scientific pursuits, however, the Arabs were far more remarkable for prolixity than depth. Arabian literature thus speedily swelled to prodigious dimensions, theology and the system of jurisprudence founded upon it being the predominating subjects. Down to the present day books in the same style as that of this early literature, in the same language, and often with the same turgidity, are still written. The traveller unacquainted with the language of the country, who comes in contact with the natives through the medium of his dragoman or muleteer only, will naturally be sceptical as to the existence of intellectual aspirations among the Syrians of the present day; but we can assure him, from an experience of many years, that the native mind and imagination are much more active than is commonly believed. The art of printing, which was not practically introduced into Syria until the beginning of the 19th century, contributes much to the spread of education. The printing-presses at Beirût in Syria, and that at Bulaḳ in Egypt, are those which have exercised the greatest influence; and it is worthy of mention that no fewer than 7000 copies of a bulky and comparatively expensive work containing the traditions of Moḥammed have been sold at Cairo within twenty-five years.

The power of the khalifate was gradually undermined by the dissensions already mentioned, and in Syria itself there sprang up secondary dynasties, more or less subordinate to the sway of the reigning sovereign. Thus the *Ḥamdanides* from Mosul, where they had been the chief opponents of the Curds, took possession of N. Syria, and had their headquarters at Aleppo for a considerable period. Among the princes who resided there must be mentioned the illustrious *Seif ed-Dauleh*, whose glorious reign began in 944, at a time when the power of the khalîfs of Bagdad was steadily declining. As the Greeks again began to renew their attacks upon Syria, some effective barrier against their encroachments became very desirable. At this period the *Fâtimites*, the rulers of Egypt, held the supreme power at Damascus, and during the great revolutions which took place in the latter half of the 10th cent. they conquered the whole of Syria. The reign of the Fâtimite sovereign *Ḥâkim Biamrillâh* (from 996), in particular, was fraught with important results to Syria. From the outset of their career the Fâtimites had assumed a hostile attitude towards El-Islâm, and under Ḥâkim, a member of this family, the peculiar religious or philosophical doctrines of his party degenerated into grotesque absurdity. (To this day the sect of the Druses regard him as having been an incarnation of the Deity; comp. p. xcvi.) Towards the close of the 11th cent. the *Oḳeilides* and the *Mirdasides* came into power, but they, in their turn, were supplanted by the *Seljuks* in 1086. These were the

chiefs of nomadic Turkish tribes, who now for the first time made their appearance as conquerors in western Asia. In several parts of Syria the *Assassins* (p. xcvi), a sect who unscrupulously practised the crime named after them, possessed considerable power, and even occupied a number of fortresses. It was by their hand that Nizâm el-Mulk, the great vizier of the all-powerful Seljuk *Malekshah* (1072-92), was murdered. After Malekshah's death the empire of the Seljuks was divided, one branch establishing itself at Damascus, another at Aleppo.

**VIII.** These interminable disorders within the Muslim empire contributed greatly to the success of the first intrepid little bands of the Crusaders. Baldwin succeeded in conquering N. Syria as far as Mesopotamia, and Bohemund captured Antioch in 1098; but Damascus successfully resisted every attack. Even among the Christians, however, much discord and jealousy prevailed; their enthusiasm for the holy cause soon grew cold, and political considerations again became paramount. It was not until after the capture of Jerusalem (15th July, 1099) that the Muslims became fully aware of the danger which threatened them from the Crusaders. But the jealousies among the Muslim rulers enabled the Christians to maintain themselves for a considerable time, although with varying fortunes, at Edessa, on the coast of the Mediterranean, and in Palestine. *Godfrey de Bouillon*, the first king of Jerusalem (d. 1100), was succeeded by his brother *Baldwin I.* About the beginning of the reign of the next king, *Baldwin II.* (1118), the European conquests in the East had reached their climax, and at the same period were founded the orders of the *Knights of St. John* and the *Templars*, which were destined to become the great champions of Christianity in the East.

Instead, however, of concentrating their forces and advancing on Damascus, the Crusaders contented themselves with repeated attempts to capture the city. Politically they were weak and incapable. In 1136, the victorious progress of the Franks was effectually checked by the opposition of the bold emîr *Zengi*. In N. Syria John, the Byzantine emperor, again attempted to interpose, his designs being hostile to Christians and Muslims alike, but was obliged to retire, whereupon Edessa also declared itself in favour of Zengi (1144). At the time of his death Zengi was master of Mosul, Mesopotamia, and a great part of Syria, and he bequeathed the principality of Aleppo to his son *Nûreddîn*. The second conquest of Edessa by the latter in 1146 gave rise to the Second Crusade (1147-49). The Franks, however, met with no success, and the capture of Damascus was frustrated by the intrigues of Oriental Christians. Nûreddîn wrested many of their possessions from the Franks, and at last captured Damascus also, which had hitherto been occupied by another dynasty. In 1163, he sent an expedition against Egypt under his general Shirkuh, who was associated with the Curd *Ṣalâḥ ed-Dîn* (Saladin). The latter, a man of singular

energy, soon succeeded in making himself master of Egypt; and after Nûreddîn's death in 1173, he took advantage of the dissensions in Syria to conquer that country also, and thus became the most dangerous enemy of the isolated possessions of the Franks. A breach of truce by the weak Guy of Lusignan, King of Jerusalem, at length led to war. In 1187, at the battle of Ḥattîn (p. 249), Saladin signally defeated the Franks, after which the whole of Palestine fell into his possession; but he treated the Christians with leniency. The fall of Jerusalem caused such sensation in the West, that a Third Crusade was undertaken. Frederick I., Emperor of Germany, who headed the expedition, was drowned in Cilicia, before reaching the Holy Land. The town of ʿAkka (St. Jean d'Acre), after a long siege, chiefly conducted by the vessels of French and English Crusaders, was at length captured in 1191; but the conquest of Jerusalem was prevented by the outbreak of dissensions among the Crusaders, particularly between Richard Cœur de Lion of England and Philip Augustus of France. In spite of prodigies of valour on the part of the English monarch, the sole advantages obtained by the Franks from Saladin at the ensuing peace were the possession of a narrow strip of the coast district, and permission for pilgrims to visit Jerusalem. Saladin died soon after the departure of the Franks; his empire was dismembered; and Melik el-ʿAdil was now the only formidable antagonist of the Franks. The Fourth Crusade (1204) promoted Frankish interests in Palestine as little as the third. In both of these crusades the Italian cities of Pisa, Genoa, and Venice had actively participated with a view to their commercial interests. The Fifth Crusade, led by King Andreas of Hungary (1217), was equally unsuccessful. At length, the state of political affairs being highly favourable to his enterprise, the heretical Emperor Frederick II., who had been compelled by the Pope to undertake a crusade, had the good fortune to obtain possession of Jerusalem by convention for a period of ten years (1229). Meanwhile Syria was the scene of uninterrupted feuds among the petty Arabian princes, particularly the *Eyyubides*. In 1240, a French army once more endeavoured to gain a footing in Palestine, but the expedition proved a signal failure. The last Crusade, undertaken by St. Louis in 1248, was equally fruitless.

**IX.** Meanwhile a new enemy appeared on the scene. The *Kharesmians* from Central Asia began to devastate Syria in the year 1240, and at length settled in N. Syria, but, owing to the incessant wars among the different dynasties, were afterwards driven towards Jerusalem, where they treated the Christians with great cruelty. More important was another change. Various princes, in accordance with a custom which had been prevalent for centuries, were in the habit of providing themselves with a body-guard composed partly of slaves purchased for the purpose, generally of Turkish origin. In Egypt these military slaves succeeded in usurping the supreme

power. *Eibek*, the first founder of a MAMELUKE dynasty, had to undergo many conflicts with Nâṣir, the Eyyubide prince of N. Syria, before he gained possession of Syria. The *Mongols* now assumed a more and more threatening attitude towards Syria. They had long since put an end to the empire of the khalîfs at Bagdad, and they now directed their attacks against Nâṣir. *Hûlagû* captured Aleppo (Ḥaleb) about 1260, after which he continued his victorious career through Syria. Damascus, having surrendered, was spared. On reaching the confines of Egypt, however, Hûlagû was compelled to retire; and the Mameluke Sultan Kotuz, with the aid of his famous general *Beibars*, recovered nearly the whole of Syria from the Mongols. Beibars himself now usurped the supreme power, and maintained his authority against both Mongols an Franks. He captured Cæsarea and Arsûf in 1265, Ṣafed and Yâfa in 1266, and Antioch in 1268, and reduced the Assassins of Syria to great extremities. Not a year passed without his personally undertaking some campaign, and to this day, many towers and fortifications in Syria bear his name. He died in 1277, and his degenerate son was dethroned in 1279 by the emîr *Ḳilâwûn*, who maintained his authority in Syria by force of arms, and has left many memorials of his glorious reign. He encroached so much on the possessions of the Franks, that they retained a few towns on the coast only; and at length, after the storming of Acre in 1291, they were completely driven out of Palestine.

After this period the history of Syria presents few points of interest. The contests of the Mamelukes, and, after 1382, those of the Circassian sultans, those of the native princes and the Mongolian governors, and particularly those of the Ilkhans of Persia, continued incessantly, but few of these princes are worthy of special mention. In the year 1400, the condition of Syria was farther aggravated by a great predatory incursion of the Mongols under *Timur*, on which occasion multitudes of the inhabitants were butchered. Many of the scholars and artists of the country, including the famous armourers of Damascus, were carried to Samarkand.

**X.** In the year 1516, war broke out between the OSMANS and the Mamelukes, and the latter were defeated to the N. of Aleppo by Sultan Selîm. The whole of Syria was conquered by the Osmans, and thenceforward the country shared the fortunes of the Osman dynasty. The sultans claim to be the successors of the khalîfs; that is, they maintain the form of the ancient theocratic constitution. As soon, however, as the first flower of the Osmans had passed away, the inferiority of the Turkish race to the Arabian became apparent. To this day, the government is carried on in the same way as it was under Selîm, and the formal pretence of administration by rapidly changing pashas still continues.

Napoleon I., when returning from Egypt, captured Yâfa in 1799 and laid siege to Acre. He defeated the Turks on the plain of

Jezreel, and penetrated as far as Safed and Nazareth. During the present century, however, Syria has witnessed somewhat better days since Sultan Maḥmûd (1809-39) effected various reforms, established a regular class of officials, and organised a militia on the European model. Of late years, a few elementary schools *(medreseh rushdîyeh)* have been founded.

ʿAbdallah Pasha, son of the infamous upstart Jezzâr Pasha, having rendered himself almost independent in Palestine, thus afforded a pretext to *Moḥammed ʿAli*, the powerful ruler of Egypt, to intervene forcibly in the affairs of Syria (1831). Moḥammed was in alliance with the Emîr Beshîr (p. 298), the prince of the Druses, and with his aid Ibrâhîm Pasha, son of Moḥammed, an able general who had already acquired experience in his Arabian campaigns, captured Acre and Damascus, defeated the Turks at Ḥomṣ and Beilân in N. Syria, and even extended his victorious career beyond the confines of Syria. He then continued his march towards Constantinople, and his success might have been still more brilliant had not the European powers, and Russia in particular, intervened for the purpose of bringing about a peace between Egypt and the Porte. The Egyptian supremacy in Syria did not, however, much improve the condition of that unhappy country, taxation and conscription continuing to be as burdensome as before. Moḥammed ʿAli meant well, but his measures were not always judicious; and being a *parvenu*, he exhibited a tyrannical spirit which brought upon him the hatred of the Syrians. In 1834, an insurrection broke out against him in Palestine, but was quelled, although the Druses and Beduins were still far from being subdued. In 1839, at Nisib, Ibrâhîm Pasha gained another brilliant victory over the Turks. Meanwhile, the discontent which prevailed in Syria, in consequence of the heavy burdens imposed on the land, steadily increased. In 1840, Lebanon revolted, and the French government thereupon withdrew its protection from Moḥammed. At length, during the same year, the somewhat feeble intervention of England and Austria regained Syria for the sultan ʿAbdul-Mejîd, the scale having been turned against the Egyptians by the bombardment and capture of Acre by Napier. The Turkish authority was now re-established.

Since that period the Turks have had considerable difficulties to contend with owing to the great conflict of religious opinions, toleration being nominally extended to all alike. The last of the innumerable tragedies of which Syria has been the theatre was the revolt of 1860 (comp. p. 311). On that occasion France, as the guardian of Roman Catholic interests, sent a body of troops to protect the Christians in Syria, and caused the disturbed districts to be occupied for a considerable time. Since that intervention the Lebanon district has been formed into an independent sanjaḳ (p. lvii), the governor of which is required to profess the Christian religion.

# Chronological Table.

The data furnished by the Bible are insufficient for the construction of a reliable chronology. Up to the period of the exile, therefore, the dates given can only be taken as approximate.

| B. C. | Kingdom of Judah. | | Kingdom of Israel. |
|---|---|---|---|
| circa 1036 | David becomes King over all Israel. | | |
| 998 | Death of David: Solomon succeeds him. | | |
| 988 | Dedication of the temple. Tyre flourishes under Hiram. | | |
| 958 | Death of Solomon: partition of the kingdom. | | |
| 958-41 | Rehoboam, son of Solomon, king of Judah and Benjamin. | 958-37 | Jeroboam I., the Ephraimite, king of the northern tribes. Shechem capital of the kingdom. |
| 954 | The Egyptian king Shishak (Sheshonk) invades Judah and plunders Jerusalem. | | |
| 941-38 | Abijah, son of Rehoboam, endeavours to recover what his father had lost. | 937-36 | Nadab, with the whole house of Jeroboam, slain by Baasha. Benhadad I. of Damascus. |
| 938-897 | Asa. League with Damascus against Israel. Destruction of Ramah. | | |
| | | 936-13 | Baasha. |
| | | 913-12 | Elah; slain with all his house by Zimri. |
| | | 912-900 | Omri. Tibni, king over half Israel. |
| | | 906 | Omri makes Samaria his capital and founds a dynasty. Ethbaal king of Tyre and Sidon. |
| 879-72 | Jehoshaphat fights against the Moabites, and allies himself with Ahab against the Syrians. | 900-878 | Ahab. His Phœnician wife, Jezebel. Benhadad II. of Damascus besieges Samaria. The Syrians defeated at Aphek. |
| 872-64 | Jehoram. | 878-76 | Ahaziah. |
| 865-64 | Ahaziah. | 876-64 | Jehoram. Jehu puts an end to the dynasty of Omri. — Hazael, King of Syria. |

| | Kingdom of Judah. | | Kingdom of Israel. |
|---|---|---|---|
| 864-58 | Athaliah, mother of Ahaziah; she is dethroned and slain by a conspiracy of the priests. | 864-36 | Jehu. He cedes part of his kingdom to the Syrians. |
| 858-18 | Jehoash. He is assassinated. | 836-19 | Jehoahaz. The Syrians oppress Israel. |
| 818-789 | Amaziah; defeats the Edomites, is taken prisoner and slain. Jerusalem plundered. | 819-803 | Joash recovers what the Syrians had taken — (The Phœnicians found Carthage.) |
| 800-748 | Uzziah; reconquers Elath. | 803-762 | Israel prospers under Jeroboam II.; the ancient frontiers restored. |
| 748 | Isaiah begins his labours. | 762-61 | Zachariah, son of Jeroboam, assassinated by Shallum, who after reigning a month is in his turn slain by Menahem. |
| | | 761-51 | Menahem, pays tribute to the Assyrians. |
| | | 751-49 | Pekahiah. |
| 748-32 | Jotham; his kingdom prospers. | 749-29 | Pekah, allies himself with the Syrians, against Judah, loses half his kingdom, and is slain by Hoshea. Rezin, King of Damascus, is slain by the Assyrians. |
| 742-26 | Ahaz. He begs for aid from the Assyrians against Pekah and Rezin; pays tribute to Tiglath Pileser at Damascus. | 722 | Hoshea; refuses to pay tribute to Shalmaneser. Overthrow of the kingdom. The people are carried captive to Assyria, and replaced by new colonists (Cuthæans). |

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| 726-697 | Hezekiah. Alliance with Egypt. Sennacherib invades Judah when on his expedition against Egypt. |
| 697-42 | Manasseh. |
| 642-40 | Amon. |
| 640-9 | Josiah, under the guidance of Jeremiah and Zephaniah, centralises the worship of Jahweh. Josiah falls whilst fighting against the Egyptians at Megiddo. The kingdom dependent on Pharaoh-Necho, King of Egypt. |
| 609 | Jehoahaz, son of Josiah, dethroned by Pharaoh-Necho. |
| 609-598 | Eliakim, brother of Jehoahaz, made king by Necho under the name of Jehoiakim. Syria tributary to Egypt. After Necho's defeat at Carchemish, Jehoiakim serves Nebuchadnezzar, but rebels after three years. |
| 598 | Jehoiachin. Nebuchadnezzar takes Jerusalem and carries the inhabitants away captives. |
| 598-87 | Zedekiah, uncle of Jehoiachin, relying on Pharoah-Hophra, King of Egypt, rebels against Nebuchadnezzar. |
| 587 | Siege of Jerusalem; destruction of the Temple; the princes carried away captive to Babylon; others flee to Egypt. End of the kingdom of Judah. |
| 586 | The Babylonians besiege Tyre (13 years). |
| 561 | Jehoiachin is released from prison by Evil-merodach. |
| 538 | By permission of Cyrus, Zerubbabel and Jeshua conduct about 50,000 of the Jews back to Palestine. |
| 520 | Foundation of the Second Temple. Its erection obstructed by the Samaritans. |
| 516 | Completion of the Temple. Establishment of the ritual by the priests and Levites. |
| 458 | During the reign of Artaxerxes Longimanus, Ezra brings back 6000 Jews. |
| 445 | Nehemiah, cupbearer of Artaxerxes, is appointed governor of Jerusalem, and fortifies the city. Erection of a temple on Mt. Gerizim. |
| 344 | Sidon destroyed by the Persian king Artaxerxes Ochus. |
| 333 | Alexander the Great conquers Syria after the battle of Issus. |
| 332 | Tyre captured and destroyed. The Jews submit to Alexander. Andromachus, and afterwards Memnon, governor of Palestine. |
| 320 | Ptolemy takes possession of Syria and Palestine. |
| 314 | Antigonus wrests Palestine from him. |
| 312 | Beginning of the era of the Seleucidæ. |

| | Palestine. | | Syria. |
|---|---|---|---|
| 301 | Ptolemy recovers Palestine in accordance with the treaty of partition after the battle of Ipsus. | 301-280 | Seleucus I., Nicator, founds Antioch on the Orontes soon after obtaining possession of Syria. |
| 301-205 | Prosperous reigns of Ptolemy Lagi, Philadelphus, Euergetes, and Philopator. | 280-261 | Antiochus I., Soter, unites Asia Minor and Syria, but loses Cappadocia, Pontus, Bithynia, and Pergamus. |
| 217 | Antiochus tries to gain possession of Palestine. Is defeated at the battle of Raphia; Palestine again comes into the possession of Egypt. | 261-246 | Antiochus II., Theos. A weak ruler. |
| | | 246-226 | Seleucus II., Callinicus, loses most of the towns in Asia Minor, and the Egyptians occupy the rest of his kingdom. Wages war against his brother Hierax, Gallic predatory hordes infest the country; intestine disorders. Unsuccessful war with Persia. |
| 198 | During the minority of Ptolemy Epiphanes, Antiochus, in consequence of the battle of Paneas, recovers Palestine. | 226-223 | Seleucus III., Ceraunus. |
| | | 223-187 | Antiochus III., the Great, instigated by the Ætolians, and by Hannibal's advice, makes war against the Romans. He is defeated by M. Porcius Cato at Thermopylæ, and after a second defeat at Magnesia in Lydia he is obliged to give up the lands on this side of the Taurus. |
| 193 | Ptolemy Epiphanes obtains Palestine as the dowry of his wife Berenice, daughter of Antiochus III. | 187-175 | Seleucus IV., Philopator, plunders the Temple at Jerusalem, and is slain by Heliodorus. |
| 175 | Jason, brother of Onias purchases the office of high-priest from Antiochus Epiphanes. | 175-164 | Antiochus IV., Epiphanes, undertakes four campaigns against Egypt, and plunders Jerusalem twice. |
| 170-168 | Plundering and desecration of the Temple. Antiochus endeavours to introduce the Greek religion. | | |
| 168 | Revolt of the Asmonean Mattathias. | | |

| | Palestine. | | Syria. |
|---|---|---|---|
| 167 | Judas Maccabæus, son of Mattathias, defeats Apollonius, Serron, and Gorgias. | | |
| 164 | Judas defeats the Syrians under Lysias and takes possession of Jerusalem. | 164-162 | Antiochus V., Eupator, under the guardianship of Lysias, concludes peace with Judas. |
| 161 | Judas defeated by Bacchides. | 162-151 | Demetrius I., Soter. |
| 161-143 | Jonathan Apphus, high-priest and meridarch. | 151-146 | Alexander Balas. |
| 143 | Beginning of the era of independence. | 146 et seq. | Demetrius II., Nicator, and Tryphon. |
| 143-135 | Simon, recognised as an hereditary prince. | 139-128 | Antiochus VII., Sidetes. |
| 135-107 | John Hyrcanus conquers Peræa and Samaria. | 128-125 | Demetrius II., Nicator. |
| | | 125 | Seleucus V. |
| | | 125-112 | Antiochus VIII., Gryphus. Partition of the kingdom. |
| | | 112-95 | Antiochus IX., Cyzicenus. |
| 107-106 | Aristobulus, conquers Ituræa. | 95 | Seleucus VI. |
| 106-78 | Alexander Jannæus. | 95-94 | Antiochus X., Eusebes, King of Damascus. |
| | | 94-83 | Philip, son of Gryphus. |
| | | 91-87 | Demetrius Eucærus, at Damascus. |
| | | 87-85 | Antiochus XII., Dionysus. |
| | | 85 | Aretas, King of Arabia, at Damascus. |
| 78-69 | Alexandra. | 83-69 | Tigranes of Armenia, master of Syria. |
| 69 | Hyrcanus II. | | |
| 69-63 | Aristobulus II., afterwards carried to Rome. Gabinius divides the country into five provinces. | 69-64 | Antiochus XIII., Asiaticus, the last of the Seleucidæ. |
| 31 B. C.-4 A. D. | Herod, aided by the Romans, captures Jerusalem, and is appointed king by the Roman republic. Beginning of the Idumæan dynasty. | 64 | Syria declared a Roman province. |

| B. C. | |
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| 4 | Partition of the kingdom. Birth of Christ. |
| A. D. | |
| 6 | Quirinius appointed proconsul. Judas Gaulonites rebels in consequence of the appointment of Roman procurators. |
| 18-36 | Caiaphas, high-priest. |
| 26 | Pontius Pilate appointed governor. |
| 28 | Ministry of Christ. Crucified about 31. |
| 36 | Marullus succeeds Pilate. |
| 44 | Revolt of Theudas quelled by the procurator Cuspius Fadus. |
| 48 | Cumanus, procurator. |
| 52 | Felix, procurator of Judæa. |
| 60 | Porcius Festus, procurator, resides at Cæsarea. |
| 64 | Gessius Florus, procurator of Judæa, causes the outbreak of a rebellion. |
| 67 | Vespasian conquers Galilee. |
| 70 | Titus captures Jerusalem. Lucilius Bassus and Flavius Sylva quell the insurrection in the rest of the country. |
| 116 | Bar Cochba, acknowledged as the Messiah by the Rabbi Akiba, is put down. |
| 118 | Ammius Rufus, governor of Palestine. |
| 132 | Bar Cochba heads a predatory war against the Romans. Bar Cochba captures Jerusalem. Julius Severus, sent by Hadrian, storms Jerusalem. |
| 135 | Bar Cochba slain. Jerusalem converted into a heathen colony, under the name of Ælia Capitolina. |
| 218-222 | Antonius Heliogabalus of Emesa, Emperor of Rome. |
| 244-249 | Philip Arabs of the Ḥaurân, Emperor of Rome. |
| 260-267 | Odenatus, King of Palmyra. |
| 272 | Aurelian defeats Zenobia and destroys Palmyra. |
| 323-336 | Constantine the Great. Recognition of Christianity. |
| 326 | Pilgrimage of St. Helena to Jerusalem. |
| 527-565 | Justinian I. |
| 616 | Chosroes II., King of Persia, conquers Syria and Palestine. |
| 622-628 | Heraclius, Emperor of Byzantium, reconquers these provinces. |
| 570 or 571 | Birth of Moḥammed. |
| 622 | Moḥammed's flight (Ḥijra) from Mecca to El Medîna (16th July). |
| 632 | Death of Moḥammed. |
| 632-634 | Abu Bekr, father-in-law of Moḥammed, first Khalîf. The general Khâlid conquers Boṣra in Syria. |
| 634-644 | ʿOmar, Khalîf. |
| 636 et seq. | Defeat of the Byzantines on the Yarmûk. Syria falls into the hands of the Arabs. Damascus, Jerusalem, and Antioch captured. |

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| 644-656 | ʿOthman, Khalîf. |
| 656-661 | ʿAli, Khalîf. |
| 661-679 | Muʿâwiya, the first Khalîf of the family of the Omayyades, makes Damascus his residence. |
| 680-683 | Yezîd I. |
| 683-685 | Merwân I.; he defeats the Ḳeisites in the neighbourhood of Damascus. |
| 685-705 | ʿAbd el-Melik. Battles with ʿAbdallâh ibn ez-Zubeir at Mecca (692) and with ʿAbd er-Raḥmân (704). |
| 705-715 | Welîd I.; the Arabian supremacy extended to Spain (711). |
| 715-717 | Suleimân defeats the Byzantines. |
| 717-720 | ʿOmar II. |
| 720-724 | Yezîd II. |
| 724-743 | Hishâm. |
| 743-744 | Welîd II. |
| 744 | Yezîd III.; revolt in Palestine. — Ibrâhîm, brother of Yezîd, reigns for a few months. |
| 745 | Merwân II. deprives Ibrâhîm of his authority. Continued disturbances in Syria. |
| 750 | Merwân defeated by the ʿAbbasides at the battle of the Zâb. The central point of the kingdom removed to ʿIrâḳ (Bagdad). |
| 780 (1) | Aḥmed ibn Ṭulûn, governor of Egypt, conquers the whole of Syria. |
| 901 (2) | Rise of the turbulent sect of Carmates. |
| 934 (5) | Ikhshîd, founder of the dynasty of Ikhshides, appointed governor of Syria and Egypt. |
| 944-967 | Seif ed-Dauleh, a Ḥamdanide, fights against the Greeks and the Ikhshides at Aleppo. |
| 969 | The Fâtimites conquer Egypt, and, after repeated attempts, the whole of Syria also. Continued struggles. |
| 1070 (1) | Rise of the Seljuks, who gradually obtain possession of the whole of Syria — capturing Damascus about 1075, and Antioch about 1085. |
| 1096 | Beginning of the first Crusade; Godfrey de Bouillon, Baldwin, Bohemund, Raimund IV. |
| 1098 | The Crusaders capture Antioch. |
| 1099 | Baldwin declared prince of Edessa. Conquest of Jerusalem. Godfrey de Bouillon king; defeats the Egyptians at Ascalon. |
| 1100-1118 | Baldwin I., King of Jerusalem. The Franks capture Cæsarea, Tripoli, and Beirût. |
| 1104-1128 | Togtekîn, Prince of Damascus, defeats the Franks. |
| 1118-1131 | Baldwin II.; under him the Frank dominions reach their greatest extent. |

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| 1131-1143 | Fulke of Anjou, King of Jerusalem. |
| 1143-1162 | Baldwin III., conquers Acre in 1153. |
| 1146 | Nûreddîn, son of Zengi, ruler of N. Syria, captures Damascus (dynasty of the Atabekes); he takes Edessa and oppresses the Franks. |
| 1147-1149 | Second Crusade, under Louis VII. of France and Conrad III. of Germany. |
| 1148 | The Franks endeavour to capture Damascus, of which Nûreddîn gains possession six years later. |
| 1162-1173 | Amalrich, King of Jerusalem, undertakes a campaign against Egypt. |
| 1171 | Ṣalâḥ ed-Dîn (Saladin), the Eyyubide, puts an end to the dynasty of the Fâtimites in Egypt. |
| 1173-1185 | Baldwin IV., the Leper. |
| 1180 | Victory of the Franks at Ramleh. |
| 1183 | Saladin becomes master of the whole of Syria, except the Frank possessions. |
| 1185-1186 | Baldwin V. |
| 1186-1187 | Guy of Lusignan. |
| 1187 | Saladin gains a victory at Ḥaṭṭîn, and conquers nearly the whole of Palestine. |
| 1189-1192 | Third Crusade, under Frederick Barbarossa, Richard Cœur de Lion, and Philip Augustus. |
| 1193 | Saladin cedes the sea-board from Yâfa to Acre to the Franks. Death of Saladin. |
| 1228-1229 | Fifth Crusade. Frederick II. obtains Jerusalem, etc. from Kâmil, Sultan of Egypt. |
| 1244 | The Kharezmians, invited to aid the Egyptians, ravage Syria. |
| 1259-60 | The Mongols under Hûlagû conquer N. and Central Syria, and penetrate as far as the Egyptian frontier. |
| 1260-1277 | Beibars, the Mameluke Sultan of Egypt, recaptures Damascus, and defeats the Franks (1265-1268). |
| 1279-1290 | Ḳilâwûn, Sultan of Egypt. |
| 1291 | His son, Melik el-Ashraf, puts an end to the Frank rule in Palestine. |
| 1400 | Timurlenk (Tamerlane) conquers Syria. |
| 1517 | Selîm I. wrests Syria from the Mamelukes and incorporates it with the Turkish empire. |
| 1595-1634 | Fakhreddîn, emîr of the Druses. |
| 1799 | Napoleon conquers Yâfa. Battle of Mt. Tabor. Retreat. |
| 1832 | Moḥammed ʿAli Pasha of Egypt; his adopted son Ibrâhîm conquers Syria, and the country is ceded to Egypt by Turkey at the peace of Kutahya in 1833. |

1291

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| 1839 | Turkey introduces reforms. Sultan ʿAbdul Mejîd issues the Khatti Sherîf of Gülkhaneh. |
| 1840 | Intervention of the European powers. Syria re-conquered for the Porte, chiefly by the English fleet. |
| 1847 | An affray in the church of the Nativity at Jerusalem leads, after long negociations, to war with Russia (1853-56). |
| 1860 | The Druses rise against the Christians. French expedition in 1861. |

## V. Present Population and Statistics of Syria. Religions.

I. **Population.** Ethnographically, the population of Syria consists of Franks, Jews, Syrians, Arabs, and Turks; or, according to religions, of Moḥammedans, Christians, Jews, and several other sects.

The traveller will soon learn to distinguish the Jews, Christians, and Muslims of Syria by their features and dress.

The Franks (Europeans) who are resident in Palestine, form a very small proportion of the population. Distinct from them are the so-called '*Levantines*', Europeans (especially Italians and Greeks) or descendants of Europeans, who have entirely adopted the manners of the country.

The Jews who remained in the country were but few in number; most of those who now reside in Palestine are comparatively recent settlers from Europe (see p. lxxxv).

By Syrians we understand the descendants of all those peoples who spoke Aramaic at the beginning of our era, with the exception of the Jews. The native Christians are descendants of the population which occupied Syria before the promulgation of El-Islâm. The establishment of El-Islâm as the state-religion of Syria caused a number of Christians (Syrians and Greeks) to embrace it, while others adhered to their own religion. The Aramaic language gave place to the Arabic, though the former held its ground for a considerable time. The only trace of Aramaic at the present day is an admixture of that language with the Arabic spoken in three villages of Anti-Libanus. The race of Arabian dwellers in towns has been modified by admixture of the Syrian type (as it has been in Egypt by the Coptic).

The Arabian Population consists of *ḥâḍari*, or settled, and *bédawi* (pl. *bédu*), or nomadic tribes. The latter are mostly of pure Arab blood; the settled population is of very mixed origin. The ancient place-names have indeed been retained by the villagers with

remarkable tenacity, and frequently with very trifling changes of pronunciation (comp. p. lxiv). The explanation of this fact is that it was only by degrees that any newer Semitic nation was able to push its way into the existing settlements and assimilate itself with their population. In such cases, the change of religion played a very unimportant part. And in this way not only most of the ancient place-names were preserved with marvellous fidelity, but also other arbitrarily invented names and the false traditions connected with them. The Samaritans, for instance, tried to make out that all the ancient historical holy places were to be found in their territory (p. 216), and similarly the Jews, when their principal possession consisted of Galilee, endeavoured to locate holy places therein (p. 257); and these names have been preserved by the present population. On the other hand, in those parts of the country which have been seized by genuine Arabs (Beduins) the ancient names have mostly disappeared.

The Beduins are professedly Muslims, but, as a rule, their sole care is for their flocks and their predatory expeditions, and they attend but little to their religious rites. They are the direct descendants of the half savage nomads who have inhabited Arabia from time immemorial. Their dwellings consist of portable tents made of black goats' hair. (Such doubtless were the black tents of Kedar mentioned in Solomon's Song, i. 5.) The material is woven by the Beduin women, and is of very close texture, almost impervious to rain. The tent is formed by stretching this stuff over poles, one side being left open to a height of five or six feet. It is then divided into two compartments, one for the women, the other for the men. In the centre of the latter is arranged a fire-place, the fuel used in which consists of dried brushwood and dung. The Beduins live by cattle-breeding, and possess immense herds of sheep and camels. They can rarely be induced to till the soil. Several tribes, however, are gradually becoming more settled, and this transition is actively promoted by government. The Beduins generally live very poorly, their chief food being bread and milk; but when a guest arrives they kill a sheep or goat, and occasionally even a camel. The traveller should generally make for the first tent on the right of the entrance to the encampment, that being the tent of the shêkh or chief. The Beduins regard the laws of hospitality as inviolable, and they deem it their duty to protect their guest for three days after his departure from their camp.

War occupies much of the time of these tribes, the occasion being usually some quarrel about pastures or wells. The law of retaliation also causes many complications. Travellers, however, need be under no apprehension for their lives, unless they offer armed resistance, and have the misfortune to kill one of their assailants. Among these children of the desert, life is highly prized and not lightly to be destroyed; but they are notorious thieves, and

have little respect for the property of others. They have been known to leave the traveller whom they have waylaid in a perfectly helpless condition, and even stripped of his clothes. For thousands of years there has been constant hostility between the nomadic and the settled tribes, and it requires the utmost efforts of government to protect the latter against the extortions of their wandering brethren. It sometimes happens, however, that the peasantry prefer paying 'brotherhood' (*khuwweh*, a tribute in grain), or black mail, to their predatory neighbours, to trusting to the protection of government, as the Turkish governors and tax-gatherers are often even more oppressive and rapacious than the Beduins.

Fortunately for the government, these wandering tribes are seldom on amicable terms with each other. They consist of two main branches: one of these consists of the ʿAenezeh, who migrate in winter towards Central Arabia, while the other embraces those tribes which remain permanently in Syria. The ʿAenezeh at the present day form the most powerful section of the Beduins, and are subdivided into four leading tribes (Ḳabîleh) — the Wuld ʿAli, the Ḥeseneh, the Ruwalâ, and the Bisher, numbering altogether about 25-30,000 souls. The settled tribes are those permanently resident in Palestine, the Ḥaurân, the Beḳâʿa, and N. Syria; thus in the Belḳâ are the ʿAdwân, in the valley of the Jordan the so-called Ghôr Arabs (Ghawârineh), and in Moab the Beni Ṣakhr. These are called *'ahl esh-shemâl'*, or people of the North, while the Beduins to the S. of the Dead Sea are known as *'ahl el-ḳibli'*, or people of the South.

Every tribe of Beduins is presided over by a shêkh, whose authority, however, is more or less limited by the jealousy of his clans-men; nor is he the principal leader in time of war. The Beduins are very fond of singing, story-telling, and poetry, which last, however, is at present in a state of very imperfect development.

The Turks (p. lix) are not a numerous class of the community in Syria. They are intellectually inferior to the Arabs, but are generally good-natured. The effendi *(αὐθέντης)*, or Turkish gentleman, however, is sometimes proud and arrogant. There are two parties of Turks — the Old, and the Young, or liberal party. The governors in the provinces change with the change of government at Constantinople. As the two parties usually come into office in rapid succession, none of the governors can reckon with any certainty on his plans being carried out by his successor. The 'young' Turks, who profess to imitate European manners, do so in a purely superficial manner. They generally begin at the wrong end, many of them fancying that the proof of a modern education consists in wearing Frank dress and in drinking spirituous liquors. Throughout Turkey, indeed, the whole race is in a decaying and degenerate condition. In N. Syria, as well as on the Great Hermon, are

still several nomadic Turkish tribes, or Turcomans, whose mode of life is the same as that of the Beduin Arabs.

II. **Statistics.** The population of Syria has grown considerably of late years, owing to a large extent to immigration in consequence of the Russo-Turkish war. This increase is particularly noticeable in the sea-port towns and in Jerusalem and Damascus. Reliable data for an estimate of the population are very scanty. The Turkish state-calendar for 1307 (1889) gives the following figures for the wilâyet Sûrîya:

| | | | |
|---|---|---|---|
| Muslims | 347,196 | Armenians | 193 |
| Greek-Orthodox | 39,419 | Jews | 6,342 |
| Greek-Catholic | 13,999 | Maronites | 4,964 |
| Syrian-Catholic | 6,137 | Protestants | 703 |
| Armenian-Catholic | 188 | Latins | 95 |

Total 419,236.

We have no statistics of late date for the other wilâyets. On the whole, the population of Syria may be considered as not exceeding 2 millions, giving an average of about 17 persons to the sq. mile.

III. **Religions.** The three Semitic races which people Syria, Jews, Syrians, and Arabs, are similar in intellectual character. The Semites possess a rich fund of imagination, but no capacity for abstract thought. They have therefore never produced any philosophical system, properly so called, nor have they ever developed the higher forms of epic or dramatic poetry, or shown any taste for the fine arts. On the other hand, the three great religions, the Jewish, the Christian, and indirectly also the Moḥammedan, have had their origin in Syria, and the Semites are thus entitled to a very important rank in the world's history. The last phase which religious thought assumed among the primitive and unmixed Semites was that of El-Islâm, which was both the last practical attempt to establish the theocracy so indispensable to the feeling of a Semite and at the same time the conclusion of Semitic prophecy.

The Muslims form about four-fifths of the whole population of Syria. They still regard themselves as possessors of the special favour of God, and as rulers of the world, preferred by Him to all other nations. In Egypt European influence, having been encouraged at court since the beginning of the present century, has greatly mitigated the arrogance of Muslims towards strangers; but in Syria the contrasts between the different sects are still very marked. El-Islâm is conscious here of having retained its hold on the bulk of the population, but the Muslims can scarcely be said to be more fanatical than the adherents of the other religions. On the whole, the Muslims are inferior in education, but superior in morals to the Christians, especially as regards trustworthiness. Of late years competition has induced the Muslims in their turn to establish

numerous schools. Further details respecting El-Islâm will be found on p. lxxxv et seq.

The Christians of the East chiefly belong to the *Greek Church*, and as, with few exceptions, they speak Arabic, their services are usually conducted in that language. Most of the superior clergy, however, are Greeks by birth, who read mass in Greek, and understand no other language. The Greeks possess many schools, in the upper classes of which the Greek language is taught. The members of this church are called '*Orthodox Greek*', and those of Syria are divided into two patriarchates, that of Jerusalem, and that of Beirût. The patriarch of Jerusalem has jurisdiction over the greater part of Palestine, while a number of bishops 'in partibus infidelium' reside in the monastery at Jerusalem, being appointed with a view to enhance the importance of their chief. These are the bishops of Sebasṭîyeh, Nâbulus, Lydda, Gaza, and Es-Salṭ. The bishops of Acre, Kerak, Petra, and Bethlehem, on the other hand, reside in their dioceses. To this patriarchate of Beirût belong the dioceses from Tyre to Asia Minor, including Damascus, Aleppo, Baʿalbek, Ṣednâya, etc., the bishops being styled 'maṭrâns' (metropolitans). The Greeks are generally very fanatical, but the Latins are far more bitterly hated by them than the Protestants.

*Armenians* and *Coptic Jacobites* are almost unknown, except at Jerusalem, but there is a sect akin to the latter, called the *Syrian Jacobite* church. The Jacobites are monophysites; that is, they adhere to the doctrine, condemned by the Council of Chalcedon, that Christ possesses one nature only; or, in other words, they admit the existence of his two natures, but maintain that in him they became one. They derive their name from a certain Jacob Baradâi, Bishop of Edessa (d. 587), who during the persecution of this sect under Justinian I. wandered through the East in poverty, and succeeded in making numerous proselytes. Like the Greeks, they use leavened bread for the communion, and cross themselves with one finger only. The Greeks and Syrians use the Greek calendar; and the monks still sometimes reckon from the era of the Seleucidæ (p. lxxiii). Their ecclesiastical language is ancient Syrian. The patriarch of the Jacobites formerly resided at Antioch, but his headquarters are now at Diârbekr and Merdîn. Most of the Jacobites reside there, and some of them still speak Syrian. These Syrians are for the most part poor and of very humble mental capacity, and their monks are deplorably ignorant. The Jacobite monks, like the Greek, never eat meat; with almost the whole sect, indeed, religion is a matter of mere external observance.

The *Roman Catholic*, or '*Latin*', church in Syria likewise embraces several sects. Generally speaking, the Roman Catholic clergy, thanks to the Propaganda of Rome and to the efforts of many Franks of that faith in Palestine, are far superior to the Greek and the Syrian. For several centuries past Rome has made great efforts to obtain

a firm footing in the East, and she has succeeded in founding two affiliated churches, the *Greek Catholic* (United Greek), and the *Syrian Catholic*, among the Greeks and Syrians respectively. To this day Lazarists, Franciscans, and Jesuits are actively engaged in extending these churches. These Oriental catholic churches, however, have hitherto asserted their independence of Rome in some particulars. They celebrate mass in Arabic (at least the Greek section), they administer the sacrament in both kinds, and their priests may be married men, though they may not marry after ordination. The Greek Catholic church (Melchites) is a very important body. It is governed by a patriarch at Damascus, and to this sect belong the wealthiest and most aristocratic of the Christians. The Syrian Catholics have a patriarch at Aleppo, who sometimes also resides at Merdîn.

Since 1182, the *Maronites* have also belonged to the Romanists. They were originally monothelites; that is, they held that Christ was animated by one will only. Their name is derived from a certain Maron, who is said to have lived in the 6th cent. The complete subjection of the Maronites to the Romish Church was effected about the year 1600, after a Collegium Maronitarum had been founded at Rome in 1584, where a number of Maronite scholars distinguished themselves. The Maronite church still possesses special privileges, including that of reading mass in Syrian, and the right of the inferior clergy to marry. The patriarch, who resides in the monastery of Ḳannôbîn (p. 351), is elected by the bishops, subject to the approval of Rome. The episcopal dioceses are Aleppo, Baʿalbek, Jebeil, Tripoli, Ehden, Damascus, Beirût, Tyre, and Cyprus. Intellect and morality of the Maronites are undeveloped; they are most bitter enemies of their neighbours the Druses. Their chief seat is in Lebanon, particularly in the region of Bsherreh, above Tripoli, where they possess many handsome monasteries some of which even contain printing-presses for their liturgies and other works. The entire Maronite population of Lebanon comprises about 200,000 souls. The Maronites live by agriculture and cattle-breeding, and the silk-culture forms another of their chief occupations. They have succeeded in asserting a certain degree of independence of the Turkish government (p. 298).

Among the Latins must also be included the foreign ***Frank Monks***, who have long possessed monasteries of their own in the Holy Land (p. xxxv). The Franciscans in particular deserve great credit for the zeal they have manifested in providing suitable accommodation for pilgrims at many different places. They are generally Italians and Spaniards, and more rarely Frenchmen. The schools over which they preside exercise a very beneficial influence on the native clergy. — A Latin patriarchate has been established at Jerusalem, and there is an apostolic delegate in Beirût.

The *Protestants* in Syria have been converted chiefly through the agency of American missionaries. Beirût is the headquarters of

the Americans (p. 287), whose influence is greatest among the Christians of Lebanon. The mission in Palestine is conducted by the English and Germans. — The chief reproach directed by the other religious communities against the Protestants is that they observe no fasts.

The Oriental JEWS are of several different classes. The *Sephardim* are Spanish-Portuguese Jews, who immigrated after the expulsion of the Jews from Spain under Isabella I., and who still speak a corrupt Spanish patois. The *Ashkenazim* are from Russia, Galicia, Hungary, Bohemia, Moravia, Germany, and Holland, and speak German with the peculiar Jewish accent. These again are subdivided into the *Perushim* (Pharisees) and the *Chasidim*. The Karaites, who reject the Talmud, are almost extinct. The Jews of the East have retained their original character to a considerable extent, and are easily recognised, both by their physiognomy and their dress. They are generally tall and slender in stature, wear their peculiar side-locks of hair and broad-brimmed felt hats or turbans of dark cloth. The Sephardim wear black turbans. — The Jews generally dwell in a quarter to themselves: many of them are under the protection of European consuls.

The Christians are also distinguishable by their costume. In the towns they generally wear the simple red fez, which is occasionally enveloped in a black or dark turban. The Muslims generally wear white turbans with a gold thread woven in the material, while the descendants (?) of the prophet wear green turbans. The Druses wear turbans of snowy whiteness. The peasants and Beduins generally wear merely a coloured cloth over their heads *(keffîyeh)*, bound with a cord made of wool or camels' hair *(ʿagâl)*.

## VI. Doctrines of El-Islâm.

### Manners and Customs of the Moḥammedans.

El-Islâm is still the most extensively disseminated of the great religions and its power is still on the increase.

Moḥammed† as a religious teacher took up a position hostile to the 'age of ignorance and barbarism', as he called heathenism. The

† Moḥammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of Hâshim, a less important branch of the noble family of Kureish, who were settled at Mecca and were custodians of the Kaʿba. His father ʿAbdallâh died shortly before his birth (about 570). In his sixth year his mother Amina died. The boy was then educated by his grandfather ʿAbd el-Muṭṭalib, and, after the death of the latter two years later, by his uncle Abu Ṭâlib. Moḥammed afterwards undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadîja, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Baḥîra (p. 201) at Boṣra.

About that period a reaction in the religious life of the Arabs had set in, and when Moḥammed was about forty years of age he too was

revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Muslims, though surrounding circumstances might subsequently cause them to fall away from the true religion. Even in the Jewish and Christian scriptures (the Torah, Psalms, and Gospels), he maintained, there were passages referring to himself and El-Islâm, but these passages had been suppressed, altered, or misinterpreted. So far as Moḥammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity, which 'assigned partners' to the one and only God. Every human being who possesses a capacity for belief he considered bound to believe in the new revelation of El-Islâm, and every Muslim is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Muslims found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The Muslim creed is embodied in the words: 'There is no God but God (Allah), and Moḥammed is the prophet of God' † *(lâ ilâha ill' allâh, wa Moḥammedur-rasûlu-llâh).* This formula, however, contains the most important doctrine only; for the Muslim is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

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struck with the vanity of idolatry. He honestly believed he received revelations from heaven. He cannot therefore be called an impostor. A dream which he had on Mt. Hira near Mecca gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism and to warn his hearers against incurring the pains of hell. It is uncertain whether Mohammed himself could read and write. His new doctrine was called Islâm, or subjection to God. At first he made converts in his own family only, and the 'Muslims' were persecuted by the Meccans. Many of them, and at length Mohammed also (622), accordingly emigrated to Medîna, where the new religion made great progress. After the death of Khadîja, Mohammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr, but lost the battle of the Uḥud. His military campaigns were thenceforth incessant. He obtained great influence over the Beduins, and succeeded in uniting them politically. In 630, the Muslims at length captured the town of Mecca, and the idols were destroyed. Moḥammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June 632 at Medîna, and was interred there.

† Allâh is also the name of God used by the Jews and Christians who speak Arabic.

(1). God and the Angels. The emphatic assertion of the unity of God is by no means peculiar to Moḥammedanism. As God is a Spirit, embracing all perfection within Himself, ninety-nine of his different attributes were afterwards gathered from the Ḳorân, and these now form the Muslim rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.)

The story given in the Ḳorân of the creation and of the consequent cosmogonic changes is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne was water; then the earth was formed. In order to keep the earth steady, God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

In connection with the creation of the firmament is that of the *Jinn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. These jinn are frequently mentioned in the Ḳorân, and, at a later period, numerous fables regarding them were invented. To this day the belief in them is very general. When the jinn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Ḳâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created on the evening of the sixth day, and the Muslims on that account observe Friday as their sabbath. After the creation of Adam comes the fall of the angel who conquered the jinn. As he refused to bow down before Adam he was exiled and thenceforward called *Iblîs*, or the devil. The fall of man is connected with Mecca and the Kaʿba; Adam was there reunited to Eve; and the black stone derives its colour from Adam's tears. At Jidda, the harbour for Mecca, the tomb of Eve is pointed out to this day. Adam is regarded as the first orthodox Muslim; for God, from the earliest period, provided for a revelation.

Besides the creative activity of God, his maintaining power is specially emphasised as being constantly exercised for the preservation of the world. His instruments for this purpose are the angels. They are the bearers of God's throne and execute his commands. They also act as mediators between God and men, being the constant attendants of the latter. When a Muslim prays (which he does after the supposed fashion of the angels in heaven) it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds. The traveller will also observe the two stones placed over every grave in a Muslim burial-ground. By these sit the two angels

who examine the deceased, and in order that the creed may not escape his memory it is incessantly chanted by the conductor of the funeral.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary, and it is attained by intuition and by direct communication. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very different. Some of them have been sent to found new forms of religion, others to maintain those already existing. The prophets are free from all gross sins; and they are endowed by God with power to work miracles, which power forms their credentials; nevertheless, they are generally derided and disbelieved. The great prophets are Adam, Noah, Abraham, Jesus, and Moḥammed.

*Adam*, who has been already mentioned, is regarded as a pattern of human perfection, and is therefore called the 'representative of God'. — *Noah's* history is told more than once in the Ḳorân, where it is embellished with various additions, such as that he had a fourth, but disobedient son. The preaching of Noah and the occurrence of the Deluge are circumstantially recorded. The ark is said to have rested on Mt. Jûdi near Mosul. The giant ʿUj, son of ʿEnak, survived the flood. He was of fabulous size, and traditions regarding him are still popularly current.

*Abraham* (Ibrâhîm) is spoken of by Moḥammed, after the example of the Jewish writers, as a personage of the utmost importance, and, as in the Bible, so also in the Ḳorân, he is styled the 'friend of God' (comp. James ii. 23). Moḥammed was desirous of restoring the 'religion of Abraham', and he attached special importance to that patriarch as having been the progenitor of the Arabs through Ishmael. Abraham was therefore represented as having built the Kaʿba, where his footprints are still shown. One of the most beautiful passages in the Ḳorân is in Sûreh vi. 76, where Abraham is represented as first acquiring a knowledge of the one true God. His father was a heathen, and Nimrod at the time of Abraham's birth had ordered all new-born children to be slain (a legend obviously borrowed from the Slaughter of the Innocents at Bethlehem). Abraham was therefore brought up in a cavern, which he quitted in his fifteenth year. 'And when the darkness of night came over him he beheld a star and said — That is my Lord; but when it set, he said — I love not those who disappear. Now when he saw the moon rise, he said again — This is my Lord; but when

she also set, he exclaimed — Surely my Lord has not guided me hitherto that I might belong to *erring* men. Now when he saw the sun rise, he spake again — That is my Lord; he is greater. But when he likewise set, he exclaimed — O people, I will have nothing to do with what ye idolatrously worship; for I turn my face steadfastly towards Him who created heaven and earth out of nothing; and I belong not to those who assign Him partners!' — Besides the slightly altered Bible-narratives we find a story of Abraham having been cast into a furnace by Nimrod for having destroyed idols, and having escaped unhurt. — The history of *Moses*, as given in the Ḳorân, presents no features of special interest. He is called the 'speaker of God', he wrote the Torah, and is very frequently mentioned.

In the story of *Jesus* Moḥammed has perpetrated an absurd anachronism, Mary being confounded with Miriam, the sister of Moses. Jesus is called 'Isâ in the Ḳorân; but 'Isâ is properly Esau, a name of reproach among the Jews; and this affords us an indication of the source whence Moḥammed derived most of his information. On the other hand, Jesus is styled the 'Word of God', as in the Gospel of St. John. A parallel is also drawn in the Ḳorân between the creation of Adam and the nativity of Christ; like Adam, Jesus is said to have been a prophet from childhood, and to have wrought miracles which surpassed those of all other prophets, including even Moḥammed himself. He proclaimed the Gospel, and thus confirmed the Torah; but in certain particulars the law was abrogated by him. Another was crucified in his stead, but God caused Jesus also to die for a few hours before taking him up into heaven.

Modern investigation shows with increasing clearness how little originality these stories possess, and how Moḥammed merely repeated what he had learned from very mixed sources (first Jewish, and afterwards Christian also), sometimes entirely misunderstanding the information thus acquired. The same is the case with the numerous narratives about other pretended prophets. Even Alexander the Great is raised to the rank of a prophet, and his campaign in India is represented as having been undertaken in the interests of monotheism. Alexander is also associated with the *Khiḍr* (also pronounced *Khaḍr*), or the animating power of nature, which is sometimes identified with Elijah and St. George.

The only other matter of interest connected with Moḥammed's religious system is the position which he himself occupies in it. Moses and Christ prophesied his advent, but the passages concerning him in the Torah and Gospel have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it, therefore, does not require to be confirmed by special miracles. After his

death, however, a number of miracles were attributed to him, and although he was not exactly deified, the position assigned to him is that of the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated ʿAli and the imâms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The Ḳorân itself was early regarded as a revelation of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into parts called *sûrehs*. The first revelation vouchsafed to the prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Ḳorân extended over twenty-three years, until the whole book, which had already existed on the 'well-preserved table' in heaven, was in the prophet's possession. During the time of the ʿAbbaside khalîfs it was a matter of the keenest controversy whether the Ḳorân was created or uncreated. (The Oriental Christians have likewise always manifested a great taste for subtle dogmatic questions, such as the Procession of the Holy Ghost.) The earlier, or Meccan Sûrehs, which on account of their brevity are placed at the end of the book, are characterised by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a later period the style is more studied and the narrative often tedious. The Ḳorân is nevertheless regarded as the greatest masterpiece of Arabic literature. The prayers of the Muslims consist almost exclusively of passages from this work, although they are entirely ignorant of its real meaning. Even by the early commentators much of the Ḳorân was imperfectly understood, for Moḥammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Ḳorân being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

(3). Future State and Predestination. The doctrine of the resurrection has been grossly corrupted by the Ḳorân and by subsequent tradition; but its main features have doubtless been borrowed from the Christians, as has also the appearance of Antichrist and the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will re-appear the Mehdi, the twelfth Imâm (p. xcv), and the beast of the earth (p. lxxxvii), while the peoples of Gog and Magog will burst the barrier beyond which they were banished by Alexander the Great (p. lxxxix). The end of all things will begin with the trumpet-blasts of the angel Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell (p. 53). Some believe in a kind of limbo, like that of the

Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged by the books of the recording angels (p. xcix). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds are weighed plays an important part in deciding the soul's fate, a detail which gave rise to the subsequent doctrine of the efficacy of works. This doctrine is carried so far that works of supererogation are believed to be placed to the credit of the believer. The demons and animals, too, must be judged. Hell, as well as heaven, has different regions; and El-Islâm also assumes the existence of a purgatory, from which release is possible. Paradise is depicted by Moḥammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the strict interpretation of the Ḳorân, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Muslims. By virtue of their faith they regard themselves as certainly elect.

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In the second place the Ḳorân is considered to contain, not only a standard of ethics, but also a code of civil law.

The Morality of El-Islâm is specially adapted to the character of the Arabs. Of duties to one's neighbour, charity is the most highly praised, and instances of its practice are not unfrequent. Hospitality is much practised by the Beduins, and by the peasantry also in those districts which are not overrun with travellers. Frugality is another virtue of the Arabs, though too apt to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Ḳorân, but is nevertheless largely practised, the lowest rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is older than El-Islâm, and is based on ancient customary law. Whether Moḥammed prohibited the use of intoxicating drinks merely because, as we learn from pre-islamic poets, drunken carouses were by no means infrequent, cannot now be ascertained. Wine, however, and even brandy, are largely consumed by the upper classes, especially the Turks.

Although Polygamy is sanctioned, every Muslim being permitted to have four wives at a time, and few men remain unmarried, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and families at once. The wives, moreover, are very apt to quarrel, to the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. Polygamy stands in close relation to the ancient Oriental view that women are creatures of an inferior order;

hence the frequent treatment of women as chattels and slaves even among the Oriental Christians and Jews. It is probably owing to this degradation of women that the Muslims generally dislike to see women praying or occupying themselves with religion. The practice of wearing veils is not confined to the Muslim women, but is universal in the East. An Oriental lady would, indeed, regard it as an affront to be called on to mingle in society with the same freedom as European ladies. Even in the Christian churches, the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Moḥammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the dowry which she has received from her husband. The children are brought up in great subjection to their parents, often showing more fear than love for them.

The repetition of PRAYERS five times daily forms one of the chief occupations of faithful Muslims. The hours of prayer are proclaimed by the *mu'eddins* (or muezzins) from the minarets of the mosques: (1) *Maghreb*, a little after sunset; (2) *ʿAshâ*, nightfall, about $1^1/_2$ hours after sunset; (3) *Ṣubḥ*, daybreak; (4) *Ḍuhr*, midday; (5) *ʿAṣr*, afternoon, about $^1/_2$ hour before sunset. These periods of prayer also serve to mark the divisions of the day. The day is also divided into two periods of 12 hours each, beginning from sunset. Most people, however, content themselves with the sonorous call of the mu'eddin: *allâhu akbar* (three times) *ashhadu anna lâ ilâha ill-allâh, anna moḥammedur-rasûlu-llâh* (repeatedly) *ḥayyâ ʿalaṣ-ṣalâ* (repeatedly); i. e. 'Allah is great; I testify that there is no God but Allah, and Moḥammed is the prophet of Allah; come to prayer'. This call to prayer sometimes also reverberates thrillingly through the stillness of night, to incite the faithful who are still awake to good works. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque. In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Ḳorân by certain prostrations in a given order. On Fridays the midday recital of prayer takes place three quarters of an hour earlier than usual, and is followed by a sermon. Friday is not, however, regarded as a day of rest, and it is only of late that the courts of justice have been closed in imitation of the Christian custom of keeping Sunday. The Beduins seldom pray; on the other hand, the Wahhabis in Central Arabia call the muster-roll at morning prayer, and absentees

are punished. The Muslims frequently recite as a prayer the first Sûreh of the Korân, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiha* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; Thee we serve, and to Thee we pray for help; lead us in the right way, the way of those to whom Thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the FAST of the month *Ramadân*. From daybreak to sunset eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part rigorously observed, but prolonged repasts during the night afford some compensation. Many shops and offices are entirely closed during this month. As the Arabic year is lunar, and therefore eleven days shorter than ours, the fast of Ramadân runs through all the seasons in the course of thirty-three years, and its observance is most severely felt in summer when much suffering is caused by thirst. The 'Lesser Beiram' follows Ramadân.

The PILGRIMAGE TO MECCA, which every Muslim is bound to undertake once in his life, is also deserving of mention. In Syria the chief body of pilgrims start from Damascus in the month Dhul-kaʿdeh and follow the pilgrimage route to Mecca by Medîna, with which we shall afterwards become acquainted. In the neighbourhood of Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Kaʿba, kiss the black stone, hear the sermon on Mt. ʿArafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Beiram observed throughout the whole of the Mohammedan countries. Many of the pilgrims who travel by land fall victims to the privations of the journey, but most of them now perform the greater part of the distance by water. The month of the pilgrimage is called Dhul-hijjeh (that 'of the pilgrimage'), and forms the close of the Muslim year. — In order approximately to convert a year of our era into one of the Muslim era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. On 15 July 1893 began the Muslim year 1310.

Most of the Arabic LITERATURE is connected with the Korân. Works were written at an early period to interpret the obscure passages in the Korân, and there gradually sprang up a series of ex-

egetic writings dwelling with elaborate minuteness upon every possible shade of interpretation. Grammar, too, was at first studied solely in connection with the Ḳorân, and a prodigious mass of legal literature was founded exclusively upon the sacred volume. Of late years, however, some attempts have been made to supersede the ancient law and to introduce a modern European system. The Beduins still have their peculiar customary law.

With regard to theological, legal, and still more to ritualistic questions, El-Islâm has not always been free from dissension. There are in the first place four *Orthodox* sects, the *Ḥanefites*, the *Shâfeʿites*, the *Malekites*, and the *Ḥambalites*, who are named after their respective founders. In addition to these must be mentioned the schools of *Free Thinkers* who sprang up at an early period, partly owing to the influence of Greek philosophy. The orthodox party, however, triumphed, not only over these heretics, but also in its struggle against the voluptuousness and luxury of the most glorious period of the khalîfs.

Ascetism and fanaticism were also largely developed among professors of El-Islâm, and another phase of religious thought was pure Mysticism, which arose chiefly in Persia. The mystics *(ṣûfi)* interpret many texts of the Ḳorân allegorically, and this system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-ʿArabi, born in 1164) that the *Orders of Dervishes* were founded. The dervishes, as well as insane persons, are still highly respected by the people. They generally carry about a wooden goblet into which the pious put alms or food. They are still reputed to be able to work miracles. One of their practices is to shout for hours together the word *hû* (he, i. e. God) or *Allâh*, in order to work themselves into a state of religious frenzy.

Dervishes *(darwìsh*, plural *darâwîsh)*. The Ḳorân frequently gives utterance to the doctrine that our life on earth is without value, is an illusion, a period of probation. This pessimist philosophy was further strengthened by the gloomy conception of God, the terrible aspect of whom Mohammed loved to depict, and so evoked a deep feeling of awe among the followers of Islam. Thus religiously disposed minds turned to the contemplative life, withdrew from the wicked world and devoted themselves to ascetic exercises, in order by this means to make sure at least of the next world. The mystic love of God was the great spell with which to throw oneself into the mysterious ecstasy and by complete absorption in contemplation to destroy self, and by this destruction of self *(fanâ)* to merge oneself in God *(ittiḥâd)*. Just as in Europe the monasteries and mendicant friars developed out of penitents and hermits, so too did Muslim asceticism develope into an organised system of mendicancy. In the beginning great thinkers and poets (the Persians Saʿdi and Hâfiz for example) joined the movement, but nowadays the dervishes have degenerated, the soul has departed and nothing remains but the external mechanism, so far as it relates to the methods of throwing oneself into ecstasy and rendering the body insusceptible to external impressions.

The Worship of Saints and Martyrs was inculcated in connection with El-Islâm at an early period. The faithful undertook pilgrimages to the graves of the departed in the belief that death

did not interrupt the possibility of communication with them. Thus the tomb of Moḥammed at Medîna and that of his grandson Ḥosein at Kerbela became particularly famous, and every little town soon boasted of the tomb of its particular saint. (comp. p. xli). Shreds of cloth are often seen suspended from the railings of these tombs, or on certain trees which are considered sacred, having been placed there by devout persons. This curious custom is of ancient origin. The saints (seldom of the feminine gender) are known by the titles *neby* prophet; *imâm* or *shêkh* spiritual head, *seyyid* (Syriac *mâr*) lord; their chapels are called *ḳubleh* dome, *makâm* standing place, *mezâr* place of pilgrimage.

About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The WAHHABITES, or Wahhabis, named after their founder ʿAbd el-Wahhâb, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Moḥammed and Ḥosein, as objects of superstitious reverence; they sought to restore the primitive simplicity of the prophet's code of morals; and they even forbade the smoking of tobacco as being intoxicating. They soon became a great political power, and had not Moḥammed ʿAli deemed it his interest to suppress them, their influence would have been far more widely extended than it now is. At the present time they are very weak. For a time the Wahhabites exercised a kind of supremacy over the Beduin tribes. The whole of this revolution may be regarded, in its political aspect, as a protest against the Turkish régime, the Turks being far more to blame than the Arabs for the deplorable degeneracy of the East, owing to their culpable neglect of education, as well as other shortcomings.

We have hitherto spoken of the doctrines of the *Sunnites* (from *sunna*, 'tradition'), who form one great sect of El-Islâm. At an early period the SHIʿITES (from *shîʿa*, 'sect') seceded from the Sunnites (see p. lxv). They assigned to ʿAli, the son-in-law of Moḥammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the Imâms descended from ʿAli. Mehdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. Opinions are very various as to the number of these imâms. The Persians are all Shiʿites, and in Syria also are several native sects of that persuasion, besides a small number of immigrant Persians who are under the protection of their consulate. Towards the West also Shiʿitism was widely disseminated at an early period, particularly in Egypt under the régime of the Fâtimite sovereigns. The Shiʿites are extremely fanatical, refusing even to eat in the society of persons of a different creed. Among the Syrian sects that of the *Metâwileh* has maintained the Shîʿite doctrines in the greatest purity. They possess villages in N. Palestine and in Lebanon as far as the

neighbourhood of Homs, and even farther to the North, and have a very bad reputation as thieves and assassins. A similar sect is that of the *Isma'ilians*, who derive their name from Isma'îl, the sixth of the imâms (latter half of the 8th cent.), and are identical with the notorious *Assassins* (literally 'hemp-smokers', p. lxvii) of the middle ages. These early ages of Mohammedanism witnessed the most extraordinary religious fermentation: ancient heathen superstition, misapprehended Greek philosophy, early Persian dualism, the theory of the transmigration of souls, and even materialistic systems were combined to form a series of the most fantastic religions. Several of these religions exist to this day in the form of secret doctrines, known to the initiated only; but, so far as they have been unveiled, they consist for the most part of mere mystic mummery, without any solid foundation of principle. The adherents of these sects are generally ready to profess Christianity to Christians, and El-Islâm to Muslims, in order to escape being questioned regarding their religion. There are several degrees of initiation among them; the higher the degree, the greater is the extent to which the allegorical interpretation of the Korân is carried, until little or nothing is left of the original system of Mohammed. — The Isma'îlians live in the neighbourhood of Homs in N. Syria, and in the same region are settled the *Nusairîyeh*, who resemble them in many respects. Attempts have recently been made to identify the Nusairîyeh with the Manichæans and other sects; but all that is known of them with certainty is that they made their appearance as early as the 10th century of our era, and were originally settled on the banks of the Euphrates. They appear to have retained many of the heathen superstitions of ancient Syria; but they also celebrate a species of Eucharist, and believe in a kind of Trinity, and possess certain religious books. When praying they turn towards the rising and the setting sun at morning and evening. They inhabit the so-called Nusairîyeh Mts. in N. Syria, where they live by agriculture and cattle-breeding.

From the same chaos of superstition emanated the religion of the Druses. The khalîf Hâkim Biamrillâh (996-1020) having declared himself in Egypt to be an incarnation of 'Ali, his doctrine, together with that of the transmigration of souls, was promulgated in Southern Lebanon (Wâdy et-Teim) by Mohammed ibn Isma'îl ed-Darazi, a shrewd Persian sectary, who succeeded in making many converts. Another sectary, called Hamza, reduced the new religion to a system. The Druses, though for centuries they have held themselves aloof from the other inhabitants of Syria, are not a foreign race, but of mixed Syrian and Arabian origin, the ancient Syrian element decidedly predominating. They describe themselves as 'unitarians'. They believe in the existence of a God, inscrutable and indefinable, but who has occasionally manifested himself in human form, his last incarnation having taken place in the person

of Ḥâkim. This Ḥâkim, the last prophet, and the founder of the true religion, is said to have subjected himself to death only with a view to ascertain whether any of his followers embraced his doctrine from worldly motives. At a future day, he will return, found a vast empire, and convert the whole world to the Druse religion. The Druses possess numerous religious writings. The most highly initiated among them are called *ʿaḳḳâl*, or the 'understanding'. The initiated abjure tobacco-smoking. They perform their worship in solitary chapels called *khalweh*. Their women wear the *ṭanṭûr*, or horned head-dress. The Druses are generally a hospitable and amiable race, and on good terms with the British consulates. They are noted and feared for their bravery, and were it not for their internal dissensions they would often have proved most formidable enemies to the Turkish government. Their princely families in Lebanon have from an early age been too ambitious to submit to the authority of any one of their own number. For a considerable period the Druses maintained themselves as an independent power in Syria, and to some extent this is still the case. One of their most powerful princes was the Emîr Beshîr, of the Shehâb family, whose power, however, declined when Moḥammed ʿAli lost possession of Syria. The greatest enemies of the Druses are the Maronites in Lebanon (p. lxxxiv). In 1860, when an attempt was made to chastise the Druses for the massacre of the Christians at Damascus, many of them migrated to the Ḥaurân. They are governed by village chiefs, or shêkhs, who when on horseback and fully caparisoned present a most imposing appearance.

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**Customs of the Moḥammedans.** The traveller will often have occasion to observe that the customs of the population of Syria in many respects still closely resemble those described in the Bible.

Circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is conducted through the streets, the procession frequently joining some bridal party in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments (especially gold coins), which are designed to attract attention, and thus avert the evil eye from his person. A handsomely caparisoned horse is borrowed to carry him; he half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. Two boys are frequently thus paraded together.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. The man in search of a bride employs the services of a relative, or of women whose profession it is to arrange marriages, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong

to the lowest classes. When everything is arranged, the affianced bridegroom has to pay the purchase-money, which is higher when the lady is a spinster than it is if she is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband, or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called *'zeffet el-ḥammâm'*. It is headed by several musicians with hautbois and drums of different kinds; these are followed by several married friends and relations of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of pasteboard. The procession moves very slowly, and another body of musicians brings up the rear. The hideous shrieks of joy which women of the lower classes utter on the occasion of any sensational event are called *zaghârît*. The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning the funeral takes place the same day, but if in the evening the funeral is postponed till next day. The body is washed and mourned over by the family and the professional mourning-women *(neddâbehs)*; the *fiḳîh*, or schoolmaster, reads several sûrehs of the Ḳorân by its side; the ears and nostrils of the deceased are filled with cotton; the body is then enveloped in its white or green winding sheet, and is at length carried forth in solemn procession. The foremost persons in the cortége are usually six or more poor, and generally blind men, who walk in twos or threes at a slow pace, chanting the creed—'There is no God but God; Moḥammed is the ambassador of God; God be gracious to him and preserve him!' The bier, with the head of the deceased foremost, comes next, being borne by three or four of his friends, who are relieved from time to time by others. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning-women whose business it is to extol the merits of the deceased. The body is first carried into that mosque for whose patron saint the relatives entertain the greatest veneration, and prayers are there offered on its behalf. After the bier has been placed in front of the tomb of the saint, and prayers and chants have again been recited, the procession is formed anew and moves towards the cemetery, where the body is interred in such a position that its face is turned towards Mecca. Another custom peculiar to the Muslims is that the separation of the sexes is as strict after death as during life. In family vaults one side is set apart for the men, the

other for the women exclusively. Between these vaults is the entrance to the tomb, which is usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in them when he is being examined by the angels Munkar and Nekîr on the first night after his interment (see p. lxxxvii); for, according to the belief of the Muslims, the soul of the departed remains with his body for a night after his burial.—The catafalque, executed in stone, and resting on a pedestal of more or less ornate design, bears two upright columns *(shâhid)* of marble or other stone. On one of these, over the head of the body, are inscribed texts from the Ḳorân and the name and age of the deceased. On the upper extremity is represented the turban of the deceased, which shows his rank. In the case of persons of high position a dome borne by four columns is erected over the tomb, or the closed form of the tombs of the shêkhs is adopted (p. xl). On festival days the catafalque and the hollows of the pedestal are adorned with flowers. On such occasions, the female relatives frequently remain for days together by the tomb, occupying themselves with prayer and almsgiving. As it was necessary to provide accommodation for these mourners, it became customary to construct mausolea with subsidiary apartments, almost as spacious as those of the mosques themselves, including apartments for the family, sebîls and schools, stabling for the horses, a residence for the custodian, and other conveniences, giving the establishment, when unoccupied, somewhat of the appearance of a small deserted town. A mausoleum of this larger description is called a *ḥôsh.*

## VII. The Arabic Language.

Throughout Syria, except in a few localities which are decreasing in number, the language of the country is that of its Muslim conquerors. The golden era of Arabic literature was coeval with the great national development of the race, which was favoured by the introduction of El-Islâm. The poems of that period and one somewhat earlier, together with the Ḳorân, constitute the classical literature of the Arabs. Besides the language of literature, which is the dialect of Ḳureish (the family of Moḥammed), different dialects were prevalent among the various Arabian tribes, just as different dialects of English prevail in various parts of Great Britain; though in the case of Arabic, notwithstanding the vast tract of country throughout which it is spoken — from Yemen to Mesopotamia, from Bagdad to Morocco — a greater degree of uniformity is observable. To this day classical Arabic is still written with greater or less purity according to the education of the writer and the colloquial expressions he is in the habit of using. The language of the present day, however, has been considerably modified by the introduction of foreign words, as the Turks have

been in possession of the country for centuries, and Turkish is the official language of the government, and to some extent that of the courts of justice. The Aramaic language, which was spoken before the Moḥammedan conquest, has also exercised some influence on the Arabic of Syria. Lastly, it must be mentioned that a patois called the *lingua franca*, composed of a mixture of Arabic with several European languages, was for a considerable time spoken in the seaport-towns.

Arabic belongs to the Semitic group of languages, and no relationship has yet been traced between it and the languages of Europe. It is this entire dissimilarity between Arabic and the language of the learner which renders it so difficult and formidable to beginners. Arabic, however, and particularly the colloquial dialect, has many points of resemblance to Hebrew, and a slight knowledge of the latter will often be found useful. The Arabic characters have been developed from the Syriac, which in their turn were derived from the Hebrew-Phœnician. In old MSS. the letters are generally better formed than in modern writing, and the present running hand is small, indistinct, and unpleasing. The vowel signs are now very rarely added, so that it is impossible to read Arabic correctly without an accurate acquaintance with the grammatical rules. — The language of the peasantry and the inhabitants of the desert is purer and more similar to the classical language than that of the dwellers in towns. The Muslims generally speak more correctly than the Christians, being accustomed to a more elegant diction and pronunciation from their daily repetition of passages of the Ḳorân. The chief difference between the language of the Ḳorân and the modern colloquial dialect is that a number of terminal inflexions are dropped in the latter. The proper pronunciation and accentuation of Arabic is only to be learned by long and attentive practice.

We annex here a few of the most important grammatical rules of the ordinary Arabic of Syria, and add a list of some of the commonest words and phrases.

**Alphabet.** We give the corresponding sounds, so far as it is possible to represent or describe them to the English reader. It should also be observed that in the following pages we use the vowel sounds of *a*, *e*, *i*, *o*, *u* as they are used in Italian (ah, eh, ee, o, oo). The circumflex *(â, ê, î, ô, û)* indicates that the vowel is long. The sound of the French *u* or German *ü* is denoted by *ü*, that of the French *eu* or German *ö* by *ö*. The diphthongs *ei*, *ai* have the sound of the English *i* in *high;* the diphthong *au* has the sound of *ou* in *bough*. The long *â* is frequently pronounced in Syria with a sound resembling the English *a* in *hare*. This system of transliteration will be found most convenient, as the words will then generally resemble the forms used in German, French, and Italian, instead of being distorted to suit the English pronunciation. Thus:

*emîr*, is pronounced 'aymeer'; *shêkh* (or sheikh), 'shake' (with a guttural k); *tulûl*, pronounced 'toolool'; *Beirût* (or Bêrût), pronounced 'bayroot'; *Ḥûleh*, pronounced 'hoolay'; etc.

Consonants.

| | | | | |
|---|---|---|---|---|
| 1. | Elif | ا | | accompanies an initial vowel, and is not pronounced as a consonant. |
| 2. | Be | ب | b | as in English. |
| 3. | Te | ت | t | as in English. |
| 4. | The | ث | th | as *th* in 'thing', but pronounced *t* in the towns, and *s* by the Turks. |
| 5. | Jim | ج | j | as in English, but pronounced *g* in Egypt and by the Beduins. |
| 6. | Ḥe | ح | ḥ | a peculiar guttural *h*, pronounced with emphasis at the back of the palate. |
| 7. | Khe | خ | kh | like the harsh Swiss German *ch*. |
| 8. | Dal | د | d | |
| 9. | Dhal | ذ | dh | as *th* in 'the', but pronounced *d* in the towns, and *z* by the Turks and country-people. |
| 10. | Re | ر | r | pronounced with a vigorous vibration of the tongue. |
| 11. | Ze | ز | z | as in English. |
| 12. | Sin | س | s | as in English. |
| 13. | Shin | ش | sh | as in English. |
| 14. | Ṣad | ص | ṣ | emphasised *s*. |
| 15. | Ḍad | ض | ḍ | both emphasised by pressing the tongue firmly against the palate. |
| 16. | Ṭa | ط | ṭ | both emphasised by pressing the tongue firmly against the palate. |
| 17. | Ẓa | ظ | ẓ | generally pronounced in Syria like No. 15. |
| 18. | ʿAin | ع | ʿ | a strong and very peculiar guttural. |
| 19. | Ghain | غ | gh | a guttural resembling a strong French or German *r*. |
| 20. | Fe | ف | f | |
| 21. | Ḳaf | ق | ḳ | emphasised guttural *k*, pronounced *g* by the Beduins, and replaced by townspeople by a kind of hiatus or repression of the voice. |
| 22. | Kaf | ك | k | *Kaf (k)* is often pronounced tch by the Beduins and country-people. |
| 23. | Lam | ل | l | as in English. |
| 24. | Mim | م | m | as in English. |
| 25. | Nun | ن | n | as in English. |
| 26. | He | ه | h | as in English. |
| 27. | Waw | و | w | as in English. |
| 28. | Ye | ى | y | as in English. |

The numerous gutturals of Arabic render the language unpleasing to the ear. The consonants Nos. 15, 16, and 21, which are sometimes called 'emphatic', are very peculiar, and modify the vowels connected with them: thus after them *a* and *u* approach the sound of *o*, and *i* that of *e*. The sounds of the French *u* and *eu* (German *ü* and *ö*) are rare in colloquial Arabic, and so also are diphthongs (except in Lebanon).

Address. The inhabitants in towns use the 2nd person plural in addressing a person, or a periphrasis, such as *jenâbak* (your honour), *khaḍrtak* (your presence), or to a patriarch *ghubṭetkum*, to a pasha *sa'âdetak* (both phrases meaning 'your good fortune'). *Yâ sîdî* (O sir) is also frequently used. Instead of *ana*, the first person singular (I), people of the lower classes use *el-faḳîr* (the poor man).

Possessives. These are expressed by means of affixes. Thus, *farasi*, my mare; *farasak*, your mare (*ik*, when the person addressed is feminine); *farasu (ô)*, his mare; *faras-ha*, her mare; *farasna*, our mare; *faraskum*, your mare; *faras-hum*, their mare.

Article. The *l* of the definite article *el* and of the demonstrative *hal* is assimilated before dentals and sibilants, and before n and r, as also generally before j: thus, *esh-shems*, the sun.

Demonstratives. *Hâda (haida, hai)*, this; pl. *hâdôli*. *Hâdâk*, that.

Relative: *elli*, which is omitted after an indefinite substantive.

**Declension.** The substantive is not declinable. The genitive of a substantive is formed by simply placing it immediately after the substantive to be qualified, the latter being deprived of its article: thus, *ibn el-bâsha*, the son of the pasha. The feminine terminations *a*, *e*, *i* are in such cases changed into *at*, *et*, *it:* thus *mara*, wife; *marat el-ḳâḍi*, the wife of the judge.

Dual. The dual termination is *ên*, fem. *etên:* thus *seneh*, year; *senetên*, two years; *ijr*, foot; *ijrên*, two feet.

Plural. In the masculine the termination is *în* (as *fellaḥîn*, peasants); in the feminine *ât* (as *ḥâreh*, town, quarter, etc., pl. *ḥârât*). The plural is, however, usually formed by a change of the vowel sounds of the singular, the change being effected in thirty or forty different ways, so that it becomes necessary for the learner to note carefully the plural form of every substantive: thus, *'ain*, spring, pl. *'uyûn; tâjir*, merchant, pl. *tujjâr; jebel*, mountain, pl. *jibâl; ḳabîleh*, tribe of Beduins, pl. *ḳabâil*.

**Verb.** Paradigm of the strong verb:

| Perfect: | | | Imperfect: | | |
|---|---|---|---|---|---|
| *katab* | he | wrote | *yiktub* or *byiktub* | he is | writing |
| *katabet* | she | - | *tiktub* - *btiktub* | she | - |
| *katabt* | you (a man) | - | *tiktub* - *btiktub* | you (a man) are | - |
| *katabti* | you (a woman) | - | *tiktebî* - *btiktebî* | you (a woman) are | - |

| | | | |
|---|---|---|---|
| *katabt* I | wrote | *ektub* - *bektub* I am | writing |
| *katabû* they | - | *yiktebû* - *biktebû* they are | - |
| *katabtû* you (plural) | - | *tiktebû* - *btiktebû* you (plural) | - - |
| *katabnâ* we | - | *niktub* - *mniktub* we | - - |

Many of the verbs consist of different cognate roots, somewhat in the same manner as the English verbs *lay* and *lie* are akin to each other. Each verb consists of a perfect and present imperfect tense, an imperative, a participle, and an infinitive.

Paradigm: *ḳatal*, he killed:

| | Perfect | Imperfect. | Imperat. | Act. Part. | Pass. Part. |
|---|---|---|---|---|---|
| | *ḳatal* | *yiḳtul* | *íḳtul, úḳtul* | *ḳâtil* | *maḳtûl* |
| Causative | *ḳáttal* | *yeḳáttil* | *ḳáttil* | *meḳáttil* | *meḳáttal* |
| | *ḳâtal* | *yeḳâtil* | *ḳâtil* | *meḳâtil* | *meḳâtal* |
| | *(aḳtal* | *yiḳtil* | *aḳtil* | *miḳtil* | *miḳtal)* |
| Reflexive | *taḳáttal* | *yeteḳáttal* | *taḳáttal* | *muteḳáttil* | |
| | *teḳâtal* | *yetaḳâtil* | *taḳâtal* | *muteḳâtil* | |
| Passive or | *inḳatal* | *yinḳatil* | *inḳatil* | *munḳatil* | |
| Reflexive | *íḳtatal* | *yíḳtatil* | *íḳtatil* | *múḳtatil* | |
| Desiderat. | *istáḳtal* | *yistáḳtil* | *istáḳtil* | *mistáḳtil* or *mustáḳtil* | |

**Stress.** In Arabic stress falls on (I.) the last syllable of the word, if this syllable has a long vowel and ends in a consonant: e.g., *itnên*, two; *muslimîn*, Muslims: (II.) in other cases on the last syllable in the word which either (a) has a long syllable: e.g., *telâteh*, three; *tâliteh*, the third; or (b) is closed by a consonant: e.g., *katâbtu*, you wrote; *tíktebu*, you are writing: (III.) if there is no such long syllable, then on the first: e.g., *kátabu*, they wrote.

### Arabic Vocabulary.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| one —١ | *wâḥid*, | fem. | *waḥdeh* | the first | —*áwwel*, | fem. | *ûlâ* |
| two —٢ | *itnên* | - | *tintên* | the second | —*tâni* | - | *tâniyeh* |
| three —٣ | *telâteh* | - | *telât* | the third | —*tâlit* | - | *tâliteh* |
| four —٤ | *árbaʿa* | - | *arbaʿ* | the fourth | —*râbiʿ* | - | *râbiʿa* |
| five —٥ | *khámseh* | - | *khams* | the fifth | —*khâmis* | - | *khâmiseh* |
| six —٦ | *sítteh* | - | *sitt* | the sixth | —*sâdis* | - | *sâdiseh* |
| seven —٧ | *sebʿa* | - | *sébʿa* | the seventh | —*sâbiʿ* | - | *sâbiʿa* |
| eight —٨ | *temânyeh* | - | *temân* | the eighth | —*tâmin* | - | *tâmineh* |
| nine —٩ | *tisʿa* | - | *tisʿa* | the ninth | —*tâsiʿ* | - | *tâsiʿa* |
| ten —١٠ | *ʿáshera* | - | *ʿásher* | the tenth | —*ʿâshir* | - | *ʿâshireh* |

| | | |
|---|---|---|
| 11—*ḥedâʿsh* | 20—*ʿashrîn* | 200—*mîyetên* |
| 12—*etnâʿsh* | 30—*telâtîn* | 300—*telatmîyeh* |
| 13—*telattâʿsh* | 40—*arbaʿîn* | 400—*arbaʿmîʿyeh* |
| 14—*arbaʿtâʿsh* | 50—*khamsîn* | 1000—*alf* |
| 15—*khamstâʿsh* | 60—*sittîn* | 2000—*alfên* |
| 16—*sittâʿsh* | 70—*sebaʿîn* | 3000—*telattâlâf* |
| 17—*sebʿatâʿsh* | 80—*temânîn* | 4000—*arbaʿtâlâf* |
| 18—*tmantâʿsh* | 90—*tiʿsîn* | 100,000—*mîtalf* |
| 19—*tisʿatâʿsh* | 100—*mîyeh;* or, before nouns, *mît.* | 1,000,000—*milyûn* |

| | | | |
|---|---|---|---|
| once | — *marra* | a half | — *nus* |
| twice | — *marratên* | a third | — *tult* |
| thrice | — *telât marrât* etc. | a fourth | — *rub'a* etc. |

The Substantives following the numerals above ten are used in the singular; thus: 4 piastres, *árba' kurûsh;* 100 piastres, *mît kirsh.*

I, *ána;* thou, *énte*, fem. *énti;* he, *hû;* she, *hî;* we, *náhen;* you, *éntu;* they, *hum.*

Yes, *na'am, ê;* no, *lâ;* not, *mâ;* no, I will not, *lâ, mâ berîd;* it is not necessary, *mush lâzim;* there is nothing, *mâfîsh;* I will, *ana berîd;* wilt thou, *terîd enteh;* we will, *nerîd;* will you, *terîdû.*

I go, *ana râih;* I shall go, *ana berûh;* we shall go, *menrûh;* go, *rûh;* go ye, *rûhû.*

I have seen, *shuft;* he has seen, *shâf;* see, *shûf;* I want to see, *beddi eshûf.*

I speak, *behki;* I do not speak Arabic, *ana mâ behki bil'arabi;* do you speak Italian, *btehki bil-italyâni;* French, *fransâwi;* English, *inglîzi;* what is your name, *shû ismak.*

I want to drink, *beddi eshrab;* I have drunk, *ana shirîbt;* drink, *ishrab.*

I want to eat, *beddi âkul;* I have eaten, *ana akalt;* eat, *kul;* we will eat, *bedna nâkul.*

I want to sleep, *beddi enâm;* get up, *kûmû;* I am resting, *besterîh.*

I mount, *berkab;* I start, *besâfir;* I have ridden, *rikibt.*

I have come, *jît;* I come, *biji;* come here, *ta'âl* or *ta'â;* he has come, *jâ;* he is coming, *yiji.*

To-day, *el-yôm;* to-morrow, *bukra;* the day after to-morrow, *ba'd bukra;* yesterday, *embâreh;* the day before yesterday, *awwel embâreh.*

Much, very, *ketîr;* great, *kebîr;* a little, *shwoyyeh;* good, *tayyib;* bad (not good), *mush tayyib;* very good, *tayyib ketîr;* slow, slower, *shwoyyeh shwoyyeh, 'ala mâhlak;* forwards, *yallah yallah.*

How much, *kem;* for how much, *bekem;* enough, *bes;* how many hours, *kem sâ'a?*

For, for what purpose, *minshânêsh;* never mind, *mâ'alêsh.*

Everything, *kul;* together, *sawa sawa;* each, *kul wâhid;* one after the other, *wâhid wâhid.*

Finer, better, *âhsan;* the best of all, *el-âhsan min el-kul.*

Here, *hôn;* hither, *lahôn;* hence, *minhôn;* there, *hônîk;* above, *fôk;* below, *taht;* over, *'ala;* deep, *ghamîk;* far, *ba'îd;* near, *karîb;* within, inside, *juwwa;* outside, *bárra;* where, *wên;* yet, *lissa;* not yet, *mâ lissa* (with a verb); when, *emteh;* still, *ba'd;* later, *ba'dên;* never, *abadan;* always, *dâiman;* perhaps, *belki.*

Old, *kadîm;* celebrated, *meshhûr;* occupied, *mashghûl;* knavish, *khauwân;* drunken, *sekrân;* blind, *a'ma;* stupid, *ghashîm;* lazy, *keslân;* fat, *semîn;* strange, *gharîb;* glad, *ferhân;* healthy, *sâh, mabsût* (also content); hungry, *jû'ân;* untruthful, *keddâb;* tired,

*ta'bân;* satisfied, *shib'ân;* weak, *ḍa'îf;* dead, *meyyit;* mad, *mejnûn;* trustworthy, *amîn.*

Bitter, *murr;* sour, *ḥâmuḍ;* sweet, *ḥilu.*

Broad, *'arîḍ*; narrow, *ḍayyiḳ*; large, *'aḍîm*, *kebîr*; hot, *ḥar*; high, *'âli*; empty, *khâli*, *fâḍi*; new, *jedîd*; low, *wâṭi*; bad, *baṭṭâl*; dirty, *wusikh*; steep, *'âṣi*; dear, *ghâli.*

White, *abyaḍ*; black, dark, *aswad*; red, *aḥmar*; yellow, *aṣfar*; blue, *azraḳ;* green, *akhḍar.*

Hour, clock, *sâ'a*; what o'clock is it? *ḳaddesh es-sâ'a?* it is 3 o'clock, *essâ'a bittelâteh*; it is half-past four, *essâ'a arba' unuṣṣ*; it is a quarter to 5, *essâ'a châmseh illa rub'eh.*

Forenoon, *ḍâḥâ*; noon, *ḍuhr*; afternoon (1½ hr. before sunset) *'aṣr*; night, *lêl*; midnight, *nuṣṣ el-lêl.*

Sunday, *yôm el-aḥad*; Monday, *yôm el-itnên*; Tuesday, *yôm et-telâta*; Wednesday, *yôm el-arba'a*; Thursday, *yôm el-khamîs*; Friday, *yôm el-jum'a*; Saturday, Sabbath, *yôm es-sebt.* The word *yôm* (day) is, however, generally omitted. The week, *usbû'*; month, *shahr*, pl. *ushhur.*

January, *kânûn et-tâni*; February, *eshbâṭ*; March, *adâr*; April, *nîsân*; May, *iyâr*; June, *ḥezîrân*; July, *tamûz*; August, *âb*; September, *êlûl*; October, *tishrîn el-awwel*; November, *tishrîn et-tâni*; December, *kânûn el-awwel.*

The Muslim months form a lunar year only (comp. p. xciii). Their names are: *muḥarrem*, *ṣafar*, *rebî' el-awwel*, *rebî' et-tâni*, *jumâda el-awwel*, *jumâda et-tâni*, *rejeb*, *sha'bân*, *ramaḍân* (the fasting month), *shawwâl*, *dhul-ḳa'deh*, *dhul-ḥijjeh* (pilgrimage month).

Winter, *shita*; summer, *ṣêf*; spring, *rebî'.*

Rain, *maṭar*, *shita*; snow, *telj*; draught of air, *hawa.*

Heaven, *semâ*; moon, *ḳamar*; new moon, *hilâl*; full moon, *bedr*; sun, *shems*; sunrise, *ṭulû' esh-shems*; sunset, *maghreb*; star, *kôkab*, pl. *kawâkib.*

East, *sherḳ*; West, *gharb*, *maghreb*; North, *shemâl;* South, *ḳibla.*

Father, *abu*; mother, *umm*; son, *ibn*, pl. *beni*; daughter, *bint*, pl. *benât*; grandmother, *sitt*; brother, *akh*, pl. *ikhwân*; sister, *ukht*, pl. *akhwât*; parents, *wâlidên*; wife, *mâra*; women, *niswân*, *ḥarîm*; boy, *weled*, pl. *ûlâd*; man, *rijâl;* human being, *insân*, pl. *nâs*; friend, *ṣadîḳ*; neighbour, *jâr*; bride, *'arûs*; bridegroom, *'arîs*; wedding, *'örs.*

Fastening of the keffîyeh, *'agâl*; Beduin cloak, *'abâyeh;* fez, *ṭarbûsh*; felt cap, *libdeh*; girdle, *zunnâr*; trousers, *shelwâr*; jacket, *fermelîyeh*; kaftan, *ḳumbâz*; skull-cap, *'arḳîyeh*; silk, *ḥarîr*; boot, *jezmeh*; woman's boot, *mest*; slipper, *bâbûj*; shoe, *surmâyeh*; stocking, *jerâb*; turban, *shâla*, *leffeh.*

Eye, *'ain*, dual *'ainên*; beard, *daḳn*, *liḥyeh*; foot, *ijr*, dual, *ijrên;* hair, *sha'r*; hand, *îd*, dual *îdên*; right hand, *yemîn*; left hand,

*shemâl*; fist, *keff*; head, *râs*; mouth, *fum*, *tum*; moustache, *shawârib*; back, *dahr*; stomach, *baṭn*; nose, *unf*.

Fever, *sukhûneh*; diarrhœa, *insihâl*; pain, *wajʿa*; quinine, *kîna*; opium, *afiyûn*.

Abraham, *ibrâhîm*; David, *dâûd;* Gabriel, *jibrâîl*, *jubrân*, *jebbûr*, *jabûra;* George, *jirjis* (or *jurjus)*; Jesus, *ʿisâ*; John, *ḥanna* (a contraction of *yûḥanna*); Joseph, *yûsif*, *yûsuf*; Mary, *maryam*; Moses, *mûsâ*; Paul, *bûlus;* Peter, *budrus;* Solomon, *suleimân*.

American, *amerikâni*, *amelikâni*; Arabic, *ʿarabi*; Austria, *bilad nemsâ*; Austrian, *nemsâwi*; Beduin, *bédawi*, pl. *bédu*, or *el-ʿarab*; Constantinople, *stambul*; Druse, *durzi*, pl. *ed-derûz*; Egypt, *maṣr*; England, *ingiltarra*, *bilâd el-Ingilîz*; English, *inglîzi;* France, *fransa*; French, *fransâwi*; Frank (i. e. European), *frenji*; Frankish gentleman, *khowâja* (literally 'the respected'), pl. *khowâjât*; Germany, *alemâniya;* Greece, *rûm*; Greek, *rûmi*; Italian, *iṭalyani*; Italy, *bilâd iṭâlia*; Prussia, *bilâd brûssiya*; Prussian, *brussiâni*; Russia, *bilâd moskow*; Russian, *moskôwi*; Switzerland, *suitsera*; Syria, *esh-shâm*; Turkish, *túrki*.

Christian, *nuṣrâni*, pl. *naṣârâ*; Jew, *yehûdi*, pl. *yehûd;* Greek orthodox, *rûm ḳadîm*; Greek catholic, *rûm ḳâtûlîḳ*; Catholic, *ḳâtûlîki*, pl. *ḳuwêteleh;* descendant of Moḥammed, *seyyid*; Protestant, *protestant*; Moḥammedan, *muslim*, pl. *muslimîn*.

Saint (or grave of a Moḥammedan saint), *wely*, or (Syrian) *mâr;* prophet, *neby*, or (applied to Moḥammed) *rasûl*.

Army, *ʿasker*; baker, *khabbâz*; barber, *ḥallâḳ*; Beduin chief, *shêkh el-ʿarab*; bookseller, *kútubi*; butcher, *ḳaṣṣâb*; caller to prayer, *mueḏḏin*; consul, *ḳunṣul*, *unṣûl*; consul's servant (gensdarme), *ḳawwâs*; cook, *ṭabbâkh*; custom-house officer, *gumrukchi*; doctor, *ḥakîm*, pl. *ḥukamâ*; dragoman, *terjumân*; gate-keeper, *bawwâb*; goldsmith, *ṣâigh*, pl. *ṣiyâgh*, judge, *ḳâḍi*, pl. *ḳuḍât*; missionary, *mursal*, pl. *mursalîn*; money-changer, *ṣarrâf*; monk, *râhib*, pl. *ruhbân*; muleteer, *mukâri* (corrupted to *mukr*), pl. *emkârîyeh*; pilgrim, *ḥajji*; police, *ẓâbtîyeh*; mounted policeman, *khayyâl*; porter, *ḥammâl*; robber, *ḥarâmi*, pl. *ḥarâmîyeh*; scholar, *ʿâlim*, pl. *ʿulemâ*; servant, *khâdim*; shoemaker, *surmâyâti*; cobbler, *skâfi*; soldier, *ʿâskeri;* tailor, *khayyâṭ*; teacher, *muʿâllim*; village-chief, *shêkh el-beled*; washer, *ghassâl*; laundress, *ghassâleh*; watchman, *ghafîr*, pl. *ghufarâ*.

Almond, *lôz;* apricot, *mishmish*; banana, *mûz*; barley, *shaʿîr*; bean, *fûl*, *lûbiyeh*; citron or lemon, *lêmûn*; cotton, *ḳuṭn*; date, *temr*; fig, *tîn*; flower (blossom), *zahr*, pl. *azhâr*; garlic, *tûm (fûm)*; grapes, *ʿönab*; melon (water), *baṭṭîkh*, (red) *jebzeh*; olive-tree, *zêtûn*; onion, *baṣal*; oranges, *bortugân*; peach, *durrâk*; pistachio, *fustuḳ;* pomegranate, *rummân*; Carob or locust tree, *kharrûb*; tree (shrub), *sajara*, pl. *asjâr*.

Brandy (generally prepared from raisins in Syria), *ʿaraḳ*, *raḳi*;

bread, *khubz*; flat Arabian bread, *raghîf*, pl. *rughfân*; breakfast, *fuṭûr*, (second) *ghâdâ*; cigarette-paper, *waraḳat sigâra*; coffee, *ḳahweh*; dinner, *ʿashâ*; egg, *bêḍa*; eggs, *bêḍ*, (boiled) *bêḍ berisht*, (baked) *bêḍ maḳli*; honey, *ʿasal*; milk (fresh), *ḥalîb*, (sour) *leben*; oil, *zêt*; pepper, *fulful*; poison, *semm*; rice, *ruz*; salt, *milḥ*; sugar, *sukkar*; sweetmeats, *ḥalâwa*; water, *môyeh*; wine, *nebîd*.

Book, *kitâb*, pl. *kutub*; letter, *mektûb*, pl. *mekâtîb*.

Tent, *khêmeh*, (Arabian) *bêt*; tent-block, *watad*, pl. *autâd*; tent-pole, *ʿamûd*.

Carpet, *besâṭ*; chair, *kursi*; garden, *bustân* or *jenêneh*, pl. *janâin*; gate, *bâb*, *bawwâbeh*; house, *bêt* (pl. *biyût*), *dâr*; inn, *lokanda*; room, *ôda*; sofa, *dîwân*; stair, *dérejeh*; straw-mat, *ḥaṣîra*; table, *mâida*; wall, *sûr*; window, *ṭâḳa*.

Dervish-monastery, *tekkîyeh*; hospital, *mûristân*; minaret, *mâḏineh*; monastery, *dêr*; mosque, *jâmiʿ*, *mesjid*, pl. *masâjid*; prayer-niche, *miḥrâb*; pulpit, *mimbar*; tomb, *ḳabr*, pl. *ḳubûr*.

Bridle, *lejâm*; fodder-sack, *ʿalîḳa*; luggage, *ʿafsh*, *ḥiml*; horse-shoe, *naʿl*; saddle (European), *serj frenji*, (Arabian) *serj beledi*; saddle for luggage, *jelâl*; stirrup, *rekâb*, pl. *rekâbât*; travelling-bag (Arabian, for laying over the saddle), *khurj*.

Dagger, *khanjar*; gun, *bunduḳîyeh*; gunpowder, *milḥ*; pistol, *tabanja*; sword, *sêf*.

Axe, *ḳaddûm*; candle, *shemʿa*; candlestick, *shemʿadân*; drinking glass, *ḳubâyeh*; fan, *mirwâḥ*; knife, *sikkîn*; lantern, *fânûs*; pail, *delu*; soap, *ṣâbûn*; stick, *ʿaṣâyeh*; string, cord, *ḥabl*; thread, *khêṭ*; tube, *ḳirba*, pl. *ḳirab*.

Bath, *ḥammâm*; cistern, *bîr*; fountain (public), *sebîl*; pond, *birkeh* (pl. *burâk*), *boḥêra*; spring, *ʿain*, *nebaʿ*.

Charcoal, coal, *faḥm*; fire, *nâr*; iron, *ḥadîd*; lead, *reṣâṣ*; light, *nûr*; stone, *ḥajar*; wood, *khashab*.

Anchorage, *mersâ*; harbour, *mîna*; island, *jezîreh*; promontory, *râs*; river, *nahr*; sea, *baḥr*; ship, *merkeb*, pl. *marâkib*; steamer, *wâbûr*; swamp, *ghadîr*.

Bridge, *jisr*; castle, *ḳaṣr*; cavern, *meghâra*, pl. *mughr*; desert, *berrîye*, *bâdiye*; district, native country, *bilâd*; earth, *arḍ*; fortress, *ḳalʿa*; hill, *tell*, pl. *tulûl*; market, *sûḳ*, pl. *aswâḳ*; meadow, *merj*; mountain, *jebel*, pl. *jibâl*; plain, *waṭâ*, *sahl*; road, *ṭarîḳ*, pl. *ṭuruḳ*; high-road, *ṭarîḳ es-sulṭâni*; ruin, *khirbeh*; school, *kuttâb* (reading-school), *medreseh*, pl. *madâris* (higher school); street, *zeḳâḳ*, *sikkeh*; town, *medîneh*, pl. *mudun*; village, *beled*, *ḳarya*, *kefr* (Aramaic); way, *derb*, pl. *durûb*; wood, *ḥêsh*.

Ass, *ḥumâr*, pl. *ḥamîr*; bee, *naḥleh*; bird, *ṭêr*, pl. *ṭiyûr*; bug, *baḳ*; camel, *jemel*, pl. *jimâl*, fem. *nâḳeh*, pl. *nûḳ*; camel for riding, *dhelûl*; chicken, *ferrûj*; cock, *dîk*; dog, *kelb*, pl. *kilâb*; dove, *ḥamâm*; duck, *baṭ*; eagle (vulture), *nisr*; fish, *semek*; fleas, *barâghît*; fly, *dubbân*; foal, *muhr*; gazelle, *ghazâl*; hen, *jâj*; horses, *khêl*; lamb, *khârûf*; leech, *ʿalaḳ*, pl. *ʿalâiḳ*; lizard, *ḍabb*; louse,

*kaml*; mare, *faras*; nag, *gedîsh*; pig (or wild boar), *khanzîr*; porcupine, *kunfud*; scorpion, *ʿakrab*, pl. *ʿakârib*; snake, *hayyeh*, stallion, *husân*; stork, *legleg*; tortoise, *zälhafeh*.

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On Arrival. For how much will you take me to land (to the ship)? *Bikém tâkhudni lil-barr (lil-merkeb)?*

For five francs. *Bikhâms frankât.*

Too much; I will give you one. *Ketîr*; *baʿtîk wâhid.*

You must take me alone, or I will give you nothing. *Tâkhudni wahdi, willa mâ baʿtîk shê.*

There are three of us. *Nahn telâteh.*

For four piastres each. *Kul wâhid bi arbaʿ kurûsh.*

Take this trunk (these trunks) down to the boat. *Nézzil has-sandûk (has-sanâdîk) lil-merkeb.*

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At the Custom-House *(Gumruk).* Open the trunk. *Iftah es-sandûk.*

I have nothing in them. *Mâ ʿandi shê.* (Gratuity, *bakhshîsh.*)

Give me your passport. *Hât et-tézkereh (passaport).*

I have no passport. *Mâ fî tézkereh ʿandi.*

I am under the protection of the English (American) consul. *Ana taht el-kunsul el-Inglîzi (el-Amerikani).*

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At a Café. Boy, bring me a cup of coffee. *Yâ weled, jîb finjân kahweh (kahweh besúkkar*, with sugar ; *mingHêr súkkar*, or *múrra*, without sugar*).*

Bring me a chair, some water. *Jîb kursi, môyeh.*

Bring me a nargileh. *Jîb nargîleh* (or *nefes*).

A clean new tube. *Marbîsh nadîf, jedîd.*

Bring me a piece of red-hot charcoal. *Jîb basset nâr.*

Change the pipe (i. e. bring a fresh-filled bowl). *Ghayyir en-nefes.*

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At the Bath *(fil-hammâm).* Bring the pattens. *Jîb el-kabkâb ('ab'âb).* — Take me in. *Waddîni lajuwwa.* —Leave me for a little. *Khallîni shwoyyeh.* — I do not perspire yet. *Lissa mâni ʿarkân.* — Rub me well. *Keyyisni melîh.* — You need not rub me. *Mush lâzim et-tekyîs.* — Wash me with soap. *Ghassilni bisâbûn.* — That will do; enough. *Bikeffi*; *bes.* — Bring me cold water. *Jîb môyeh bârideh.* — Bring some more. *Jîb kemân.* — We will go out. *Bedna nitlaʿ bârra.* — Bring a sheet (sheets). *Jîb fûta (fuwat).* Bring me water, coffee, a nargileh. *Jîb môyeh, kahweh, nargîleh.* — Where are my clothes? *Wên hudûmi?* — Bring my shoes. *Jîb el-jezmeh.* — Where is the bath-attendant, the coffee-seller? *Wên el-mukeyyis, el kahweji?* — Here is your fee. *Khud bakhshîshak.*

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At the Barber's *(ʿand el-muzeyyin).* Cut my hair with scissors.

*Kuṣṣ sha'r râsi bilmakâṣṣ.* (The Mohammedans have their heads *shaved*, an operation which is not only disfiguring to the patient, but often causes an unpleasant eruption.)—Dry, without soap. *'Alen-nâshif.* — Shave me well. *Iḥlak dakni melîḥ.* — Shall I wash your head? *Eghassil râsak?* — No, it is not necessary. *Lâ, mush lâzim.* (Yes: *ê na'am.*)

When the barber has finished, he holds a mirror before his customer and says: *Nâ'iman* (may it be pleasant to you); to which reply: *Allâh yin'am 'alêk* (God make it pleasant to thee).

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Washing. Take the clothes to be washed. *Waddi el-hudûm lil-ghasîl.* (The articles should be counted in presence of the washerman). — How much does the washing cost? *Kaddêsh temen el-ghasîl?*

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With a Muleteer *(mukâri).* Have you horses? *'Andak khêl?* — I have no beasts. *Mâfîsh dawâbb 'andi.* — What do you ask for a horse per day? *Kaddêsh tâkhud kira kul yôm 'alâ dâbbeh?* Thirty piastres. *Telâtîn kirsh.* — That won't do; we will give you fifteen. *Mâ biṣîr; na'ṭîk khamstâ'sh.* — We want two horses and two mules. *Bednâ ḥuṣânên ubaghlên.*—For how much will you take me there? *Bikem tâkhudni ila hônîk?* — A journey of three days. *Sefer telatt-iyâm.* — We will try the animals. *Menjérrib ed-dawwâbb.*—Mount. *Irkab.* — This one does not go well; bring another. *Hâda ma biyimshi; jîb wâḥid ghêru.* — Give me earnest-money. *A'ṭîni ghabûn.*

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On the Journey. When will you start? *Emteh tesâferu?* — We shall start to-morrow at sunrise. *Menrîd (bednâ) nesâfir búkra, ma'ash-shems*; an hour before sunrise, *sâ'a kabl esh-shems*; two hours after sunrise, *sâ'atên ba'd esh-shems.*

Do not come too late. *Lâ tete'áwwak.* — Is everything ready? *Kul shê ḥâḍir?* — Have you bought wine? *Ishtarêt nebîd?* — No, not yet. *Lâ, lissa.* — Pack, load. *Shéyyilu.*

How many hours is it from . . . to . . .? *Kem sâ'a min . . . ila . . .?* (As, however, few of the natives appear to know what an hour is, their answers are seldom to be relied on.) — Seven hours and a half. *Seb'a sa'ât unuṣṣ.*

Hold the stirrup. *Imsik er-rekâb.* — I will mount. *Beddi érkab* (pl. *bednâ nerkab*). — Will it rain to-day? *Râiḥ yimṭur el-yôm?* — Wait a little. *Istenna shwoyyeh.*

What is the name of this village, mountain, valley, tree, spring? *Shû ism hal-beled, jebel, wâdy, (has)-sajara, hal-'ain?*

We will rest, breakfast. *Beddenâ nisterîḥ, neteghádda.*—Is there good water there (on the route)? *Fî môyeh ṭayyibeh (fid-derb)?* — Where is the spring? *Wên el-'ain?* — We will dismount. *Bédna ninzil.* — Bring the dinner. *Jîb el-âkel.* — Remain at a little

distance. *Khallîkum ba'îd 'anni.* — Take away the dinner. *Shîl el-âkel.*

Come. *Ta'â ta'âl.* — Go away. *Rûḥ.* — Where are you going? *Wên râiḥ?* — Whence do you come? *Min wên jâi?* — The time has passed; it is late. *Fât el waḳt.*

Shall we go straight on? *Menrûḥ dughri?* — Straight on. *Dughri dughri.* — Is a guide necessary? *Yilzemna delîl?* — You have lost your way. *Ghalaṭṭu (tihtu) 'an ed-derb.* — Are there Beduins (robbers) on the route? *Fîh bedwîn (ḥarâmîyeh) fid-derb?* — No, it is quite safe. *Lâ, kullu amîn.*

Fear me. *Khâf minni.* — What shall I do? *Shû besauwî?*

A gift, O sir! *Bakhshîsh, yâ khowâja!* — I have nothing for you; begone. *Mâfîsh; rûḥ!*

Where does this road lead to? *Had-derb tuwaddi ila wên?* — Where does this road come from? *Had-derb tiji minên?*

I have become very tired. *'Ana ti'ibt ketîr.* — I have headache. *Râsi byûja'ni.*

We will dismount early in order that we may rest. *Nestá'jil bédna nínzil bakîr minshân nesterîḥ.* — Evening has come on. *Ṣâr moghreb.* — When shall we reach our quarters? *Emteh nûṣil lil-menzil?* — In a short time. *Ba'd sâ'a.* — Where is the place to dismount, the monastery? *Wên el-meḍâfeh (el-ḳônaḳ), ed-dêr?*

Open the door. *Iftaḥ el-bâb.* — Shut the door. *Sekkir el-bâb.* — Clean the room and sprinkle it. *Kennis lî el-ôda urishha.*

We will eat. *Bédna nâkul.*—Spread the table. *Ḥuṭṭ es-sufra.* — Bring a bottle of wine. *Jîb ḳanînet nebîd.* — What is there to eat? *Shû fîh lil-âkel?* — Cook me a fowl. *Iṭbukh lî jâjeh.* — Give me water to drink. *Asḳîni.* — Bring me a clean napkin. *Jîb fûṭa naḍîfeh.* — Clean this glass properly. *Neḍḍif hal-ḳubâyeh melîḥ.*

Prepare the bed. *Ḥâḍḍir el-ferâsh.* — Wake me early to-morrow. *Ḳayyimni búkra bakîr.*

I will take a walk in the open air. *Beshimm el-háwa.* — We shall soon be back. *Nirja' ḳawwâm.* — Where is the post-office? *Wên bêt el-bósta?* — Are there no letters for me? *Mâfi makâtîb min shâni?*

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At a Shop. What do you want? What do you seek? *Shû béddak?*

Have you a keffîyeh, a fez? *'Andak keffîyeh, ṭarbûsh?* — What does it cost? *Ḳaddêsh yiswa* (or simply *bikém*)? — A hundred and twenty piastres. *Mîyeh u'ashrîn ḳirsh.*

That is dear, very dear. *Hâda ghâli, ghâli ketîr.* — Cheap, sir! *Rakhîs yâ sîdi!* — I will give you seventy piastres. *Ba'ṭîk seba'în ḳirsh.* — As you please. *'Ala kêfak* (or simply *kêfak*). — No, it won't do. *Lâ, mâ yeṣîr.*

Will you buy it for a hundred piastres? *Tishterîha bimît ḳirsh?* — No; I have but one speech, the word of a Frank. *Lâ, 'andi kalâm wâḥid, kilmeh frenjîyeh.*

*Kalîl, min shânak* (it is little, but for your sake) is the expression used by the seller when he has decided to accept the price named by the buyer. Or he sometimes says: *Khúdu balâsh* (take it for nothing).

Yield a little. *Zid shwoyyeh.* — Give me the money. *Hât el-fulûs.* — Change me a gold piece. *Ṣárrif lî lîra.* — For how much will you take this gold piece? *Bikém tâkhud el-lîra?* — It does not matter. *Mâ bisâil.*

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Salutations and Phrases. May your day be happy. *Nehârak sa'îd.* — Your day be blessed. *Nehârak mubârek.* — Good morning. *Ṣabâḥkum bil-khêr*, or *el-khêr.* — Answer: God grant thee a good morning. *Allâh yeṣabbiḥkum (yeṣabbiḥak) bil-khêr.*

Good evening. *Mesâkum bil-khêr*, or *el-khêr.* — Answer: God grant thee a good evening. *Allâh yemessîkum (yemessîk) bil-khêr*, or *messâkum Allâh bil-khêr.* — May your night be happy, blessed. *Lêletak (lêletkum) sa'îdeh, mubârekeh.* Answer, the same.

On visiting or meeting a person, the first question after the salutations is: *Kêf ḥâlak (ḥâlkum)*, or *kêf kêfak*? How is your health? The usual answer is: *El-ḥamdu lillâh, ṭayyib.* Well, thanks be to God. — The Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands towards their heads and say: *Hanîyan yâ sîdi.* May it agree with you, sir. — Answer: *Allâh yehannîk (yehannîkum).* God grant that it may agree with thee also.

On handing anything to a person: *Dûnak*, or *khud*, take it. Answer: *Káttar allâh khêrak.* God increase your goods. — Reply: *Ukhêrak.* And thy goods also. (This form of expressing thanks will not often be heard by the ordinary traveller, as the natives are too apt to regard gifts presented to them by Europeans as their right.)

On leaving: *Auda'nâkum*; goodbye. Or *khâṭerak*, *khâṭirkum*; farewell. To which the host replies: *Fî amân Allâh*; under God's protection, or *Ma'as-salâmeh*; fare ye well; to which the answer sometimes given is: *Allâh yesellimak*; God grant it may go well with thee.

On the route: *Ahlan wasahlan*, or *marḥabâ*, welcome. Answer: *marḥabtên*, twice welcome.

Come to eat; partake. *Tafáḍḍal*, pl. *tafáḍḍalu.*

Take care. *Khalli bâlak, dîr bâlak* or simply *bâlak.*

To make way for a rider: Take care of your back. *Ḍáhrak! Ḍáhrak yâ khowâja! Ḍáhrak yâ bint!* — according to the rank and sex of the person addressed.

I am under your protection (a Beduin expression). *Ana dakhîlak.* — My house belongs to you. *Bêti bêtak* (my house is thy house). — Be so good. *I'mil el-ma'rûf.* — I beg. *Dákhlak.*

*Mâshállah* (expression of surprise). Literally 'what God will'

('happens', understood). — *Inshâllah*; as God pleases. *Wallah*, or *wallâhi*; by God. *Biḥayât* or *waḥâyat râsak*; by thy head. *Istâghfir allâh*; God forbid.

## VII. History of Art in Syria.

Syria has never possessed any characteristic form of art peculiar to itself alone. There are, however, scattered throughout the country vestiges of art-workmanship belonging to schools and ages so widely different as are probably not to be found side by side in any other country in the world. The chief impediment to the native development of the arts of sculpture and painting has ever been the peculiar aversion entertained by the Semitic race for images of all kinds, as well as its own remarkable deficiency in power of conception.

a. Syria possesses numerous relics of Prehistoric Culture. At various points along the Nahr el-Kelb (p. 290) flint tools have been found, united by the influence of calc-sinter into a firm breccia, along with the teeth of deer, chamois, bears, bisons and a species of tiger. This remarkable deposit sometimes covers the floor of the caverns to a depth of several feet. Shaped flints have been collected in numbers at Gilgal (p. 167) and Tibneh (p. 161), and near some of the dolmens E. of the Jordan. The country of Moab and Gilead is particularly rich in stone monuments. In E. Moab it is stated that only cairns occur; S. of the Wâdy Zerḳâ Maʿîn (p. 190) only cromlechs, and N. of the same only dolmens. In that district the dolmens occur by hundreds; but these stone tombs have seldom any doors left, and the space inside is so short that the bodies could only have been buried in a bent position. Skeletons in this position have been discovered in the dolmens of the mountains of Sinai. There are numerous stone monuments on the road between Ṣafed and Tyre (p. 260). — It is probable that the age which erected the stone monuments also witnessed the building of the artificial hills, partly constructed of sun-baked bricks and from 3 to 30 feet high, which exist in such large numbers in the valley of the Jordan (p. 167) and on the plain of Jezreel.

b. The mountains of Syria abound in Caverns, and there is ample evidence to show that the aboriginal inhabitants of the country were troglodytes, or dwellers in caves. The first and most natural effort of art would be directed towards the extension of natural caverns, and the next to forming new excavations in the rocks. Remains of such dwellings are still to be found in the Ḥaurân, and the caverns in the region of Bêt Jibrîn belong to the same class. As civilisation advanced, the caves ceased to be inhabited except as places of refuge in time of war (Judges vi. 2). It continued customary, however, to excavate the rocks, in order to form receptacles for the dead (comp. the cave of Machpelah, Gen. xxiii. 9).

In a land so deficient in springs as Palestine it was also necessary to dig Cisterns and line them with masonry, or to hew them out of the solid rock. These cisterns were often extended so as to form large reservoirs. Many of them are upwards of 100 feet in depth, and their mouths are closed with large stones. These subterranean cavities were often used as prisons (Zech. ix. 11). Springs were conducted to the villages by means of aqueducts constructed in a variety of ways, either on arches, or along the hill-sides; and the water of these springs, as well as rain-water, was often collected in tanks. These receptacles, which the character of the country rendered necessary, were used at a very remote period (Deut. vi. 11).

The Oil and Wine Presses which occur so frequently in Syria are also very ancient. These last consist of square or circular holes in the rocks, about 3-4 ft. deep and up to 13 feet long with a hole at the bottom through which the wine or oil flowed into a vat. The Phœnician oil-presses are more carefully constructed than the Hebrew. All these excavations must have required considerable experience in the use of the chisel, although the rock is not particularly hard.

The whole country is full of ancient Rock Tombs, but it is very difficult to ascertain the periods to which they respectively belong. A favourite practice was to excavate these chambers in the face of a precipitous rock, with their entrances sometimes at an apparently inaccessible height from the ground. Where no such slopes were available, a shaft was sunk in the rock and the tomb excavated in the side of the shaft, in which a staircase descended.

These tombs are classified as follows: — (1). *Sunken Tombs*, hollowed in the rock like modern graves, and then closed with a slab of stone. — (2). *Shaft Tombs* (Heb. *kôkîm*), consisting of openings 5-6 ft. long and 1½ ft. square, usually hewn horizontally in the rock, and often provided with a gutter in the floor, into which the body was pushed. — (3). *Shelf Tombs*, or those containing shelves or benches for the reception of the dead, about 2 ft. from the ground, and generally with vaulted roofs. — (4). *Niche Tombs*, hewn laterally in the face of the rock, about 2½ ft. from the ground, of the length of the body, and about 1½ ft. square.

The *Tomb Chambers* are of three kinds: — (1). Those which are open and have a sunken tomb in the floor. — (2). Those with a stone bench or shelf running round their walls which was used as a shelf tomb, or closed shaft tombs were excavated in the walls above it. The entrance to the chamber was closed with a slab or small portal of stone. — (3). The third kind consists of aggregates of chambers, and has a portal, having a lintel or pediment, leading into a vestibule, whence small doors open into various chambers shaped like No. 2. The architectural decorations consist chiefly of wreaths of flowers, and the Egyptian hollow-moulded cornice frequently recurs. — Many tombs of this last description betray

Græco-Roman influence, especially those in which Ionic and Corinthian capitals have been employed. Egyptian influence is also apparent in the case of the pyramids which sometimes surmount monumental tombs. — For the rock-tombs of the Phœnicians, comp. p. 280.

The *sarcophagi*, or stone coffins, which were only employed by the wealthier members of the community, were borrowed by the Hebrews and Phœnicians from the Egyptians. These sarcophagi were frequently arranged in pairs, covered by a single lid. Many of the old Syrian sarcophagi are now seen in use as fountain-troughs.

The custom of engraving inscriptions on stone was much less common among the ancient Hebrews and Phœnicians, owing to their want of taste for history, than among the Assyrians and Egyptians; and it is this which renders it so difficult for us to determine the age of their architectural remains. A distinctive peculiarity of the Syrian, and particularly of the Phœnician architecture, consisted in the fact, that, instead of the column, as in Greece, the fundamental source of their style was the sculptured rock, of which the separate piers afterwards used were merely an imitation. Hence it is that the supports of these buildings are so massive in size, and that, quite contrary to the principles of classical architecture, the plan of the structure is entirely subservient to them.

c. Jewish and Phœnician Architecture. The Jews and Phœnicians borrowed their types from Assyrian and Egyptian sources. In the Holy Land the great central shrine of Jerusalem absorbed the whole of the architectural energy of the people. On probable relics of the most ancient buildings, see p. 36. The custom of hewing stones of the required form in the quarry itself (1 Kings vi. 7) is traceable in buildings both at Jerusalem and Ba'albek. At what periods and by what means these gigantic blocks were conveyed to their destinations we are now unable to ascertain. Stones with drafted margins are found in the oldest Syrian edifices and in those of subsequent periods down to mediæval Arabian times. It is possible that the builders of the most ancient period were not acquainted with drafting, while, on the other hand, the mediæval stone-masons frequently used drafting. The drafting is formed by slightly sinking the face of the stone round its outer margin to a width of 2-4 inches, thus giving the wall a kind of fluted appearance. The surface of the blocks was either left rough ('rusticated'), or slightly hewn, or completely planed. The stones, though fitted together without mortar, are jointed with marvellous accuracy.

d. Greek and Roman Architecture. It is probable that *Greek* influence had begun to make itself felt in Syria, or at least in Phœnicia, even before the time of Alexander. It has frequently been asserted that a number of Ionic forms and the art of overlaying certain parts of buildings with metal were imported by the Greeks from

the nearer regions of the East. This may have been the case; but it is certain that the Orientals, and particularly the Phœnicians, received in return from Greece the fully elaborated forms of Greek sculpture, although the hard limestone used in Syria was inferior to the Greek marble as a material for Corinthian capitals and figures. Numerous though the monuments of the period of the Diadochi must have been, hardly one of them is now extant in Syria, but those of the *Roman* régime are still abundant. They extended their military roads even to the most remote districts, and the milestones of some of them are still in existence. It was with a view to ingratiate himself with the Romans that Herod caused sumptuous edifices in the Roman style to be erected in several of the towns of Palestine, and even of Syria, although theatres, statues, and even the Roman eagles were an abomination to the Jews. After the destruction of Jerusalem, the Roman colonisation was actively extended, and new towns sprang up under the auspices of the governors, or at the expense of the emperors, particularly of Trajan. The characteristic feature of these towns was that they were intersected by a colonnade leading from a triple gate. At the point where the colonnade was crossed by another of smaller size, there appears to have been a 'tetrapylon'. On each side of the chief colonnade lay the temples, baths, theatres, and naumachiæ. The best preserved examples of these Roman structures are in the country to the East of the Jordan, which, since the conquest of the country by the Muslims, has been almost exclusively occupied by dwellers in tents, to whom the use of building-materials is unknown. Those relics which have been preserved date from the later Roman period, that is from the 2nd century downwards, when a falling-off from the severe and dignified taste of the classical period is manifested in superabundant decoration, in the adornment of niches surmounted by broken pediments, and in the absence of harmony of design. Palmyra, Ba'albek, and Jerash afford examples of this style, and likewise Petra, where the tombs, excavated in the native fashion, are externally adorned with huge façades chiselled in the rock in a style somewhat resembling the later rococo period, especially where the cornices have been constructed in curves. The numerous small temples (perhaps tombs), relics of which are scattered throughout Lebanon, date from the same period, though all turned towards the East in the Greek fashion, and are generally 'in antis', with Ionic capitals; the stylobate has a cornice running round it, and the cella is entered from its raised W. end by a door leading through the stylobate. — A peculiar style of architecture is seen in the *Synagogues* erected in Galilee, six in number, dating from A.D. 150-200. They are quadrangular in form, and the interior is divided into five aisles by means of four rows of massive columns. These columns bore an architrave of stone, the roof was of wood, and the ornamentation, especially that of the cornices, was extremely rich.

The two last internal supports of these synagogues towards the N. end always consist of double pillars rounded off towards the interior. It is remarkable that figures of animals were frequently carved on the synagogues.

e. Christian Architecture. Towards the close of the third century it became customary to employ vaulted domes to cover large spaces, and the important invention of uniting the dome with the quadrangular substructions by means of 'pendentives' or brackets was next adopted. At the same time, simple basilicas supported by rectangular piers, and afterwards by columns, were also frequently erected. — The northern group of the buildings of that period, between Ḥama and Aleppo, is still more interesting. Columnar basilicas and dome-covered structures occur here also, but basilicas borne by piers are rare. The façade consists of an open colonnade; the apse is generally round internally and quadrangular externally; and numerous windows, and as a rule side-doors also, are inserted in the aisles and upper part of the nave. The capitals of the columns sometimes approach the acanthus type, but are occasionally in the shape of a calyx which has been developed by the native architects after a fashion of their own. The apses, as well as the windows and portals, are adorned with decorated string-courses terminating in knots resembling volutes. The ornamentation of the friezes consists of foliage, fruit, grapes, and the acanthus; but vases, peacocks, and other objects also occur, while crosses are invariably introduced. — In the chief towns of Palestine, and particularly in places of religious resort, the Greek emperors after the time of Constantine the Great erected a number of spacious *basilicas*. The Empress Helena, in particular, enjoys a high reputation as a builder. To her (or else to Solomon) every considerable building of unknown origin is ascribed. The ancient Christian basilica of Bethlehem (converted by Justinian) has been preserved, but of the earliest constructions of the church of the Holy Sepulchre few relics now exist. The Aḳṣa affords an example of an ancient basilica which the Arabs have restored in the original style and converted into a mosque.

f. Arabic Architecture. The Arabs not only availed themselves of ancient columns for building-purposes, often associating them most incongruously, but they also at first employed Greek architects and builders: hence the strong resemblance of their edifices to those of the Christians. It is now believed that the rotunda of the church of the Sepulchre served as the model for that of the mosque of ʿOmar (eṣ-Ṣakhra); the dome, which had already long been familiar to the Syrians, had meanwhile been frequently employed in the West also. Like the Byzantines, the Arabs were in the habit of covering their walls and domes with mosaic. The mosque of the Omayyades at Damascus shows how closely the Arabian architects adhered to their foreign models. Adjoining the large

court paved with flags, which was necessary for the purpose of the Moḥammedan ritual, rises a large open colonnade with a ceiling, as in the case of the basilica, the site of which is occupied by the mosque; and near the Ḳibla (p. xl) was constructed a spacious dome. — While the Arabs in their architectural works chiefly followed the style which already existed in Syria, they nevertheless developed various forms peculiar to themselves. At a later period taste degenerated. They began capriciously to give their domes a pointed, bulbous form, and to cover their vaulting internally with a superficial structure of miniature arcading, reminding the spectator of a honeycomb. This is the so-called 'stalactite vaulting', in which the impression of solidity properly conveyed by a vaulted structure is entirely neutralised. The Arabs also frequently stilted the sides of the round arch above the capitals of the supporting pillars, and at an early period (as early as the 9th cent. in Egypt) they also began to use the pointed arch and the horse-shoe arch, the latter being exclusively an invention of their own. The great fault of Arabian architecture is its want of strict organic coherence; instead of having regard to the general effect of their buildings, or the purposes they were meant to serve, the minds of the architects were entirely devoted to ornamentation and other details; and to this want of uniformity and organic significance is due the unsatisfactory impression produced by these edifices, notwithstanding all their showy wealth of arabesques. One often observes, for example, ancient columns with beautiful capitals placed immediately beside modern Arabian columns or clumsy piers. The coloured arabesques, the idea of which was probably borrowed from woven tapestries, are often very cleverly designed, but they soon weary the eye of the beholder.

Syria cannot boast of many original buildings in the Arabian style, the reason being that the Arabs here found abundance of ancient edifices which they could either dismantle for the sake of the materials, or easily adapt for their own purposes. Taking advantage of the wonderfully substantial foundations of antiquity, and using either ancient materials or inferior ones of their own, they erected on these foundations their town-walls, their towers, and their castles, all of which speedily again fell to decay. They supposed that additional strength was imparted to their walls by building fragments of columns into them; and they accordingly not only inserted such fragments in their walls in symmetrical order, but often endeavoured to produce a similar appearance artificially. This was also done by the Crusaders. Thus in the vicinity of ancient harbour-fortifications in particular, one often observes numerous scattered portions of columns, most of which were once incorporated with the badly built walls of which no other trace is now left.

g. Frank Castles and Churches. In the case of many of the mediæval castles of Syria it is difficult to determine whether

they were erected by the Saracens or by the Crusaders; but they may be distinguished from each other by the fact that diagonal or sometimes almost horizontal lines generally appear on the face of the blocks used by the Crusaders. The churches erected by Europeans on the soil of the Holy Land, however, are easily distinguishable from the Arabian buildings. These churches are of two classes. The first embraces all the churches built by the Franks between 1099 and 1187. These are all in one style. They possess a nave and aisles of equal length, a transept, and three apses adjoining each other. The vaulting is smooth and without a trace of groining, and rests on simply constructed piers. Above the intersection of the nave and the transept rises a dome, springing from pendentives. The rest of the building is covered with a flat roof. On the outside of the walls are imperfectly developed flying buttresses, and in every case the arches are of a pointed character. —The second class of these churches embraces those of the 13th century. They are all situated on the sea-coast, and they closely resemble French churches of the same period, but have flat roofs. —The pointed arch, which prevails in these buildings, is not the early Muslim arch, but that which was afterwards perfected by western architects, so that this European architecture may properly be termed an early development of the pointed style on Arabian soil.

h. Antiquities. Lastly, we must notice some of the ancient relics which are still to be found in Syria, and at the same time caution the inexperienced traveller against purchasing any of the imitations which are now largely manufactured in that country and in Egypt. Old Hebrew coins (*shekels*, very seldom genuine) are particularly valuable; and next to them Phœnician coins and gems, Græco-Roman coins of various towns, and Arabian coins of very various periods. The tombs often contain tear-vases, small statues and reliefs, and (on the Phœnician coast) scarabæi, etc. In the case of such antiquities being offered for sale, enquiry should always be made as to the place where they were found, and unless this can be ascertained with certainty, they possess no scientific value. All stones bearing inscriptions are valuable, especially when freshly discovered, and such relics are still frequently turned up by the plough. Inscriptions are found in Syria bearing the following characters: — (1) Phœnician, ancient Hebrew, and Samaritan; (2) Aramaic (or 'Nabatæan'; the Nabatæans were Arabs who wrote Aramaic), in the Ḥaurân and at Palmyra; (3) Greek (very numerous); (4) Latin; (5) Arabic, which in the earlier periods (Cufic) more nearlya pproaches the Aramaic character, but in later times often became very involved; (6) Mediæval Frank writing.

With regard to the method of obtaining impressions of inscriptions, see p. xxvi.

## IX. Works descriptive of Palestine and Syria.

The literature, of Palestine especially, is enormous: we give here merely a few important works, which travellers may be recommended to study before starting on their trip. The literature on certain special topics is briefly enumerated at various places in the Handbook. Professional scholars may be referred to R. Röhricht's *Bibliotheca Geographica Palästinæ* (Berlin, 1890). Since 1867 the *Palestine Exploration Fund* has taken a foremost place in the exploration of Palestine. The results of its work will be found in its *Quarterly Statements*. The German Palestine Exploration Society (*Verein zur Erforschung Palästinas*) also issues a scientific journal.

It is scarcely necessary to remark that the traveller is assumed to have his Bible with him.

### Geography.

*The Survey of Western Palestine:* 3 vols. Memoirs; 1 vol. Name List; 1 vol. Special Papers; 1 vol. Jerusalem. London 1884 (Publ. for the Pal. Explor. Fund).

*The Survey of Eastern Palestine:* Memoirs, vol. I. London 1889 (Publ. for the Pal. Explor. Fund).

*Robinson*, Biblical researches in Palestine etc. London 1841.

*Robinson*, Later biblical researches etc. London 1856.

*Conder*, Palestine (with maps). London 1889.

*Conder*, Tent work in Palestine. London 1889.

*Conder*, Heth and Moab. London 1889.

### Historical Geograhy.

Names and places in the Old and New Testament with their modern identification. London 1889.

*(Eusebius)* Onomastica sacra, ed. P. de Lagarde. Göttingen 1887.

Itinera Latine (Publications de la Société de l'Orient Latin). 1879.

*Palestine Pilgrims' Text Society*, established for the translation and publication of the mediæval literature (annual subscription one guinea).

*Neubauer*, La géographie du Talmud. Paris 1868.

*Guy le Strange*, Palestine under the Moslem. London 1890.

### Maps.

Great map of Western Palestine, in 26 sheets.

Reduced map of Western Palestine, modern names only, in 6 sheets.

The same map, water basins in colour and sections.

Old and New Testament map of Palestine in 21 sheets.

Modern map of Palestine in 21 sheets.

Old and New Testament map of Palestine in 12 sheets.

### History.

*J. Wellhausen*, History of Israel. Translated by W. Robertson Smith, Edinburgh 1889.

*B. Stade*, Geschichte des Volkes Israel. 2 vols. Berlin 1890.
*E. Schürer*, A history of the Jewish people in the time of Christ. Translated by J. Macpherson. 2 vols. Edinburgh 1890.
*W. D. Morrison*, The Jews under Roman rule. London 1890.
*G. Rawlinson*, History of Phoenicia. London 1889.
*A. H. Sayce*, The races of the Old Testament. London 1891.

### Manners and Customs.

*W. R. Smith*, The religions of the Semites. Edinburgh 1889.
*Lane*, An account of the manners etc. of the modern Egyptians. London 1836.
*Post*, Essays on the sects and nationalities of Syria and Palestine: Pal. Explor. Fund. Quart. Statements 1890.
*Thomson*, The Land and the Book. 3 vols. London 1880, 1883.
*J. L. Burckhardt*, Notes on the Beduins and Wahebys. 2 vols. London 1831.

### Modern Travels (and Illustrated Works).

*Temple*, Palestine illustrated. London 1888. (ill.)
*Harper*, Walks in Palestine. London 1888. (ill.)
*Hull*, Mount Seir, Sinai, and Western Palestine. Being a narrative of a scientific expedition. London 1885.
*F. and E. Thévoz*, Palestine illustrated. London 1891.
*Hill*, With the Beduins. London 1891.
*Helen Miller*, Alone through Syria. London 1891.

### Natural History and Geology.

*Robinson*, Physical Geography of the Holy Land. London 1865.
*Tristram*, The Fauna and Flora (Survey). London 1889.
*Tristram*, The natural history of the Bible (8th ed.). London 1889.
*Hull*, Memoir on the physical geology and geography of Arabia Petræa, Palestine, etc. (Survey). London 1886.
*Hart*, Some account of the fauna and flora of Sinai, Petra, and Wâdy Arabat. London 1891.

### History of Art.

*Perrot et Chipiez*, Histoire de l'art dans l'antiquité. Tome III. Paris 1885.
*Vogüé*, Syrie centrale, architecture civile, etc. Paris 1861-1877.
*Vogüé*, Les Eglises de la Terre Sainte. Paris 1860.
*Rey*, Etudes sur les monuments de l'architecture militaire des Croisés en Syrie etc. Paris 1871.

# I. JERUSALEM AND ITS ENVIRONS.

## 1. Steamer Routes between Europe and Palestine.

The following survey embodies the principal weekly or fortnightly routes. The monthly voyages of the same and other companies are less convenient for short distances. Travellers to Egypt by the great Asiatic and Australian lines are entitled to cabins only so far as they are not taken by passengers of farther destination. The most recent time-tables and the 'itinéraires' and 'informations' mentioned at p. xvi should carefully be consulted.

### I. From Europe to Port Saʿîd.

**A. From England direct.** Steamers of the Peninsular and Oriental Steam Navigation Co. ('P. & O.'), leaving London every week for India or Australia, sail viâ Gibraltar, Malta, and Brindisi (see below) in 12-13 days to *Port Saʿîd* (fares 1st cl. 21*l.*, 2nd cl. 13*l.*). From Sept. to Feb., they touch fortnightly at *Naples* (see p. 4). Return-tickets are valid for 3 months.

Steamers of the Orient and Pacific Co. ('Orient Line') sail from London every alternate week viâ Gibraltar and Naples to *Port Saʿîd* (thence to Yâfa, see p. 5).

Steamers of the *Papayanni Line*, *Moss Line*, *Anchor Line*, and *Ocean Line* sail from Liverpool to Alexandria or Port Saʿîd at irregular intervals (fare about 15*l.*).

Overland Routes from London to Mediterranean Ports. *Brindisi* may be reached from London in about 59 hrs., either viâ Paris and Mont Cenis (fares 1st cl. 12*l.* 8*s.* 6*d.*, 2nd cl. 9*l.* 1*s.*) or viâ Bâle and the St. Gotthard (fares 12*l.* 5*s.* 6*d.*, 8*l.* 17*s.* 6*d.*), or in 49 hrs. by the P. & O. Express leaving London every Frid. afternoon (fare, including sleeping berth, 16*l.* 18*s.*; tickets obtainable only of the Sleeping Car Co., 122 Pall Mall, S.W., or the P. & O. Co., 122 Leadenhall St., E.C.). — *Genoa* is 30¼ hrs. from London viâ Paris and Turin (fares 7*l.* 16*s.*, 5*l.* 16*s.*), or 36 hrs. viâ Bâle and the St. Gotthard (fares 8*l.* 2*s.*, 5*l.* 19*s.*). — *Venice* is 42 hrs. from London either viâ Paris and Mont Cenis (fares 9*l.* 1*s.*, 6*l.* 14*s.*) or viâ Bâle and the St. Gotthard (fares 8*l.* 15*s.*, 6*l.* 8*s.*). — *Marseilles* is 25-28 hrs. from London, according to route selected between London and Paris (fares 1st cl. 5*l.* 19*s.* 7*d.*-7*l.* 6*s.* 9*d.*, 2nd cl. 4*l.* 9*s.* 4*d.*-5*l.* 10*s.* 6*d.*). A 'Mediterranean Express' leaves Paris for Marseilles etc. three times a week in winter, once a week in summer; passengers from London by this train pay 4*l.* 0*s.* 1*d.* in addition to the ordinary 1st cl. fare.

**B. From Mediterranean Ports.** P. & O. Steamers, in connection with the P. & O. Express (see above), leave *Brindisi* every Sun. evening (in connection with the express from Bologna) for *Port Saʿîd*, where they arrive on Thurs. morning (fares 1st cl. 13*l.*, 2nd cl. 10*l.*). — Steamers of the same company leave *Brindisi* fortnightly for *Alexandria* (fares 1st cl. 12*l.*, 2nd cl. 9*l.*). — P. & O. Steamers also leave *Naples* twice monthly for Port Saʿîd (13*l.*, 10*l.*).

'Orient Line' Steamers leave *Naples* twice monthly for Port Saʿîd.

The steamers of the Messageries Maritimes leave Marseilles

every alternate Sat. afternoon, arriving at Alexandria on Thurs., at Port Sa'îd Sun., at Yâfa Mon., at Beyrût Wed., and returning from Beirût every alternate Tues. viâ Yâfa (Wed.), Port Sa'îd (Thurs.), and Alexandria (Fr.) to Marseilles (arrival on Thurs.). Fares to Alexandria 1st cl. 300 fr., 2nd cl. 210 fr.; to Port Sa'îd 340 or 245 fr.; to Yâfa 370 or 260 fr.; to Beirût 400 or 280 fr. Alternating with these vessels the *Paquebot de l'Indo-Chine* sails every 2nd Sat. (higher fares: to Alexandria 350 or 260 fr., to Port Sa'îd 400 or 300 fr.).

The steamers of the Società Florio-Rubattino (Navigazione Generale Italiana) leave *Genoa* every Sat. or Mon. at 9 a.m., touch at *Leghorn*, *Naples* (Wed. evening), and *Messina*, and reach *Alexandria* on Mon. Return from Alexandria every Sat. at 3 p.m., waiting, however, for the steamer from Massowah. Fares from Naples to Alexandria 222 or 164 fr. Steamers of the same line leave Venice every alternate Mon. at 3 p.m. for Ancona, Bari, *Brindisi* (Frid.) and Alexandria (arrival on Mon. morning).

The North German Lloyd steamers sail from *Genoa* every alternate Mon., touching at *Naples* (Wed.) and reaching *Port Sa'îd* on Sun. Return from Port Sa'îd every alternate Sat. Fares: from Genoa, 1st cl. 250, 2nd cl. 180 marks; from Naples 200 or 150 marks.

The Austro-Hungarian Lloyd steamers leave *Trieste* every Frid. at noon, reach *Brindisi* on Sat. at 9 p.m. or sooner, proceed thence at midnight, and reach *Alexandria* on Wed. morning. Fares: from Trieste 120 or 80, from Brindisi 88 or 59 florins in gold.

**Alexandria.** — Arrival. The channel into the harbour is narrow and rocky, and the passage can only be effected by daylight. Vessels arriving in the evening must ride outside at anchor till next morning. — The coast being flat, Alexandria is not visible until shortly before the steamer enters the harbour: to the right, in the background, is *Pompey's Column;* on the coast, the half-ruined *Château of Meks* with its domes and slender towers, and a number of windmills; to the left, on the *Râs et-Tîn* (cape of figs), the Khedivial palace and arsenal. The interior of the harbour presents an animated scene. The steamers lay-to at the quay. After the brief formalities of the sanitary police have been complied with, a crowd of porters and commissionnaires precipitate themselves on the passengers' luggage. Messrs. Cook and Gaze as well as the hotels send their agents on board, and the best way is to entrust the lugge to one of them.

Personal attendance is necessary at the *Custom House* and the *Passport Office*. Passports must be given up (see p. xxx), but, as a rule, will be restored at once in exchange for a visiting card. The Custom House is in the same building; the officials are very obliging (no bakhshîsh should be offered).

Carriages (numbers always in front of the Custom House): to the hotel, 1 person 1½-2 fr., several persons 3-4 fr.

Hotels. (It may again be remarked here that all the hotels in the East charge a fixed sum per day for board and lodging, exclusive of liquors, whether the traveller takes his meals in the house or not.) *Hôtel Khédivial*, near the Cairo station, in the finest part of the town, with good cuisine; *Hôtel Abbat*, well situated, both in the Rue de l'Eglise écossaise; *Hôtel du Canal de Suez*, close to the Place Méhémet-Ali, *Hôtel des Voyageurs*, both 2nd class, for moderate requirements.

Cafés, in the Place Méhémet-Ali. — Beer (Bavarian beer, 50c. the glass): *Brasserie Française*, near the Place Méhémet-Ali.

*Alexandria*, founded in 332 B.C. by Alexander the Great, has

200,000 inhabitants (1/4 Europeans), and is the most important seaport of Egypt. By taking a carriage, the city may easily be seen in half a day. From the Place Méhémet-Ali, the centre of the European quarter, drive to *Pompey's Column*, erected at the commencement of the 4th cent. A.D. by a Roman prefect of that name. It is the only ancient monument in a good state of preservation in the town. Return to the Place Méhémet-Ali and proceed to the Palace of the Khedive on the *Râs et-Tîn*.

From Alexandria to Port Saʿîd. — 1. By Sea. Steamers of the *Messageries Maritimes*, see p. 4. Steamers of the *Austro-Hungarian Lloyd* sail every alternate Frid. at noon from Alexandria to Port Saʿîd (Sat. afternoon), Yâfa (Sun. afternoon), and Beirût (Mon. afternoon). The Egyptian steamers sail to *Yâfa* direct and only call at Port Saʿîd on the return journey.

The voyage is devoid of interest. It will be observed that near the coast the water is rendered turbid by the mud of the Nile, which gives it a yellowish-green tint. The violence of the current carries the mud hither in considerable masses, which threaten to block up the harbour. The great breakwaters, constructed at the E. of the harbour, are interesting. They are composed of artificial blocks weighing 20 tons each. — The steamers usually stay some hours at Port Saʿîd. Boat to the land, 50c.; at night, 1 fr.

2. Viâ Cairo. Most travellers take advantage of a delay of 2 or 3 days at Alexandria to pay a visit to Cairo (express in 3 2/3 hrs., ordinary train, 6 hrs. Fares: express, 1st cl., 30 fr. 50, 2nd cl., 20 fr. 25; ordinary, 25 fr. 50 and 17 fr.). From Cairo to Port Saʿîd the shortest route is by *Ismaʿîlîya* across *Lake Timsaḥ* (about 5 hrs. from Cairo: express twice daily), thence by the small Suez Canal steamer to Port Saʿîd in 4 1/2 hrs. These steamers can only accommodate a limited number of passengers, and large parties during the season had better secure places by telegraph.

**Port Saʿîd** (*Hôtel Continental*, Rue du Commerce, *Hôtel du Louvre & de France*, Rue du Port, both 2nd class, near the harbour) is a town of 21,000 inhabitants and owes its origin to the Suez Canal; the transit traffic is considerable.

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### II. From Port Saʿîd to Yâfa and Beirût.

Time-tables of the steamers, see p. xviii. For this Syrian route, the French steamers of the *Messageries Maritimes* (p. 4) are far the best: they sail quickest and are most comfortably fitted up; the boats of the *Austrian Lloyd* are less recommended. The *Egyptian* steamers termed *Khédivié* (p. xix) are also preferable to the Austrian; the cleanliness on the *Russian* steamers (p. xix) leaves a good deal to be desired. — In the height of the season (Easter), travellers who embark at Port Saʿîd for Syria will do well to secure places by telegraph or even in Alexandria. — The French steamers take 12 hrs., the Austrian 15-17 hrs. from Port Saʿîd to Yâfa.

From Port Saʿîd to Yâfa, the voyage is mostly done by night. Early in the morning, if the weather is fine, *Gaza* may be discerned with the naked eye. A line of bluish heights (the mountains of

Judæa) in the distance, a yellow shore, then a view of the town of Yâfa, rising in terraces like a fortress on the slope of a hill, announce that we are approaching the Holy Land.

As **Yâfa** (see below) possesses no good harbour, steamers are obliged to anchor in the roads about $^1/_2$ M. from land. When the weather is stormy this is impossible, and the steamers then proceed to Ḥaifa or to Beirût.

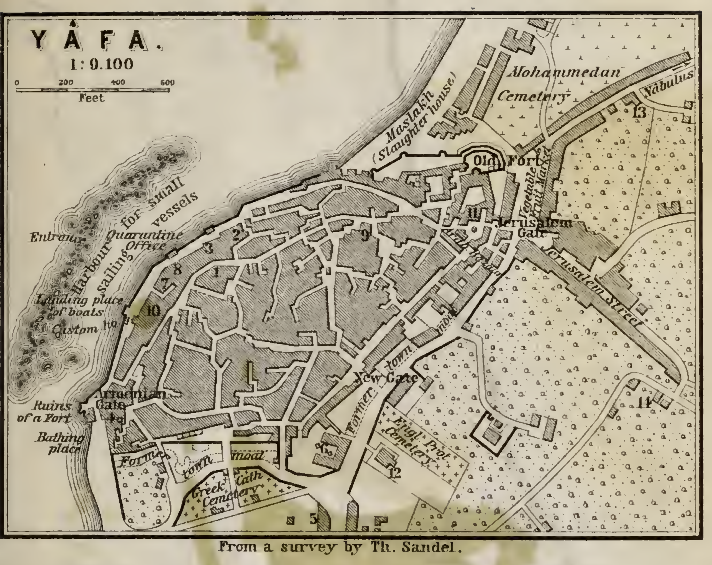
From Yâfa to Beirût, the steamers usually leave Yâfa in the evening. The visit to the *Custom House* (export duties, p. xxxi) may be avoided by a bakhshîsh of 2-3 fr.

The steamer keeps close to the shore, which generally remains within view. (For the shore, see p. 235.) The greater part of the voyage is done by night. The plain of the shore is gradually hemmed in more and more by Mount Carmel, which finally terminates in a promontory rising out of the sea (on its summit are a monastery and lighthouse, visible from the steamer). At **Ḥaifa** (p. 228), 7 hrs. from Yâfa, the Austrian steamers stop some hours, while the steamers of the other lines proceed direct to Beirût. We also pass, without stoppage, *Tyre* and *Sidon*, the latter being served by the steamers of the Turkish *Maḥrûsa* Company at irregular intervals.

During the continuation of the voyage, which lasts another 9 hrs. (after leaving Ḥaifa), the steamer doubles the promontory of *Râs Beirût*, with a lighthouse, to cast anchor shortly afterwards in the roads of **Beirût** (p. 283). The view is magnificent: in front, the large and beautiful town, surrounded by a broad belt of large gardens enclosed by cactus hedges; in the background, Lebanon with the peaks of *Ṣannîn* (N.) and *Keneiseh* (S.), which remain covered with snow till the beginning of summer.

## 2. Yâfa.

**Arrival.** The debarcation at Yâfa, as everywhere else in the East, is invariably conducted with the least possible order and the greatest possible noise. The best plan is to make up a party of three or four before arriving, and to engage a boat for them. Messrs. Cook and Son and Gaze and Sons send well equipped boats to the steamer (preferable in rough weather; 5 fr. each person including carriage to the hotel), and an agent of the Jerusalem Hotel also comes on board. Travellers should energetically protest against any attempt at overloading. Care should also be taken that the luggage is placed in the proper boat, and that none of it falls overboard owing to the confusion and rocking of the boats. No attention should be paid to the dragomans who importune the traveller with offers of service. — Fares: boat for 1 pers. (not always obtainable), when the sea is calm, 5 fr.; if the sea is rough, 20 fr.; for a party, 1 fr. each (with a minimum of 5 fr.). The boatmen are never content with their fees, and on the passage they frequently endeavour to alarm their passengers as to the dangers of the landing with a view to extort an additional gratuity. No attention, however, should be paid to their noisy representations and violent gestures. '*Mush lâzim*' means 'it is unnecessary'; '*mush 'âwezak*', 'I do not care for you'; '*iskut*', 'be quiet'; '*rûḥ, rûḥ*' or '*imshi*' 'begone' (a word which may be accompanied by a significant motion with one's stick); '*yallah, yallah*', 'forwards', 'onwards'; '*bes, bes*' 'enough'. — The harbour of Yâfa is a small basin formed by natural rocks, partly under water, on which the remains of an ancient port are said to




From a survey by Th. Sandel.

1. *French Post Office*
2. *Austrian " "*
3. *Turkish " "*
4. *Lighthouse*
5. *French Hospital*
6. *Latin Hospice*
7. *Rom. Cath. Church*
8. *Hospitium latinum (Hosp. Terrae sanctae)*
9. *Government (Serâi & Telegraph)*
10. *Greek Monastery*
11. *Mosque*
12. *Engl. School for Girls*
13. *Hôtel Howard*
14. *Hôtel de France*

*Jerusalem Hotel* } *see Map of Environs*
*Palestine Hotel* }


ENVIRONS of YÂFA.
From an Original Survey by Th. Sandel.
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
Sakmet Shekh Muannes
Nahr el-'Aujeh
Ford
Mills
Haifa & 'Akka
Saknet Summêl
'Abd-en-Neby
Sand hills
Moor
Ford
Wady el-Misrara
Temple Colony
Garden of Sir M. Montefiore
Sarona
Vineyards
Model Farm
Mount Hope
Egyptian Colony
Garden of the Latin Monastery
German Colony
Anchorage of Steamers
Entrance
Harbour
YAFA
Quarantine
Saknet ed-Demâite
Saknet Abu Kebir
Shekh Murad
Selami
Selum
Tomb & Fountain
Garden of the Russian Monastery
Fellah-Cottages
Villages
Bathing place
Agricultural Colony of the Alliance Israélite
Ramleh & Jerusalem
Vineyards
Saknet ed-Derwish
Gaza
Drawn, Engraved & printed by
Wagner & Debes
1:50.000
Paces
Yards

be still traceable. The entrance from the N. is broad, but endangered by sandbanks, while that from the N.N.W. is very narrow. The landing-place is near the Custom House, at the S. angle of the port. — *Passport*, as in Alexandria, p. 4; avoid giving it up by offering a bakhshîsh. The same means will serve to overcome the difficulties which frequently arise with the Customs officials. As to cigars and cigarettes, see p. xxxi.

**Accommodation.** *Jerusalem Hotel (landlord, *Mr. Hardegg*, American Consular Agent; Cook's hotel), in the German colony; pension, 12½ fr. (for a prolonged stay, 10 fr.); after the season, 8 fr.; Hôtel du Parc (landlords, *Hall* brothers; Frank Clark's hotel), adjacent, new, same charges. When the hotels are full, the landlords provide comfortable rooms in other houses in the German colony. — Palestine Hotel (landlord, *Kaminitz*), also in the German colony, a plainer, smaller, and cheaper house. — The Latin Monastery of the Franciscans (*Hospitium Latinum*, Arab. *Dêr el-Latîn;* Pl. 6) is 3 min. to the N.E. of the Custom House, on the quay; beautiful terraces with a view over the sea; rooms small, but clean. Payment, see p. xxxiv. — Restaurants: *Frank*, in the colony; *Blankhertz*, on the road to the colony.

**Railway Station.** The station of the line from Yâfa to Jerusalem is to the N.E., outside the town, on the sea-shore, near the German colony (p. 9; see the map of the neighbourhood).

**Steamboat Offices:** in the street which leads to the Jerusalem gate, along the quay; in starting from the Custom House, the order is as follows: Egyptian, French, Russian, and Austrian.

**Post Offices:** *Turkish* (Pl. 3), in the same street; *Austrian* (Pl. 2), near Lloyd's office (up the steps to the right); a little farther up is the *French* post office (Pl. 1). To Jerusalem and back Turkish courier daily; Austrian courier on the arrival and departure of the Lloyd steamers.

**Telegraph** (international), in the Serâi (Pl. 9).

**Vice-Consuls:** American, duties discharged by *Mr. Hardegg*, of the Jerusalem Hotel; British Consular Agent, *Haim Amzalak;* French V. C., *M. Luciana*, in the southern suburb; Russian, *Timoféev;* Austrian, *Pascal;* German, *Simeon Murad;* Spanish, *Spagnolo;* Italian, *Alonzo.*

**Horses and Carriages** are best procured through the landlords of the hotels. Rides, per hr., 1-2 fr.; to Jerusalem, see p. 14.

**European Firms:** *Breisch & Co.*, on the quay (the largest import house in Palestine, does banking business and forwards luggage); travelling requisites at *Aberle & Co.'s*, in the street which leads to the S. from the Jerusalem gate (on the right); and at *Schanz & Beck's*, saddlers, in the German colony. — *M. Barellit*, correspondent of the Crédit Lyonnais. — *Cook's Offices*, in the German colony, opposite the Jerusalem Hotel. — *Rates of exchange*, see p. xxix

**Physicians:** *Dr. Lorch* (German); *Dr. Linné* (French). — German Chemist, *Paulus*, in the German colony (p. 9) and on the road to the S. from the Jerusalem gate.

**Benevolent Institutions:** *Latin Monastery* and *Hospice*, see above; *Church Missionary Society's Station* with a hospital and two schools for boys; English boarding school for girls (Pl. 12); *French Hospital* (Pl. 5), conducted by the Sisters of St. Joseph; *German Hospital* and *School*, see p. 9.

**History.** Yâfa was anciently a Phœnician colony in the land of the Philistines. The meaning of the ancient name *Japho* is doubtful; but the Hebrews translated it 'the beautiful'. Japho, or Joppa, is the place mentioned in 2 Chron. ii. 16, to which Hiram, King of Tyre, undertook to send to Solomon wood from Lebanon 'in floats' for the building of the Temple. Tradition, however, carries us much farther back than even the period of Solomon. According to an ancient myth, Andromeda, the daughter of Cepheus and Joppa (daughter of Æolus), is said to have been chained to the rocks here, in order that she might be devoured by a huge sea-monster, but was released by Perseus. The prophet Jonah, too, is said to have just quitted Joppa when he was swallowed by the whale (Jonah i. 3). Throughout the Roman period, and even down to the end of the 16th cent., the place was shown on the rocks of the harbour where Andromeda was bound, or at least chains and iron rings were preserved as a

memento of the myth. So, too, the huge bones of some marine monster were long an object of curiosity here. Yâfa is early mentioned on the Egyptian monuments. In the inscription relating to the victorious campaign of Sennacherib, the town is called Ya-ap-pu, and its situation is correctly described. Yâfa was definitively brought under the Jewish yoke by the Maccabees, after which it fell successively under the Greek and Roman sway, and received the name of Joppa. Christianity was introduced here at an early period (Acts ix. 36, etc.). Before the Jewish war, Joppa was captured and destroyed by the Roman general Cestius; it was then rebuilt, but was soon again destroyed by Vespasian as being a haunt of pirates. Several bishops of Joppa are mentioned as having attended various church synods. The bishopric was restored by the Crusaders, and the town raised to the rank of a county. In 1126 the district of Joppa came into the possession of the knights of St. John. Owing to its exposed situation, the town was subjected to many sad vicissitudes during the Crusades. It was captured and destroyed by Saladin in 1187, and by Safaddin in 1191, recaptured by Richard Cœur de Lion, but finally taken in 1196 by Melik el-ʿAdil. Owing to these disasters, it was almost entirely depopulated, and in the 15th cent. had almost ceased to exist. Towards the end of the 17th cent., the importance of Yâfa began to revive, and from that period dates the construction of the quay. Towards the end of the 18th cent., we find the town surrounded by walls, which enabled the inhabitants to resist the attacks of the French army under Kléber in 1799 for a few days until the place was taken by storm. It was then fortified by the English, and afterwards extended by the Turks.

Yâfa has now become an important town in consequence of the great numbers of pilgrims (about 15,000 annually); the ancient walls of circumvallation have been razed, the cemeteries to the N. and S. are now surrounded by new suburbs. The population is estimated at about 23,000 (12,000 Mohammedans, 6000 Christians, 5000 Jews). The trade of the town is considerable. The exports (4½ million fr. in 1888) consist of soap, maize, sesame, oranges and other fruit, and, quite recently, of wine of Sharon (p. 8). — Yâfa is the residence of a Turkish Ḳaimmaḳâm, subordinate to the Muteṣarrif or Governor of Jerusalem.

*Yâfa* lies on the sea-coast, at the foot of a rock 116 ft. in height. The houses are built of tuffstone. The streets are generally very narrow and dusty, and after the slightest fall of rain exceedingly dirty. There are few sights at Yâfa. The *Greek Monastery* (Pl. 10), on the quay, accommodates numerous visitors of the Greek confession. The *Latin Hospice* (Pl. 6) was founded in 1654, from which period dates the tradition that it occupies the site of the house of Simon the tanner (Acts ix. 43); but the site of Simon's house is now pointed out in an insignificant mosque near the *fanar*, or lighthouse, on the S. side of the town, where, however, the view is the sole attraction (fee 1 piastre). A new monastery with a pretty church was erected on the site of the old one in 1891. In the *Armenian Monastery*, situated to the N. of the Latin, tradition points out the room in which Napoleon caused plague patients to be poisoned. — The small *Bazaar* is reached by following the quay to the N. end, and then turning a little to the right. A few paces further on, a small lane to the left leads to the *Mosque* (Pl. 11), the architecture of which is interesting; there is a pretty fountain in the centre of an octagonal court surrounded by columns. Farther on, we enter the Arabian bazaar, which usually presents a motley throng of purchasers, among whom the traveller will have the first

opportunity of observing the pure Semitic type of the natives of this district.

The new quarters to the E., N., and S. of the old town, make a more favourable impression. Proceeding along the lane from the quay to the bazaar till we reach its end, we arrive at the *Jerusalem Gate* (now pulled down). The open space outside the gate always presents a lively scene; here are the stables of muleteers; horses are tried here; caravans arrive and depart, and a number of Arabian cafés have congregated here in consequence. This spot is the starting point of three great roads: in front (E.) is the road to Jerusalem (p. 14); on the right (S.) that to Gaza, which skirts the town-wall past the *Bâb el-Jêdid* and passes through the southern suburb. On this road, on the left, are the English Protestant cemetery and the English boarding school for girls (p. 7); opposite, on the right, the French hospital; farther on, beyond the town, the Jewish and Armenian cemeteries, and the English church and hospital. To the W. of this road is the tomb of the *Shêkh Ibrâhîm*, with a beautiful view of the town. — To the left (N.), the carriage road to Nâbulus first passes by some small cafés and orange-sellers' booths, where large heaps of the beautiful fruit are seen in the spring (about 8 for 1 pi.). On the left, large warehouses and shops; behind these the *Mohammedan Cemetery;* on the right, Howard's Hotel (p. 7). Farther on, the road passes between cactus hedges; magnificent orchards are visible. A road to the left leads to the railway station and to the dirty huts of an Egyptian colony. On the other hand, the houses constituting the **German Colony** present a very agreeable appearance. On the left, a fountain with an Arabic inscription; immediately afterwards, on the right, at the entrance to the colony, the Jerusalem Hotel (p. 7). This colony, founded in 1868 by the members of the 'German Temple' sect, numbers about 320 souls, who are chiefly engaged in trade and commerce; it possesses a German school and a hospital.

The constitution of the free religious community of the 'Temple' or 'Friends of Jerusalem' in 1860 was the result of a religious movement in Würtemberg, mainly stimulated by *W.* and *Chr. Hoffmann.* Starting from the principle that the task of Christianity is to embody the Kingdom of God on earth, they came to the conclusion that a really Christian social life was impossible on the basis of the current ideas of the Trinity, the Divinity of Christ, etc. On the contrary, they derived their religious and social programme for the construction of the Christian community in the O. T. prophecies. They accordingly considered it to be their task, first of all to erect the ideal Christian community in the 'Land of Promise', and from this spot to begin regenerating the church and social life of Europe. The realization of this plan was begun in 1868 by the foundation of a colony in Haifa and almost simultaneously in Yâfa. There has been no lack of schisms in the new community, but still it numbers some 1200 souls in 4 colonies and has unquestionably done very much to promote the colonization of the country.

A second road to the colony diverges from the Jerusalem road soon after its commencement, and passes by the German consulate. The large garden belonging to the vice-consul (on the spot where Napoleon encamped), with beautiful orange plantations, is not without interest and is readily shown to visitors.

About $1/2$ hr. to the N.E. of the first group, on the road to Nâbulus, is **Sarona** (see map, p. 9), another colony of the German Temple. The plain of *Sharon*, which extends along the sea-board between Joppa and Cæsarea (p. 239), was famed in ancient times for its luxuriant fertility and pastures (Is. lxv. 10). Excellent soil is found at a depth of $1 1/2$ or 2 ft. beneath the surface of the sand, and water is found everywhere without having to dig deep for it. Vines thrive admirably; sesame and wheat are cultivated in the fields and apiculture is pursued with success. — The colony is exclusively devoted to the cultivation of grain and wine; it numbers 270 souls and has a German school.

A beautiful excursion of 2-3 hrs. may be made along the Nâbulus road as far as the *Nahr el-ʿAujeh.* This river, next to the Jordan, the largest in Palestine, rises near *Râs el-ʿAin*, about 10 M. to the N.E. of Yâfa, and although its fall is very trifling drives a number of mills. Near *Mulebbis*, close by, is a Jewish colony *(Pesaḥ Tiḳweh).* Return on horseback along the coast (see Map).

From Yâfa to Nâbulus, a carriage road is in process of construction. The road leads from Yâfa to *Sarona* (see above), thence to *Mulebbis* and the *Nahr el-ʿAujeh* (see above) which it crosses by a bridge; it then runs along the E. edge of the plain by the villages of *Bîr ʿAdas*, *Kefr Sâba*, *Kilkilîyeh*, *eṭ-Ṭayyibeh*, *Ṭûl Karm* and *Dannâbeh*. Here it turns to the E. and ascends the *Wâdy Zêmir* (called *Wâdy esh-Shaʿîr* in its upper course) to Nâbulus (p. 216) by *ʿAnâbeta* and *Dêr Sherâf*.

From Yâfa to Ḥaifa, carriage road, see p. 235.

## 3. From Yâfa to Jerusalem.

### A. By Railway.

54 M. One train daily to *Lydda* in 36 min., for 16 pi. 10 (2nd cl. 6 pi.); to *Ramleh* in 45 min. for 18 pi. 30 (2nd cl. 7 pi.); to *Sejed* in 1 hr. 19 min., for 32 pi. 20 (2nd cl. 12 pi.); to *Dêr Abân* in 1 hr. 47 min., for 41 pi. 20 (2nd cl. 15 pi.); to *Bittîr* in 2 hrs. 4 min., for 60 pi. 30 (2nd cl. 22 pi.); to *Jerusalem* in 3 hrs. 35 min., for 70 pi. 20 (2nd cl., 25 pi.). — Return tickets from Yâfa to Jerusalem 95 pi. (The above fares are in mejîdi piastres, 20 piastres to the mejîdi.)

Travellers are recommended to drive in the morning to Ramleh (and Lydda) in order to see these spots. Dine at Ramleh (p. 11) and continue the journey by train.

The line describes a great curve towards the N. and skirts the luxuriant plantations (oranges, lemons) of the immediate environs (about $1 1/2$ M.) of Yâfa. *Sarona* remains on the left. At the N.E. extremity of the plantations, the line turns to the S.E. and crosses the plain of *Sharon*, following the depression of the *Wâdy Miserâra.* In front, fields alternate with meadows; towards the E., the bluish mountains of Judæa come gradually into view. On the right, close by, are the villages of ($4 1/3$ M.) *Yâzûr* and *Bêt Dejan;* on the left, *Sâḳiyeh* (water-wheel). The line passes *Sâfirîyeh* (perhaps *Sariphaea*, which was an episcopal see in 536). To the left, on the N. side of the plain, we observe the villages of *Kefr ʿÂna* (the ancient *Ono*, Nehem. xi. 35) and *El-Yehûdîyeh;* farther E., *Kefr Jenîs* and *El-Kenîseh* (church); then on the spurs of the hills, towards the N., *Et-Tîreh*, *Dêr Ṭarîf* and *Bêt Nebâla.* Next, on the left, the little town of —





JUDÆA.
1:500.000
English Miles.
Kilomètres.
W.T. = Watchtowers along the Road from Yâfa to Jerusalem
MEDITERRANEAN SEA
Shêkh Sidna 'Ali
Yâfa
JOPPA
Selemeh
Sarona
Sâkhneh
Agricult. School of the Alliance Israélite
El-Yahûdiyeh
Yâzûr
Rentiyeh
Kefr 'Âna
Bêt Dejân
Sâfiriyeh
Fejjeh
Et-Tîre
Bêt Nebâla
Sarafend el-'Ammâr
Ludd
DIOSPOLIS (LYDDA)
Neby Danîal
Er-Ramleh
Merj
Neby Rubîn
Ruins of the Harbour of JAMNIA
Nahr Rubîn
Kebab
Zernûka
Yebna
JABNEEL (JAMNIA)
'Âkir
EKRON
Na'âneh
El-Mughâr
Khân Yebna
Beshît
Katra
Mansûra
Tell Jezer
GEZER
Khulda
Shahmeh
W. es-Sarâr
Bêt Far
Stat. Sejed
Neby Yûnus
Sehîleh
Mukhêsin
Resêm
Kezâza
Ferad
Burka
Yâsûr
Esdûd
AZOTUS
El-Batanieh
El-Mesmiyeh
Enamôn
Sawâfir esh-Shemâlîyeh
Kustîneh
El-Letîneh
Dhennîbeh
'Amûreh
Tibneh
Bêt Darâs
Maghallis
Tell el-Ferâs
Tell et-Turmus
Tell es-Sâfieh
Kefr Zakarieh
Es-Sawâfîr
Jalûdiyeh
Ba'alîn
Satta
Hammâmeh
'Abdis
Berkûsiyeh
Rana
Ajjûr
El-Mejdel
'Askalân
ASKALON
Bêt Affa
Summêl
Dhikrin
Dêr Dubbân
El-Jôra
Jûlis
Hatta
El-Juseir
el-Buradân
Kudna
'Arâk es-Suêdân
Karatîyeh
Zêta
Yatta
Na'lia
Barbâra
Bêt Tîma
Falûji
Tell Bulnad
Menshîyeh
El-Jîyeh
Hulêkât
Kat
Bêt-Jibrîn
ELEUTHEROPOLIS
Bêt Duhân
Herbia
Bêt Jerja
W. Simsim
Mâr Hanna
Sennâber
W. Esnêd
Dêr Esnêd
Zêta
Burêr
Umm Lâtis
Kebêbeh
Dimra
Bablîyeh
Simsim
'Ajlân
Sukkarîyeh
Tell ed-Dewâr
W. Dawâimeh
Bêt Lehia
Nezleh
Jebelieh
Nejd
Bêt Hanûn
Jelameh
Neby Hûd
Tell el-Hâsi
Dawâimeh
Bêt Dirdis
Tabaka
Tell Nejîleh
Khân Meghaz
Bêt 'Auwa
Ghazzeh (GAZA)
Hûj
W. el-Hâsi
Kfêr
Umm esh-Shakf
El-Muntar
Fâneh
'Ain Ksaba
El-Burj
Khirbet Sahân
Drawn by H. Kiepert.




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$11^3/_4$ M. **Lydda.** — The Station is about 25 min. to the S. of the town, near St. George's church, on the road from Lydda to Ramleh.

History. *Lôd* was occupied by the Benjamites after the captivity. It was also the place where St. Peter healed the paralytic man (Acts ix. 32-35). It was burned by Cestius Gallus in the time of Nero, but soon re-appears as the capital of a district of Judæa. It was afterwards famed for its learned rabbinical school. Under the Roman dominion it was called *Diospolis*, retaining, however, its old name, as we learn from the list of its bishops. In 445 an ecclesiastical council was held at Lydda, at which Pelagius defended himself. Lydda lost its importance after the foundation of Ramleh, but the Crusaders again erected a bishopric there. In 1191 Lydda was destroyed by Saladin. In 1271, after its re-erection, it was sacked by the Mongols, and since that period it has never recovered its former importance, although situated on the principal caravan route between Egypt and Syria.

The only attraction at Lydda is the *Church of St. George*, on the S. side of the village. Lydda is mentioned at a very early period in connection with St. George. According to tradition, Moḥammed declared that at the Last Day Christ would slay Antichrist at the gate of Lydda. This is doubtless a distorted version of the story of St. George and the dragon. Over the tomb of St. George at Lydda a church stood at a very early period. The Crusaders are said to have found a 'magnificent monument' here, though the church had been destroyed. A church is again spoken of here in the middle of the 14th cent., but was in ruins at the beginning of the 15th. Two centuries later, another church is said to have been erected at Lydda by a king of England. The existing church is now in possession of the Greeks, who restored it a few years ago. The church closely resembles that of Sebasṭîyeh (p. 224), possessing a nave, aisles lower than the nave, and three apses. Of the older church, which was probably built about the middle of the 12th cent., the apses and a few arches and pilasters on the W. side are still extant. The square buttresses of the nave are adorned with small columns. The ceiling has been restored with little taste, while the modern pilasters are distinguishable from the ancient at a glance. Below the altar is the crypt, which has been restored, and which is said to have contained the *Tomb of St. George*. In the 15th cent. the building was converted into a mosque. The church is shown by the sacristan of the Greek monastery (fee, 6 pi.).

From Lydda the train proceeds S.W. and in 7 min. reaches the station of —

$13^1/_2$ M. **Ramleh.** — The Station is about $^1/_4$ hr. to the E. of the town, near the Jerusalem road. From the station to the 'Tower of Ramleh', past Reinhardt's hotel, 30 min. — Accommodation: *Reinhardt's Hotel*, good, pens. 10 fr.; — *Franciscan Monastery*, a large building with beautiful gardens.

History. The tradition that Ramleh occupies the site of the Arimathea of the New Testament is a fabrication of the 13th cent. The town was founded in 716 by the Omayyad khalîf Suleimân, the son of ʿAbd el-Melik. The truth of this statement is confirmed by the facts that the name of the town is of purely Arabic origin (*ramleh* signifying 'sand'), and that we find the name 'Ramula' applied to the place for the first time in the year 870. The place soon became prosperous, and was perhaps

even larger than Jerusalem. At one time, it was walled and had four large and eight smaller gates. Christians lived at Ramleh and had churches here before the time of the Crusades. In 1099 a bishopric of Lydda and Ramleh was founded. In 1177 the town was much damaged by a fire. During the wars between the Franks and Saladin, Ramleh was captured twice by the Saracens. After 1266, when it was wrested from the Franks by Beibars, it was exclusively occupied by Muslims, but continued to enjoy a share of its former prosperity down to the close of the 15th cent., after which it fell entirely to decay. Napoleon once had his headquarters at Ramleh and occupied a room in the Latin monastery, which is still shown.

*Ramleh* contains 8000 inhabitants, about 1000 of whom are Christians, chiefly of the Greek faith. A school is maintained by the Franciscans and the sisters of Joseph. The town is wretched and has no trade. The orchards around Ramleh are luxuriant; there are also a few palm-trees, but they do not bear fruit. The fields yield rich crops, and are enclosed by impenetrable cactus-hedges, in which numerous wild pigeons build their nests. The climate is mild, pleasanter than that of Jerusalem, and healthier than that of Yâfa.

The *Serâi*, or government-office, is in ruins. On the E. side of the town is the *Chief Mosque (Jâmiʿ el-Kebîr).* Unbelievers are not always permitted to visit it, but the effect of the all-powerful bakhshîsh may be tried (5 pi.; shoes must be taken off).

On the W. side is a small minaret, which was probably once a Christian bell-tower. The principal entrance was on the W. side, but the W. front has now been covered by masonry; the entrance is on the N. side. The mosque is about 55 yds. long by 27 wide. The nave is loftier than the two aisles, from which it has been divided by two rows of columns running from W. to E. Each row has seven arcades, a plain cornice, and seven pointed windows. The windows in the aisles are also pointed.

The most remarkable monument is the **Tower of Ramleh*, or *Jâmiʿ el-Abyaḍ*, the 'white mosque' (to the S.W. of the town).

The mosque was built by the founder of the town. It was of vast extent, and its quadrangular outer walls, about 600 paces in circumference, are still traceable. The building was restored in the time of Saladin (1190), and Sultan Beibars also erected a dome and a minaret here. The present tower is a minaret of the period of the Mameluke prince, Nâṣir Abul-Fatḥ Moḥammed ibn Kilâûn (1318), according to the Arabic inscription over the door. A later Moḥammedan tradition is to the effect that forty companions of the prophet, or, if the Christian version is to be believed, forty Christian martyrs, repose in the subterranean vaults of the mosque.

The entrance to the vaults is now about 40 paces to the S.E. of the portal of the tower; the whole of the ground here was undermined with similar chambers. (Care should be taken when walking about.) On each side of the great quadrangle formed by the building, there were ten recesses, and the gateway by which we now enter the court formed the chief entrance and was beautifully decorated. In the centre of the court are remains of a fountain. In the 17th cent., a hospital or lunatic asylum *(mûristân)* was established here. — The pointed doorway and the elegant little windows of the five stories, especially on the S. side, are remarkably interesting. At the four corners of the tower are slender flying buttresses. The top is reached by 120 steps. The upper part of the tower (added in 1652)

tapers, and here we enter a kind of gallery. The ascent is recommended for the sake of the admirable *VIEW from the top.

Towards the S. is a large olive-plantation; towards the E. are tombs and the town of Ramleh. Farther distant, towards the N. and S., stretches a beautiful fertile plain; in the distance to the W. is the silvery band of the Mediterranean; to the E. the blue mountains of Judæa. The most tconspicuous of the neighbouring towns and villages is Lydda, to the N.E.; to the right of it is the large village of Bêt Nebâla, and adjoining it, o the left beyond Lydda, is Dêr Ṭarîf. Towards the E. lies Jimzu, to the right of which are Yâlo, Kubâb, and Latrûn. In the extreme distance, to the E.S.E., the mountain Neby Samwîl. — The view is finest by evening light, when the mountains are gilded by the setting sun.

About 7 min. to the N.W. of Ramleh is situated the so-called *Cistern of St. Helena* (p. cxvi), consisting of six vaults, each 30 paces long, and borne by eleven pillars. It was probably constructed by Suleimân (p. 11).

Immediately after leaving Ramleh, the line crosses the road from Yâfa to Jerusalem and turns to the S.E., then to the S. across the marshy plain, past the small Arab village of (18 M.) *Nâ'aneh.* On a group of hills to the left is the wely of *Abu Shûsheh.*

Near Abu Shûsheh, the ruins of **Gezer**, the *Mont Gisart* of the Crusaders, now *Tell el-Jezer*, have been discovered. Gezer was a Canaanitish city on the frontier of the tribe of Ephraim (Judg. i. 29), but was afterwards captured by Pharaoh and presented by him to Solomon, his son-in-law, as his daughter's dowry (1 Kings ix. 16). The place was also of some importance in the time of the Maccabees. The ruins are extensive, and there are rock-tombs and basalt quarries in the environs. — 3¾ M. W. of Abu Shûsheh is *'Akîr*, the ancient *Ekron*, where scarcely any antiquities are now to be found.

24½ M. **Sejed**; the station is situated in an insalubrious but fertile plain, one of the Sultan's private domains. From Sejed, the line follows the depression of the *Wâdy eṣ-Ṣarâr*, which is wide at its mouth, but afterwards narrows. After passing *Artûf* (on the left) we reach —

31 M. **Dêr Abân**; the station is about 3 M. distant from each of the three villages *Dêr Abân*, *Artûf* and *Ṣar'a* (the ancient *Zoreah*, Josh. xv. 33, xix. 14; Judg. xiii. 2), which are served by it. Close to Dêr Abân, on the W., is *'Ain Shems* (the ancient *Beth Shemesh*, 1 Sam. vi. 9; 1 Kings iv. 9). The mountains now begin; the line makes some steep ascents. It passes in zigzag along precipitous walls of rock and ascends the *Wâdy eṣ-Ṣarâr*, the windings of which it follows, crossing it twice by bridges of 16 yds. span. We pass (38½ M.) *Dêr esh-Shêkh* and reach —

47¼ M. **Bittîr**. — The STATION is close to the village, where there is a copious spring.

HISTORY. Bittîr is possibly the *Bethar* of Joshua xv. 59, in the Septuagint, and is sometimes supposed to have been the *Bether*, or *Bethar*, which played an important part in the insurrection of Bar Cochba against the Romans, and which the Romans only succeeded in capturing after a siege of 3½ years (A. D. 136). That Bether, however, is more likely to have been near Cæsarea. The Talmud states that the blood of the Jews who were slain flowed down thence to the sea.

Bittîr, which is now inhabited by Muslims, lies on a terrace in the midst of gardens, between the Wâdy Bittîr and a smaller

valley, and possesses good spring water in abundance. Proceeding to the W. from the spring, and then turning towards the N.W., we ascend a steep and stony path to a second terrace. Traces of walls show that a castle once stood here, but the scanty ruins are now overgrown. The place is called *Khirbet el-Yehûd*, or ruin of the Jews. On the E. side are chambers in the rock and old cisterns, with some remarkable niches between them. Bittîr has become a popular place for excursions from Jerusalem since the opening of the line.

From Bittîr the line ascends the *Wâdy el-Werd* (valley of roses, p. 115) at a pretty steep gradient. *El-Weledjeh* is on the left; farther on, the fountain of Philip (*ʿAin el-Ḥanîyeh*, p. 115) and the villages of *ʿAin Yâlo* and *Esh-Sherâfât* are seen on the right; then, on the left, the large village of *El-Mâliḥa*. *Bêt Sufâfa* and the monastery of *Mâr Elyâs* (p. 120) are visible on the right. After Bêt Sufâfa, the line enters the plateau of *Beḳâʿa* (probably the ancient valley of Rephaim, p. 120), which it crosses diagonally in a straight line to the N.E., till it reaches the station of —

54 M. **Jerusalem,** to the S. of the town. Close by, in the Temple colony, are the Restaurants mentioned at p. 19.

### B. By Road.

41 M. Good road, 8 hrs. to drive and 11-12 hrs. to ride. The route by carriage or on horseback from Yâfa to Jerusalem by *Ramleh*, *Amwâs* and *Kulôniyeh* is interesting and should be taken at least once, either going or returning. — *Carriages*, which may be procured through the landlord of the Jerusalem hotel (p. 7): during the season, 50-60 fr. (a single seat, 10-15 fr.); Cook's landau, 125 fr. and 5 fr. to the driver. — *Horses:* for riding, 10-15 fr., for luggage, 8-10 fr.; a mukar (p. xx) accompanies the animals. — Start early, so as to reach Jerusalem before night. Two or three stoppages are made on the road: at *Ramleh* (3¹/₄ hrs. ride); at *Bâb el-Wâdy* (1 hr. 5 min. farther; breakfast, p. 16); and again at *Kulôniyeh* (5 hrs. 10 min. farther). — Provisions should be taken, as they are not always obtainable at Bâb el-Wâdy.

From the Jerusalem Gate (p. 9) the road proceeds to the S.E., through the new suburbs, then between lofty cactus-hedges, behind which are extensive orchards. Water-wheels are seen in operation in every direction. After 12min. we reach a handsome *Sebîl* or fountain, founded by *Abu Nebût*, a former pasha, who is buried here. A little to the N. is the site of the house of *Tabitha* and, farther on, the spot where tradition places her tomb (Acts ix. 36); magnificent sycamores. After 15 min. we enter the plain of *Sharon* (p. 10). On the right is a farm called *Miḳweh Israel*, established by the Alliance Israélite, where Jews are taught agriculture.

After a ride of $^3/_4$ hr. from Yâfa, a watch-tower is seen rising on the right. It is the first of 17 which were built in 1860, at intervals of 1-1$^1/_4$ M., to guard the route to Jerusalem. They are now without garrisons. $^1/_4$ hr. later we reach *Yâzûr* (beautiful retrospect), and farther on the *Wely Imâm ʿAli* with its numerous domes; adjoining it is a well of excellent water (*ʿAin Dilb*).

The road to Lydda (p. 11) diverges here to the left. After 1/2 hr. the 2nd watch-tower is seen on the right. To the left we soon perceive the villages of *Sâḳiyeh* and *Bêt Dejan* (p. 10). In 1/2 hr., to the S., the Jewish colony of *Rishon le-Sion.* Near the 3rd watch-tower (20 min.) we reach plantations, chiefly of olives. After 25 min. we pass a lonely spot called the *Maḳtaleh*, or place of slaying, which is said once to have been a haunt of robbers. We next pass the 4th watch-tower, whence the tower of Ramleh becomes visible. Farther on (22 min.), the village of *Serfend* peeps from amidst cactus-hedges on a hill to the right. After 12 min., on the left, the 5th watch-tower. In 25 min. more we reach —

**Ramleh** (p. 11). At the entrance to the town we keep to the left; the road to the right leads to the tower.

From Yâfa to Ramleh by Lydda, 4 hrs. — As far as the fountain near *Yâzûr*, 1 hr. from Yâfa, see p. 14; hence to the S.E. In 15 min., on the left, we see the village of *Sâḳiyeh* (water-wheel); 17 min., on the right, *Bêt Dejan.* 25 min., *Sâfirîyeh* (on the left; p. 10). Several villages lie in the plain to the N.: *Kefr ʿÂna* (p. 10); *Yehûdîyeh;* further E., *Kefr Jenîs* and *El-Kenîseh* (church); on the spurs of the hills to the N., *Eṭ-Tîreh*, *Dêr Ṭarîf* and *Bêt Nebâla.* 40 min., cactus-hedges; 20 min. later, an olive grove (avoid the path to the left). We then pass tombstones and, in 4 min., arrive at *Lydda* (p. 11).

Beyond the church and the mosque we take the first road to the left. On the height the village of *Jimzu;* to the S., *ʿEnnâbeh.* 18 min. the *Wely Shekh ʿAbd er-Raḥmân* and a fountain *(Bîr es-Sebaḳ);* to the left, a venerable olive-tree. After 23 min. the road passes a small dilapidated mosque, and we reach the main road to Jerusalem. The minarets of Ramleh or of Lydda are excellent landmarks.

The direction of the route is now towards the S.E., crossing the railway near the station. After 7 min. a large pond (*Birket el-Jâmûs*, or 'buffalo well'). 22 min., the 6th watch-tower, on the left. The land is richly cultivated, but the plantations of trees soon disappear. 29 min., the 7th watch-tower; on a hill to the N.E., *Bêt ʿEnnâbeh;* to the left, the road to *Bêt Nûba* (p. 18); to the right is the hamlet of *Berrîyet er-Ramleh*, or 'outwork of Ramleh'. Every village possesses its heaps of dried dung used as fuel. 30 min., to the left, the insignificant ruin of *Kefr Tâb*, the ancient *Kafartoba* mentioned in the history of the Jewish war, with the wely of *Shêkh Suleimân;* on the right, to the S., the wely of Abu Shûsheh and by its side, the ruins of Gezer (p. 13). 50 min., to the right, on a little hill, the village of *El-Ḳubah* (*Cobe* of the Talmud). 4 min., the 8th watch-tower; we then descend to the bed of a valley, where there is a bridge (6 min.). In front of us, we see *Laṭrûn*, *ʿAmwâs*, *Yâlo*, *Bêt Nûba* and, on the hill, the two *Bêt ʿÛr.* 20 min., on the right, the 9th watch-tower; 18 min. (5 1/2 hrs. from Yâfa), on the left —

**Laṭrûn.** — This name, which may be derived from *toron*, hill, was supposed in the middle ages to be derived from the Latin 'latro', and it is possible that this district may have been infested by robbers. Hence arose the mediæval legend that this was the native place of the penitent thief ('boni latronis', who is said to have been called Dismas), or of both

thieves. The ruins probably belong to the ancient fortress of *Nicopolis* and the partly preserved walls date from several different periods. The choir of a church is also said to be traceable.

The road skirts the hill, leaving the village of *Laṭrûn* and the 10th watch-tower on the left. — At a little distance to the N. is —

**ʿAmwâs.** — The *Emmaus of the Old Testament* is mentioned as early as the time of the Maccabees (e. g. 1 Macc. iii. 40). In the 3rd cent. A.D. it received the name of *Nicopolis*, in commemoration of the victories of Titus, and during the Christian period it was an episcopal see. In the early days of El-Islâm several fierce skirmishes, in which some of Moḥammed's adherents fell, took place here. The Crusaders called it *Fontenoide*. — The *Emmaus of the N.T.* can only be identified with *ʿAmwâs* (about 170 stadia from Jerusalem) if we accept the reading 160 stadia, found in some MSS., of Luke xxiv. 3. *Kulôniyeh* (p. 17), on the other hand, is only 34 stadia from Jerusalem. The most probable site is *El-Kubêbeh* (p. 117), about 64 stadia from Jerusalem. The tradition of the middle ages placed *Emmaus* here.

A little to the S. of the village is a famous spring to which sanatory properties were once attributed. There are numerous ruins (with Greek inscriptions), and the remains of a church, consecrated to the Maccabees, partly of the times of the Crusaders, partly Byzantine.

We now descend into the *Wâdy el-Khalîl*, which runs towards the S.W. After 25 min. the 11th watch-tower rises on the left, and after 16 min. more the 12th. A well here, on the right, is called *Bîr Eyyûb* (Job's well). On a height to the left, at some distance, rises the dilapidated house of *Dêr Eyyûb* (Job's monastery). In 16 min. from the well we reach the narrow entrance to the *Wâdy ʿAli*, called *Bâb el-Wâdy*, or gate of the valley, on the left of which is the 13th watch-tower and on the right the hotel *Bâb el-Wâdy*, kept by *Zacharia*, a Syrian (exorbitant prices; bargain necessary; 6 beds in case of need).

The road now enters the Wâdy ʿAli and leads in 1/4 hr. to the ruins of a mosque situated at a spot called *Maʿṣara*, the narrowest part of the valley. After 1/4 hr. more, at the junction of the valleys, we come to the 'Trees of the Imâm ʿAli'; close by is a ruined mosque shaded by large trees. The hills are overgrown with underwood; among the wild olives the carob-tree is frequently observed. The route then reaches (25 min.) a plateau with numerous olive-trees; on the right is the village of *Sârîs*. The path then winds up the side of another valley, ascending the hill on which lie the ruins of the ancient *Sârîs*. At the top (12 min.) is discovered a beautiful view of the plain and the sea beyond. After 12 min. we perceive below us *Ṣôba* (p. 17) to the E., while to the S. opens the bleak *Wâdy Sârîs*. None of these valleys contain water except after heavy rain. After 28 min. the top of a hill is reached where we take leave of our view towards the W. On the opposite hill lies the ruin of *Ḳasṭal* (p. 17). A little further on, we reach *El-Ḳarya* or —

**Abu Gôsh.** — The village is so named after a powerful village shêkh of that name. For many years at the beginning of this century this chief with his 6 brothers and descendants was the terror of the whole district.

The village was formerly called *Karyet el-ʿEnab*, or the town of grapes, a name which occurs for the first time in the 15th century. The identification with *Kirjath-Jearim* (forest-town; 1 Sam. vii. 1) is very doubtful.

The **Church**, at present in possession of the French government, is remarkable for the small spiral enrichments which also occur in Arabian structures, whose architects borrowed them from Christian monuments of the 6th-7th century. The three apses are externally concealed by masonry. The nave is loftier and wider than the aisles, and is supported by three pilasters on each side; its arches rest on pillars of peculiar form, which betray Arabian influence. The arches and the windows above them, as well as the windows of the aisles, have a slightly pointed character. The whole building is on the same level, and there is no transept. Under the whole length of the church runs a crypt, which is now partly filled up. The entrance to it is by a small door in the S. wall. The walls of the church, particularly those of the apse, and those of the crypt likewise, were adorned with frescoes in the Byzantine style, and partly covered with mosaics, of which distinct traces still exist. The interior, which seems to have been often used as a stable, is 32 paces long and 20 paces wide. — The church is mentioned for the first time in 1519 under the name of the church of St. Jeremiah, and the name of that prophet is also applied to the spring below the church. The name, however, has been used in consequence of a mistaken identification of Karyet el-ʿEnab with *Anathoth*, the birthplace of the prophet (p. 118). In an open space to the N. of the church, near the path, is the monument of the *Shêkh Abu Gôsh*, with a *sebîl* (fountain).

The route skirts the outside of the village. We observe on a hill to the right (S.) the village of *Ṣôba*.

*Ṣôba* was once supposed to be ***Modin***, the native place of the Maccabæan family (1 Macc. ii. 1, 15, 70). This conjecture, however, was proved erroneous by the discovery of Modin in *El-Medîyeh*, to the N.E. of Lydda. Ṣôba is perhaps *Ramathaim Zophim*, the native place of Samuel (1 Sam. i. 1).

After 27 min., we reach a spring called *ʿAin Dilb* (a favourite spot for excursions from Jerusalem), beyond which, to the right, is an Arabian café. On the hill to the left lies *Bêt Naḳûba*. To the right (5 min.) are some ruins; farther S., in the bed of the valley, the ruins of *Ḳebâla* (once perhaps a monastery). The route skirts the S. side of a round hill, on which there are a few ruins. In 14 min. more we attain the top of the hill on which the village of *Ḳasṭal* lies above us to the right. The name is doubtless of Roman origin, being derived from *castellum*. *Neby Samwîl* is visible towards the N., and, $^1/_4$ hr. farther, *ʿAin Kârim* in the distance towards the S. (p. 113). We now descend by great windings into the *Wâdy Kulôniyeh* or *Wâdy Bêt Ḥanîna* (p. 114). 20 min. farther ($9^1/_2$ hrs. from Yâfa) is a bridge; close by are several cafés (the 2nd, to the left, is the best). On the hill to the left lies **Kulôniyeh,** a name derived by some scholars from 'colonia'; but a place named *Koulon* (?) is found in the Septuagint (Jos. xv. 59). For the identification of Kulôniyeh with *Emmaus*, comp. p. 16. (A little farther on is *Bêt Mizzeh*, perhaps the ancient Moza, Jos. xviii. 26.) The new road now ascends the *Wâdy Bêt Ḥanîna* in long windings (the old road crosses a hill on which the 14th watch-tower stands, and proceeds directly to the E.); *Neby Samwîl* is soon seen again; on the hill to the left, *Bêt Iksa*. In a small valley nearer the road, also to the left, lies *Lifta*, with a large spring and the stones of some very ancient buildings at the

E. entrance to the village. This place corresponds perhaps with *Nephtoah* on the confines of Judah (Josh. xv. 9). The road traverses a stony region of increasing dreariness. After 45 min., we pass, on our right, the new road to ʿAin Kârim (p. 112); immediately beyond it, on the left, the 15th watch-tower (the 3rd from Jerusalem) with the wely of *Shêkh Bedr;* on the right are the Greek Monastery of the Cross (p. 112), Mâr Elyâs, and Bethlehem. In front of us is the glittering dome of the mosque of ʿOmar and behind it the tower of the Mount of Olives, but the city itself is still hidden. Passing between the houses of the Jewish colony, which begin soon afterwards, we arrive in 11 min. at the Town Hospital; opposite it is the 16th watch-tower. Ascending the hill, we first perceive the extensive pile of buildings belonging to the Russians, with its church of five domes, beyond which are the chapels on the Mt. of Olives. The domes of the church of the Sepulchre, etc., are also visible. A little farther on, the walls come in view, and in 18 min. more, we reach the Yâfa Gate.

From Ramleh to Jerusalem by Kefr Tâb and Bêt Nûba, 8½ hrs. The road diverges from the carriage road close by the 7th watch-tower (p. 15). After 10 min., we follow the Roman road coming from Lydda, leaving *Bêt ʿEnnâbeh* (p. 15) on the left. 35 min., *Kefr Tâb* (p. 15). 25 min., on a hill to the right, *Silbît* and *Dêr Nakhleh* (i. e. Michael). 55 min., the large village of **Bêt Nûba.** This can scarcely be the ancient *Nob* (1 Sam. xxi. 1). Ruins of a Crusaders' church; a holy-water stoup of the 12th century. To the right, on a hill, is *Yâlo* (*Ajalon*, Jos. x. 12). 18 min., a hill with ruins *(Suwân).* 35 min., the ruin of *El-Burêj* (i. e. small castle); 35 min., another ruin, *El-Muska* (an old Khân). 50 min., *El-Kubêbeh* (see p. 117). Hence to Neby Samwîl and Jerusalem (2½ hrs.), see p. 117.

From Lydda to Jerusalem by Jimzu and El-Kubêbeh, 8 hrs. From Lydda S.E. to *Jimzu* (*Gimzo*, 2 Chron. xxviii. 18), visible, after 50 min., on a height. The road proceeds to the right beyond the village; 45 min., *Berfilya* (on a hill to the right); 55 min., *Bîr el-Maʿîn;* 1 hr., *Bêt Lekyeh;* 1¼ hr., *Bêt ʿEnân;* 35 min., *El-Kubêbeh* (p. 117).

From Lydda to Jerusalem by Bêt ʿUr and El-Jîb, 8¾ hrs. As far as *Jimzu*, see above. Beyond the village the path turns to the left; 2 hrs. 10 min., the ruins of *Umm Rûsh.* 1 hr., **Bêt ʿUr** *et-Tahta*, half-way up the mountain, on a low hill. 1 hr., *Bet ʿUr el-Fôka*, admirably situated on the top of a mountain-spur between the two valleys. The 'lower' and the 'upper' Bêt ʿUr occupy the site of the *Beth-Horons* of antiquity. Solomon fortified the lower town (1 Kings ix. 17). In 1 hr. 40 min. we reach the top of the pass and see *El-Jîb* and *Neby Samwîl.* 28 min., **El-Jib.** The small village is built among old ruins. A large building seems to have been a castle. On the E. slope of the hill is a large reservoir with a spring, and a second farther down, perhaps the pool mentioned in 2 Sam. ii. 13. To the S. the view embraces *Neby Samwîl* and *Biddu;* to the N.E., *Jedîreh* and *Kalandia;* to the right of these, the hill of *Râmallah;* to the E., below us, *Bîr Nebâla.* El-Jîb is the ancient *Gibeon*, which appears to have been the chief of a confederacy of towns; the inhabitants saved themselves from the Israelites by a ruse (Josh. ix, x). It is also mentioned in the history of the kings (1 Kings, iii). — From El-Jîb to Jerusalem direct, by *Bêt Hanîna*, see the map of Judæa; *Neby Samwîl* is ½ hr. to the S.; hence to Jerusalem, p. 116.

## Plan of Jerusalem.

1. Aksa-Mosque . . . G.5.
2. St. Anne, Church of . . . G.2.
3. Arabian Prot. Church . . . B.1.

**Bazaars:**

4. New Bazaar . . . G.4.
5. Sûk el-'Attarîn . . . E.4.
6. " el-Khawajât . . . E.4.
7. " es-Sabaghîn (el-Khozûr) . . . E.4.
8. " esh-Shawahîn . . . E.4.
9. " es-Sem'âni (Khân ez-Zêt) . . . E.3.
10. Barracks (Cavalry) . . . F.3.
11. " (Infantry) . . . F.2.3. & C.D.5.
12. Khankeh (Saladin's Hospice) . . . D.3.
13. Cenaculum . . . B.6.

**Consulates:**

14. American . . . D.4.
German, British, French } see Map of Environs
16. Greek . . . A.4.
17. Russian . . . B.2.
Italian, Austrian } see Map of Environs
18. Spanish . . . D.2.
19. David's Tomb . . . B.C.6.
20. German Hospital . . . D.4.5.
21. Hospice of St. John (see d.) . . . E.3.
22. German Parsonage . . . B.1.
23. " Church (provisory) . . . D.4.
24. " School . . . A.1.
25. English Church . . . D.5.
26. " Bishop's Residence . . . B.2.
27. " Hospital . . . C.5 & D.5.
28. " Parsonage . . . D.5.
29. " School . . . B.6.
30. Dome of the Rock (Kubbet es-Sakhra) . . . G.4.
31. Chapel of the Scourging . . . F.2.
32. Castle of Goliath (Kasr Jâlûd) . . . B.3.
33. Church of the Sepulchre . . . D.3.
34. Hammâm el-Batrâk (Patriarch's Pond) . . . D.4.
35. " " esh-Shifâ (Pool of Bethesda) . . . F.4.

**Harâm Gates:**

36. Bâb el-Asbât . . . G.2.
37. " Hitta . . . G.2.
38. " el-'Atem . . . G.2.3.
39. " el-Ghawânimeh (es-Serâi) . . . F.3.
41. " en-Nâsir . . . F.3.
42. " el-Hadîd . . . F.3.
43. " el-Kattânîn . . . F.4.
44. " el-Matara . . . F.4.
45. " es-Silseleh . . . F.4.
46. " el-Maghâribeh . . . F.5.
47. Hospital, Greek . . . C.4.
48. " , Rothschild's . . . F.5.6.
49. St. James, Church of (Old) . . . D.5.
50. Dome of the Chain . . . G.4.
51. Wailing Place of the Jews . . . F.4.

**Monasteries:**

52. Abyssinian . . . D.3.
53. Armenian (Great) . . . D.5.6.
54. " " Nunnery Dêr ez-Zêtûni (House of Annas) . . . D.6.
55. " " Monastery of Mt. Zion (House of Caiaphas) . . . B.C.5.

**Monasteries:**

56. Armenian Catholic . . . E.3.
57. Greek (Great) . . . D.3.4.
58. " (New) . . . D.2.
59. " of Abraham . . . D.3.4.
60. " " St. Basil . . . C.3.
61. " " Caralombos . . . D.3.
62. " " Demetrius . . . C.4.
63. " " St. George (I) . . . C.3.
64. " " " (II) . . . D.6.
65. " " Gethsemane . . . D.4.
66. " " St. John Euthymius . . . D.3.
67. " " St. John the Baptist . . . D.4.
68. " " St. Catharine . . . D.3.
69. " " St. Michael . . . C.3.
70. " " St. Nicholas . . . C.3.
71. " " Panagia . . . D.3.
72. " " Panagia Melaena . . . D.4.
73. " " St. Theodore . . . C.3.
74. " Catholic (Melchites) . . . C.4.
75. Sisters of St. Joseph . . . C.3.
76. Coptic (St. George) . . . C.4.
77. Latin St. Salvator . . . C.3.
78. " St. Lewis . . . D.4.
79. Muslim Dervishes . . . F.3.
80. " Maulawîyeh Dervishes . . . E.1.2.
81. Syrian . . . D.5.
82. Sisters of Zion . . . F.2.
83. El-Ma'mûnîyeh, Ruin (formerly St. Mary Magdalen) . . . F.1.
84. Mehkemeh (House of Judgment) . . . F.4.

**Mosques:**

85. Jâmi' el-'Omari . . . D.4.
86. Mesjid el-Kurâmi . . . E.4.
87. " el-Majâhidîn . . . G.2.
88. " el-Maghâribeh . . . F.5.
89. Patriarchate, Armenian . . . D.6.
90. " , Greek . . . D.3.
91. " " Latin . . . B.C.4.
92. Post Office, Turkish . . . D.4.
93. " " , Austrian . . . D.5.
94. Serâi, Present (Pasha's Residence) . . . E.3.
95. Serâi, Old (State Prison) . . . F.3.

**Hotels and Hospices:**

a. Hotel Howard . . . B.4.
b. Hotel Feil . . . B.3.
Grand New Hotel, in the New Bazaar (see No. 4.)
Jerusalem Hotel, see Map of Environs
c. Casa Nova of the Franciscans . . . C.3.
d. Hospice of St. John . . . E.3.
e. " , Austrian . . . E.2.
f. " , Jewish (Montefiore) . . . A.6.
g. " , German Jewish . . . E.6.
h. " , Spanish Jewish . . . E.6.
i. " , Armenian . . . B.5.
k. Coptic Khân . . . D.4.

**Bankers:**

l. Frutiger & Co. (Banque Ottomane) . . . C.4.
m. Bergheim . . . D.4.
n. Valero . . . D.4.
S. Synagogues (in Jews' Quarter) . . . D.E.5.6.



A
B
C
D
Arab. Seminary
Jewish Colonies
Road to Nablus
Tombs of the Kings
Russian Property
Hospice for Women
Hospice for Men
Hospice
Cathedral
Muslim Colony
Russian Garden
Bâb el-Amûd
(Damascus-Gate)
Consulate
Hospital
New Yâfa Road
Garden
French Hospice
Bab Abdul Hamid
Mill
Gardens
Property of the Armenian Monastery
Cafe Belediye
Guard House
Hâret Dêr el-Frenj
Holy Sep.
Latin Patriarchate
Aqueduct
Birket Hammâm el-Batrak
Mûristân
SOUTHERN SUBURB
(forming a continuation of the lower part of the plan)
Bâb el-Khalîl
(Yâfa Gate)
El-Kala'a
(Citadel)
Bâb en-Neby Dâûd
(Zion Gate)
Latin Cemet.
Armenian Cemet.
Birket es-Sultân
Greek Cemet.
American Cemet.
Protestant School
En-Neby-Dâûd
(David's Tomb)
English Cemetery
Ancient Aqueduct
Sir M. Montefiore's Jewish Hospice
Jewish Colonies
Barracks
Gardens of the Armenian Monastery
Bâb en-Neby Dâûd
(Zion Gate)
Drawn by H. Kiepert.


GENERAL PLAN
OF
JERUSALEM.
1: 8.300
Paces
Yards
Bâb el-Moghâribeh
(Gate of the Moghrebins)
(vulg: Dung-Gate)
Bâb Sitti Mariam
(St. Stephen's Gate)
Bâb ed-Daherîyeh
(Golden Gate)
Bâb ez-Zâhireh
(Gate of Herod)
Burj Laklak (Stork's Tower)
Birket Sitti Mariam
Birket Israîn
(Via Dolorosa)
Omar's Mosque
(Kubbet-es Sakhrâ)
(Dome of the Rock)
Mosque el-Aksa
Solomon's Throne
HARÂM ESH-SHERÎF
Tomb of the Virgin
Gethsemane
Tombs of Jehoshaphat
Absalom
St. James
Tombs of Zechariah
WADY SITTI MARIAM
Moslem Tombs
Hakûret el-Khatûnîyeh
Ancient Subterranean Aqueduct
Grotto of Jeremiah
Tarîk Bâb Sitti Maryam
Hâret Bâb Hitta
Tarîk Bâb es-Silseleh
Akabet et-Tekiyeh
St. Anna
E
F
G
H
1
2
4
5
6
Engraved & printed by Wagner & Debes, Leipzig



## 4. Jerusalem.

**Arrival.** The station is to the S. of the town, 1/4 hr. from the Yâfa Gate, to the E. of the German Temple colony. Carriage to the Yâfa Gate, 1/4-1/2 mej.

**Hotels:** *Grand New Hotel (Pl. C, 4; landlord *Morcos;* Cook's hotel), in the new Bazaar (Pl. 4, C 4); — Lloyd Hotel (Pl. a, D 5; landlord *Fast*, a German), opposite the Citadel; — Jerusalem Hotel (see map of environs; landlord *Kaminitz*), in the Yâfa suburb; — Hôtel Feil (Pl. b, B 3; landlord a German, Stangen's hotel), in the Yâfa road; — Hôtel d'Europe (German landlord), outside the Yâfa Gate (Pl. C, 4). Pension, excl. wine, in the season 10-15 fr. (less for a prolonged stay), at other times 6-8 fr. — **Hospices:** *Prussian Hospice of St. John* (Pl. d, E 3; superintendent *Bayer*), recommended for a prolonged stay (secure rooms in advance during the season); cuisine plain but good, pension, incl. wine, 5 fr. — *German Catholic Hospice* (see map of the environs), in the Yâfa suburb. — *AustrianHospice* (Pl. e; E, 2), in the Via Dolorosa. — *Casa Nuova* of the Franciscans (Pl. c; C, 3). — All these hospices are plainly but well fitted up; clean beds and good food. Travellers of means are charged 5 fr. a day or at any rate are expected to pay that sum.

**Beer-houses and Cafés.** *Fast*, *Haug*, both just outside the Yâfa Gate and in the Temple colony, near the railway station; *A. Lendhold*, in the Temple colony (has a brewery of his own). Bavarian beer (also to be had of *Bshara Fata*, see p. 20) about 6 pi. a bottle. — Wine: *Bayer*, in the hospice of St. John (see above); *Imberger*, *Berner*, in the colony. Jerusalem wine, 1-2 fr. a bottle.

**Arabian Coffee-houses** are numerous, but are not frequented by foreigners; one of the best is close by *Fast's* (see above), another is in the *Public Garden* (p. 84); a third is mentioned on p. 81.

**Consulates.** Permission to visit the Ḥarâm esh-Sherîf can be obtained only through the consulate. — American (Pl. 14), *Dr. Merrill;* Austrian (see map of environs), *Von Kwiatkowski*, consul-general; British (Pl. 15), *Dickson;* French, *Ledoulx*, consul-general; German (see map of environs), *Dr. von Tischendorf;* Greek (Pl. 16), *Philomon;* Italian (see map of environs), *Mina;* Russian (Pl. 17), *Arsenief;* Spanish (Pl. 18), *Miranda.*

**Post Office:** *Turkish* (Pl. 92), just outside the Yâfa Gate on the right; *Austrian* (Pl. 93). Letters may be addressed 'poste restante', but it is safer to have them addressed to the hotel or consulate. — **International Telegraph**, in the Turkish post office.

**Bankers:** *Frutiger & Co.*, in the new bazaar (Pl. 4; C, 4); branch of the *Crédit Lyonnais*, close by the Turkish post office, just outside the Yâfa Gate; *Valero & Co.* — The traveller should always be well supplied with small change, which may be obtained at the bazaar, but he should be on his guard against imposition.

**Physicians:** *Dr. Arbella*, phys. in the Rothschild hospital; *Dr. Cant*, phys. of the English eye-hospital; *Dr. Einszler*, phys. of the Leproserie; *Dr. Elliewich*, phys. of the English mission; *Dr. Euclides*, municipal phys.; *Dr. Feuchtwanger*, Jewish phys.; *Fra Pietro*, M. D., phys. of the Franciscan monastery; *Dr. Fries*, phys. in the French hospital of St. Louis; *Dr. Hindess*, Jewish phys.; *Dr. Hoffmann*, phys. in the German hospital; *Dr. Mazaraki*, phys. in the Spanish Jews' hospital; *Dr. Sandreczky*, phys. in the German hospital 'Marienstift'; *Dr. Savignoni*, phys. of the Greek hospital; *Dr. Severin*, phys. of the Russian hospital; *Dr. Wallach*, Jewish phys.; *Dr. Wheeler*, phys. of the English mission.

**Chemists:** *Paulus*, German chemist, Yâfa road; *Dr. Sandreczky; Damiani*, in the new Bazaar; also in the *Franciscan Monastery.*

**Divine Service.** *Church of England:* (a) in *Christ Church* (Pl. 25), 10 a.m. in English; 3.30 p.m. in German; 7.30 p.m. in English. — (b) in *St. Paul's* (p. 84), 9.30 a.m. and 7 p.m. in Arabic. — *German Protestant*, 9 a.m., in the temporary chapel in the *Mûristân.* — Meetings of the *Temple* community, in the newly erected hall in the colony. — The masses of the *Roman Ca-*

*tholic* church are variable. The beautiful masses in the *Russian* church are at 4 p.m.

**Bookseller**: *Boulos Meo*, near the Yâfa Gate. — **Photographs**, etc.: *Nicodemus*, Christian Street; *Vester*, in the new Bazaar; *Hentschel*, in the Yâfa Road.

Other favourite **Souvenirs** are rosaries of olive-stones, crosses and other ornaments in mother-of-pearl (chiefly manufactured at Bethlehem), vases and other objects in black 'stinkstone' from the Dead Sea, and roses of Jericho. A large choice of these articles is to be found in the space in front of the church of the Sepulchre; or some of the dealers may be requested to bring their wares to the traveller's apartments. As a rule, one-half or a third only of the price demanded should be offered. Higher-class work is best bought in the shops in the new bazaar and at *Marûm's*, close by. A staple product of Jerusalem is carved work in olive-wood and oak (rulers, paper-weights, crucifixes, etc.; usually with the name 'Jerusalem' in Hebrew letters, or with the Jerusalem cross), of which the best specimens may be purchased at *Vester's* (in the new Bazaar), at the *House of Industry* (opp. the tower of David), and at *Faig's*. — Pretty cards with dried field flowers are made by the German deaconesses and the Sisters of Zion, and are sold in aid of the respective institutions.

**Provisions** for trips into the country: *Bshara Fata*, opp. the new Bazaar. — **Travelling Requisites**: *Schnerring*, saddler, in the Yâfa road. — **Tailor**: *Eppinger*, Yâfa road. — **Shoemakers**: *Baz*, opp. the Tower of David; *Messerle* and *Hahn*, both in the new Bazaar. — **Dress Goods**: *Imberger*, Yâfa road.

**Dragomans**: guides for the town itself are unnecessary, but those who are inexperienced in oriental towns will do well to secure one from their hotel or hospice. — Dragomans for journeys (see p. xx): *Charles Williams*, German, speaks English, just outside the Yâfa Gate; *David Jamal & Demetrius Damian*, independent tourist agents and contractors, outside the Yâfa Gate; *Rolla Floyd*, agent of Gaze & Son and E. M. Jenkins, New York, outside the Yâfa Gate; *Maroum Frères*, contractors of the French Caravan, speak French, Engl., Ital.; *Jakob Riske*, speaks English, French, German and Russian; *Dimitri Banath*, speaks Engl. and Germ.; *Hanna Auwad* and son, speak Engl., Fr., Ital.; *Isa Kuprusli*, speaks Engl., Fr., Ital; *Rafael Lorenzo*, speaks Fr., Ital.; *Franzis Morkos*, speaks Fr., Ital.; *Joseph Karam*, speaks Fr., Ital.; *Isa* and *Gabriel Habesh*, speak Engl. and French.

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'Glorious things of thee are spoken,
Zion! City of our God!'

*Jerusalem*, to most travellers, is a place of overwhelming interest, but, at first sight, many will be sadly disappointed in the dirty modern town, with its crooked and badly paved lanes. It would seem, at first, as though little were left of the ancient city of Zion and Moriah, the far-famed capital of the Jewish empire. It is only by patiently penetrating beneath the modern crust of rubbish and rottenness, which shrouds the sacred places from view, that the traveller will at length realise to himself a picture of the Jerusalem of antiquity, and this will be the more vivid in proportion to the amount of previously acquired historical and topographical information which he is able to bring to bear upon his researches. The longer and the oftener he sojourns in Jerusalem, the greater will be the interest with which its ruins will inspire him, though he will be obliged to confess that the degraded aspect of the modern city, and its material and moral decline, form but a melancholy termi-

nation to the stupendous scenes once enacted here. The combination of wild superstition with the merest formalism which everywhere forces itself on our notice, and the fanaticism and jealous exclusiveness of the numerous religious communities of Jerusalem form the chief modern characteristics of the city,—the Holy City, once the fountain-head from which the knowledge of the true God was wont to be vouchsafed to mankind, and which has exercised the supremest influence on religious thought throughout the world. Jerusalem is, therefore, not at all a town for amusement, for everything in it has a religious tinge, and from a religious point of view, the impressions the traveller receives in Jerusalem are anything but pleasant. The native Christians of all sects are by no means equal to their task, the bitter war which rages among them is carried on with very foul weapons, and the contempt, with which the orthodox Jews and Moḥammedans look down on the Christians is only too well deserved.

For the *division of time*, especially if one's stay is short, see p. xi.

### History of Jerusalem.

When they conquered the country, the Israelites found the tribe of the Jebusites settled among the mountains of this district, *Jebus*, afterwards the site of Jerusalem, being their capital. From the natural strength of its position the town was believed to be impregnable. We are informed very briefly that this Jebus was at length captured by King David (2 Sam. v. 6-10). The inhabitants, trusting to the strength of their city, derided the Israelites, but David took the city and established himself in the 'stronghold of Zion'.

What then was the precise situation of this holy *Mt. Zion?* In order to answer this question, we must first examine the Topographical Character of the City. The city was surrounded by deep valleys. Towards the E. lay the valley of the *Kidron* (afterwards called the valley of Jehoshaphat), and on the W. and S. sides, the valley of *Hinnom*. These two principal valleys enclosed a plateau, the N. side of which bore the name of *Bezetha*, or 'place of olives'; and olive groves are still to be found in that locality. On the S. half of this plateau lay the city of Jerusalem, which was divided into different quarters by natural depressions of the soil. The chief of these natural boundaries was a small valley coming from the N., running at first S.S.E., and then due S., and separating two hills, of which that to the W. now rises 105 ft. above the precipitous E. hill. This valley was called the *Tyropoeon* (cheese-makers' valley, or better, valley of dung).

On the S. terrace of the E. hill, where, to the S.E. of the present Ḥarâm, lay the *Ophel* quarter, as well as on the other hill to the W. of the Tyropœon, extended the ancient Jerusalem as far as the brink of the valley. The city-wall crossed the Tyropœon at

its mouth far below. On the S. side of the W. hill (where there are now no houses) there was as early as David's time that part of the town which Josephus calls the Upper City. N. E. of this quarter, opposite the hill of the Temple, probably lay the bastion *Millo* ('Filling up').

Such are the undisputed facts. The questions which now arise are—what were the names of these hills, and what was the site of the ancient buildings? In the first place, the site of the ancient *Temple* must certainly have been on the E. hill. The name *Moriah* for this Hill of the Temple occurs exceptionally in Gen. xxii. 2† and then in 2 Chron. iii. 1, as a specifically religious appellation. There are numerous passages in the Bible which prove that down to a late period the hill of the temple was included in the more popular name of *Zion*. This accounts for the frequent mention of the glory of Zion in the poetical books, for it was there that the Temple stood. On the other hand, 'Zion' is frequently used as synonymous with the 'city of David' (2 Sam. v. 7; 1 Kings viii. 1 ††), and is even poetically applied to Jerusalem itself ('daughter of Zion').

We cannot, with the tradition of the middle ages, place this 'City of David' on the W. hill, for 'going *up*' to the Temple, even from the city of David (2 Sam. xxiv. 18), is usually spoken of; but the W. hill is *higher* than the hill of the Temple. The site of the city of David can, therefore, only be sought on the S. area of the E. hill, that is on the hill of the temple. Solomon began to beautify the city in a magnificent style, and above all, he erected on mount Zion a magnificent palace and sanctuary. In order, however, to procure a level surface for the foundation of such an edifice, it was necessary to lay massive substructions. The Temple of Solomon occupied the N. part, the site of the upper terrace of the present day, on which the Dome of the Rock now stands (p. 41). The work begun by Solomon was continued by his successors, who constructed a more spacious precinct around the Temple on ground which must have been artificially levelled for the purpose. (For farther details as to the history and site of the ancient Temple, see p. 36.) The royal palace rose immediately (Ezek. xliii. 7, 8) to the S. of the Temple, nearly on the site of the present mosque of Akṣa, and extended thence to the E., where the rock forms a broad plateau. It consequently lay rather lower than the Temple, but higher than the city of David (see above). With this agrees the fact that Pharaoh's daughter 'came *up*' to it from the city of David (1 Kings ix. 24). This new palace was erected from Assyrian and Egyptian models,

† 'Take now thy son, and get thee into the land of Moriah; and offer him there upon one of the mountains which I will tell thee of.'

†† 'Then Solomon assembled the elders of Israel, unto king Solomon in Jerusalem, that they might *bring up* the ark of the covenant of the Lord out of the city of David, which is Zion.'



Engraved & printed by Wagner & Debes, Leipzig.



and sumptuously decorated. — Solomon also extended the already mentioned bastion of Millo. He constructed an embankment thence to the opposite hill of the Temple (1 Kings xi. 27). During his reign, Jerusalem first became the headquarters of the Israelites, and it was probably then that this new city in the N. sprang up which he surrounded with fortifications.

The glory of Jerusalem as the central point of the united empire was, however, of brief duration, and it shortly afterwards became the capital of the southern kingdom of Judah only. So early as Rehoboam's reign, the city was compelled to surrender to the Egyptian king Shishak, on which occasion the Temple and palace were despoiled of part of their golden ornaments. About one hundred years later, under king Jehoram, the Temple was again plundered, the victors on this occasion being Arabian and Philistine tribes (2 Chron. xxi. 17). Sixty years later, Jehoash, the king of the northern empire, having defeated Amaziah, King of Judah, effected a wide breach in the wall of Jerusalem and entered the city in triumph (2 Kings xiv. 13, 14). Uzziah, the son of Amaziah, re-established the prosperity of Jerusalem. During this period, however, Jerusalem was visited by a great earthquake.

On the approach of Sennacherib the fortifications were repaired by Hezekiah (2 Chron. xxxii. 5), to whom also was due the great merit of providing Jerusalem with water. The solid chalky limestone on which the city stands contains little water. The only spring at Jerusalem was the fountain of *Gihon* on the E. slope of the Temple hill. By means of a shaft the water from this spring could be drawn up to the very top of the plateau. Hezekiah conducted the water of the spring in the other direction to the lower lying Siloam. This spring being quite inadequate for the supply of the whole city, cisterns and reservoirs for the storage of rain-water were also constructed. The ponds on the W. side of the city were probably formed before the period of the captivity, as was also the large reservoir which still excites our admiration to the N. of the Temple plateau, and in the formation of which advantage was taken of a small valley, whose depth was at the same time destined to protect the site of the Temple on the N. side. A besieging army outside the city-walls generally suffered severely from want of water, as the issues of the conduits towards the country could be closed, while the city always possessed water in abundance. The valleys of Kidron and Hinnom must have ceased to be watered by streams at a very early period.

Hezekiah on the whole reigned prosperously, but the policy of his successors soon involved the city in ruin. In the reign of Jehoiachin, it was compelled to surrender at discretion to King Nebuchadnezzar. Again the Temple and the royal palace were pillaged, and a great number of the citizens, including King Jehoiachin, the nobles, 7000 house owners, 1000 craftsmen and their families

were carried away captive to the East (2 Kings xxiv. 15 f.). Those who were left having made a hopeless attempt under Zedekiah to revolt against their conquerors, Jerusalem now had to sustain a long and terrible siege (1 year, 5 months, and 7 days). Pestilence and famine meanwhile ravaged the city. The besiegers approached with their roofed battering-rams (such as are represented in the reliefs from Nineveh), but the defence was a desperate one, and every inch of the ground was keenly contested, even after Zedekiah had fled down the Tyropœon to the valley of the Jordan. The Babylonians now carried off all the treasures that still remained, the Temple of Solomon was burned to the ground, and Jerusalem reduced to the abject state of humiliation so beautifully described by the author of the Lamentations, particularly in chap. ii.

From this overwhelming catastrophe, however, Jerusalem was permitted to recover to some extent when the Jews returned from captivity, but it was not till the time of Nehemiah, the favoured cupbearer of the Persian king Artaxerxes Longimanus, that the city was actually rebuilt. Nehemiah re-fortified the city, retaining the foundations of the former walls, although these now enclosed a far larger space than was necessary for the reduced population. Nehemiah's description, therefore, presents to us an accurate picture of the ancient city, even before the captivity.

The wall extended from the pool of Siloam up the hill towards the N. On the highest point of Ophel rose a bastion, which was also intended to protect the *Horse Gate*, an entrance of the Temple towards the E. Near the Horse Gate, and within the precincts of the Temple, were the dwellings of the priests. On this E. side it is commonly supposed that there was a second gate, called the *Water Gate*. There were also fortifications at the N. end of the Temple terrace, the most important being the *Bira*, a large bastion restored by Nehemiah, afterwards the site of *Baris*. The city was farther defended on the N. side by the tower of *Hananael;* there was also a tower of *Mea,* about 50 yds. to the S. of the other, but the site of both seems to us to be far from being even approximately ascertained. Both were perhaps situated, as well as the sheep-gate, on the E. wall; or Hananael might have stood on the N. side by the *Fish Gate*, in which case Mea and the sheep-gate must have been on the W. side of the Temple precincts. From St. John, v. 2, the *Sheep Gate* would appear to have been near the pool of Bethesda (see p. 55).

The wall which enclosed the upper city ran towards the W., and had two gates: the *Gate of the Centre*, which led from one part of the city to the other; and to the extreme W., the *Valley Gate*, afterwards called *Gennat*, situated to the E. (?) of the present Yâfa Gate, where Uzziah once erected a tower of defence. In the suburb situated to the N. was the *Corner Gate*, which was probably the same as the '*Old Gate*', and perhaps also the *Gate of Ephraim*,

the site of which, however, is quite uncertain. From the upper part of the city, a gate led W. or S. towards the valley of Hinnom, called the *Dung Gate*, where a rock-staircase has been discovered. To the S., a wall ran across the Tyropœon, at the outlet of which lay the *Spring Gate*, or the 'valley between the two walls'. The situation of the *Potters' Gate*, leading to the valley of Hinnom, is uncertain. From a very remote period the snake, or Mamillá, pond (p. 83) lay in the upper part of the valley of Hinnom.

The convulsions of the following centuries affected Jerusalem but slightly. The city opened its gates to Alexander, and after his death passed into the hands of the Ptolemies in the year 320. It was not till the time of Antiochus Epiphanes that it again became a theatre of bloodshed. On his return from Egypt, Antiochus plundered the Temple. Two years afterwards, he sent thither a chief collector of tribute, who destroyed Jerusalem, slew many of the inhabitants, and established himself in a stronghold in the centre of the city. This was the *Akra*, the site of which is placed by most authorities in the region to the N.W. of the Temple, but by several to the S. of the Temple. This question can only be decided by the results of the requisite excavations.

Judas Maccabæus (p. xii) caused the ancient sacrificial rites in the Temple to be resumed; he purged the sacred precincts, enclosed them within a lofty wall with strong towers, and instituted a service of watchmen. Many struggles had to be undergone before this national restoration was consolidated. Antiochus Eupator besieged Jerusalem with warlike engines, but the Jews were compelled to capitulate by hunger alone. Contrary to the treaty into which he had entered, he caused the walls of 'Zion' to be taken down (1 Macc. vi. 52). Jonathan, the Maccabæan, however, caused a stronger wall than ever to be erected (1 Macc. x. 11). He constructed another wall between the Akra, which was still occupied by a Syrian garrison, and the other parts of the city, whereby, at a later period, under Simon (B.C. 141), the citizens were enabled to reduce the garrison by famine. The castle was demolished, Simon took up his residence on the Baris, at the N.W. corner of the Temple precincts, and the town was refortified. The descendants of Simon Maccabæus erected the spacious Asmonean palace to the W. of Millo, whence a fine view of the Temple was obtained. Another siege by the Syrians had to be sustained in 134 by John Hyrcanus. Again Jerusalem was compelled to capitulate by hunger alone, but on tolerable conditions. Internal dissensions among the Maccabees at length led to the intervention of the Romans. Pompey besieged the city, and again the attacks were concentrated against the Temple precincts, which, however, were defended on the N. side by large towers and a deep moat. Traces of this moat have been discovered. The only level approach by which the Temple platform could be reached was a bridge towards the W., for on this side at that period lay

the Tyropœon, a valley of considerable depth. This bridge, which was afterwards destroyed, was probably situated near Wilson's Arch (p. 57). The quarter to the N. of the Temple, as well as the Gate of St. Stephen, do not appear to have existed at that period, and this is confirmed by Capt. Warren's excavations. The moat on the N. side was filled up by the Romans on a Sabbath; they then entered the city by the embankment they had thrown up, and, exasperated by the obstinate resistance they had encountered, committed fearful ravages within the Temple precincts. In this struggle, no fewer than 12,000 Jews are said to have perished. To the great sorrow of the Jews, Pompey penetrated into their inmost sanctuary, but he left their treasures untouched. These were carried off by Crassus a few years later. Internal discord at Jerusalem next gave rise to the intervention of the Parthians, B. C. 40.

In 37, Herod with the aid of the Romans captured the city after a gallant defence. The Jews had obstinately defended every point to the uttermost, and so infuriated were the victors that they gave orders for a general massacre. The part which had held out longest was the Baris, at the N.W. corner of the Temple precincts. Herod, who now obtained the supreme power, embellished and fortified the city, and above all, he rebuilt the Temple, an event to which we shall hereafter revert (p. 37). He then refortified the Baris also, as it commanded the Temple. This castle was flanked with turrets externally, and was internally very spacious. Herod named it *Antonia*, in honour of his Roman patron. He also built himself a palace on the N.W. side of the upper city. This building is said to have contained a number of halls, peristyles, inner courts with lavish enrichments, and richly decorated columns, and must have been of a very sumptuous character. On the N. side of the royal palace stood three large towers of defence, named the *Hippicus*, *Phasael*, and *Mariamne* respectively. According to Roman custom, Herod also built a theatre at Jerusalem, and at the same time a town-hall (nearly on the site of the Meḥkemeh, p. 57), and the Xystus, a space for gymnastic games surrounded by colonnades. At this period, Jerusalem with its numerous palaces and handsome edifices, the sumptuous Temple with its colonnades, and the lofty city walls with their bastions, must have presented a very striking appearance. The wall of the old town had sixty towers, and that of the small suburb to the N. of it fourteen; but the populous city must have extended much farther to the N., and we must picture to ourselves in this direction numerous villas standing in gardens, some of which were probably very handsome buildings. Such was the character of the city in the time of Our Lord, but in the interior the streets, though paved, were somewhat narrow and crooked. The population must have been very crowded, especially, as we learn from the New Testament, on the occasion of festivals. The Roman governor is said on one occasion to have caused the paschal lambs to be counted, and to have found that they amounted

to the vast number of 270,000, whence we may infer that the number of partakers was not less than 2,700,000. Although these figures, like many of the other statements of Josephus, are probably much exaggerated, they, at least, tend to show that the great national festival was attended by vast crowds.

After the death of Christ, Agrippa I., at length, erected a wall which enclosed the whole of the N. suburb within the precincts of the city. This wall, which must have been of great extent, and very strongly built to protect this most exposed quarter of Jerusalem, was composed of huge blocks of stone, and is said to have been defended by ninety towers. The strongest of these was the *Psephinus* tower at the N.W. angle, which was upwards of 100 ft. in height, and stood on the highest ground in the city (2572 ft. above the sea-level). From fear of incurring the displeasure of the Emperor Claudius, the wall was left unfinished, and it was afterwards completed in a less substantial style. As one of the chief points of controversy among the learned explorers of Jerusalem is the direction taken by the three walls, we may here give a short account of the subject.

The *first* wall is that which enclosed the old part of the town. Beginning at the tower of Hippicus on the W., it ran to the S. round the pinnacle of the hill, and, enclosing Siloam, extended to the E. wall of the Temple precincts. Towards the N., as it approached the Temple, it formed the boundary of the old part of the town. Immediately to the S. of this N. wall stood the palace of Herod, the Xystus, and the bridge which crossed the Tyropœon to the Temple. In order to defend the upper part of the city, another wall ran down on the W. margin of the Tyropœon.

On the direction assigned to the *second* wall, which enclosed the N. suburb, depends the question of the genuineness of the 'Holy Sepulchre'. The question is: where did this wall diverge from the first towards the N.? At the union of the two walls was the Gennat Gate (p. 24). A number of authorities believe that the wall took much the same direction as the present town-wall (see below), in which case it would have included what is now called the 'Holy Sepulchre', which, therefore, could not be genuine. The latest Russian excavations tend to show that the wall and moat ran round the E. and S. sides of Golgotha.

With regard to the situation of the *third* wall, topographers likewise disagree. Those who hold that the 2nd wall corresponded to the present town-wall (see above), must look for the 3rd wall far to the N. of it. The opinion now generally accepted is that this wall occupied nearly the same site as the present N. town-wall of Jerusalem; there are still clear traces of an old moat round the present N. wall, and this view appears to be confirmed by the statement of the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), who, however, is not always accurate. But

the question as to the situation of the second and third walls is by no means settled.

Ever since the land had become a Roman province, a storm had begun to brood in the political atmosphere. At this time, there were two antagonistic parties at Jerusalem: the fanatical Zealots under Eleazar, who advocated a desperate revolt against the Romans, and a more moderate party under the high priest Ananias. Florus, the Roman governor, in his undiscriminating rage, having caused many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavoured to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts, and the castle of Antonia was now also occupied by them. After a terrible struggle, the stronger faction of the Zealots succeeded in wresting the upper part of the city from their opponents, and even in capturing the castle of Herod which was garrisoned by 3000 men. The victors treated the captive Romans and their own country-men with equal barbarity. Cestius Gallus, an incompetent Roman general, now besieged the city, but when he had almost achieved success he gave up the siege, and withdrew towards the N. to Gibeon. His camp was there attacked by the Jews, and his army dispersed. This victory so elated the Jews, that they imagined they could now entirely shake off the Roman yoke. The newly constituted council at Jerusalem, composed of Zealots, accordingly proceeded to organise an insurrection throughout the whole of Palestine. The Romans despatched their able general Vespasian with 60,000 men to Palestine. This army first quelled the insurrection in Galilee (A. D. 67). Within Jerusalem itself, bands of robbers took possession of the Temple, and, when besieged by the high-priest Ananus, summoned to their aid the Idumæans (Edomites), the ancient hereditary enemies of the Jews. To these auxiliaries the gates were thrown open, and with their aid the moderate party with Ananus, its leader, annihilated. The adherents of the party were proscribed, and no fewer than 12,000 persons of noble family are said to have perished on this occasion.

It was not till Vespasian had conquered a great part of Palestine that he advanced with his army against Jerusalem; but events at Rome compelled him to entrust the continuation of the campaign to his son Titus. When the latter approached Jerusalem, there were no fewer than four parties within its walls. The Zealots under John of Giscala occupied the castle of Antonia and the court of the Gentiles, while the robber party under Simon of Gerasa held the upper part of the city; Eleazar's party was in possession of the inner Temple and the court of the Jews; and, lastly, the moderate party was also established in the upper part of the city. At the beginning of April, A. D. 70, Titus had assembled six legions (each of about 6000 men) in the environs of Jerusalem. He posted the main

body of his forces to the N. and N.W. of the city, while one legion occupied the Mt. of Olives. The Jews in vain attempted a sally against the latter. Within the city, John of Giscala succeeded in driving Eleazar from the inner precincts of the Temple, but he was still opposed by the robber party under Simon. On 23rd April, the besieging engines were brought up to the W. wall of the new town (near the present Yâfa Gate); on 7th May, the Romans effected their entrance into the new town. Five days afterwards, Titus endeavoured to storm the second wall, but was repulsed; but three days later, he succeeded in taking it, and he then caused the whole N. side of the wall to be demolished. He now sent Josephus, who was present in his camp, to summon the Jews to surrender, but in vain. A famine soon set in, and those of the besieged who endeavoured to escape from it, and from the savage barbarities of Simon, were crucified by the Romans. The besiegers now began to erect walls of attack, but the Jews succeeded in partially destroying them. Titus thereupon caused the city-wall, 33 stadia in length, to be surrounded by a wall of 39 stadia in length. Now that the city was completely surrounded, the severity of the famine was greatly aggravated, and the bodies of the dead were thrown over the walls by the besieged. Again the battering-rams were brought into requisition, and, at length, on the night of 5th July, the castle was stormed. A fierce contest took place around the gates of the Temple, but the Jews still retained possession of them. By degrees, the colonnades of the Temple were burned down; yet, every foot of the ground was desperately contested. At last, on 10th August, a Roman soldier is said to have flung a firebrand into the Temple, contrary to the express commands of Titus. The whole building was then burned to the ground, and the soldiers slew all who came within their reach. A body of Zealots, however, contrived to force their passage to the upper part of the city. Negociations again took place, while the lower part of the town was in flames; but still, the upper part obstinately resisted, and it was not till 7th September that it was burned down. Jerusalem was now a heap of ruins; those of the surviving citizens who had fought against the Romans were executed, and the rest sold as slaves.

At length, in 130, the Emperor Hadrian (117-138), who was noted for his love of building, erected a town on the site of the Holy City, which he named *Aelia Capitolina*, or simply *Aelia*. Hadrian also rebuilt the walls, which followed the course of the old walls in the main, but were narrower towards the S., so as to exclude the greater part of the W. hill and of Ophel. Once more the fury of the Jews blazed forth under Bar Cochba, but after that period the history of the city was for centuries buried in profound obscurity, and the Jews were prohibited under severe penalties from setting foot within its walls.

With the recognition of Christianity as the religion of the state, a new era begins in the history of the city. Constantine permitted

the Jews to return to Jerusalem, and once more they made an attempt to take up arms against the Romans (339). The Emperor Julian the Apostate favoured them in preference to the Christians, and even permitted them to rebuild their Temple, but they made a feeble attempt only to avail themselves of this permission. At a later period, they were again excluded from the city.

As an episcopal see, Jerusalem was subordinate to Cæsarea, and it was only after numerous disputes that an independent patriarchate for Palestine was established at Jerusalem by the Council of Chalcedon in 451. Pilgrimages to Jerusalem soon became very frequent, and the Emperor Justinian is said to have erected a hospice for strangers, as well as several churches and ten or eleven monasteries in and around Jerusalem. In 570, there were in Jerusalem hospices with 3000 beds. Pope Gregory the Great and several of the western states likewise erected buildings for the accommodation of pilgrims, and, at the same time, a thriving trade in relics of every description began to be carried on at Jerusalem.

In 614, Jerusalem was taken by the Persians, and the churches destroyed, but it was soon afterwards restored, chiefly with the aid of the Egyptians. In 628, the Byzantine emperor Heraclius again conquered Syria. A few years later an Arabian army under Abu ʿUbeida marched against Jerusalem, which was garrisoned by 12,000 Greeks. The besieged defended themselves gallantly, but the Khalîf ʿOmar himself came to the aid of his general and captured the city in 637. The inhabitants, who are said to have numbered 50,000, were treated with clemency, and permitted to remain in the city on payment of a poll-tax. The Khalîf Harûn er-Rashîd is even said to have sent the keys of the Holy Sepulchre to Charlemagne. The Roman-German emperors sent regular contributions for the support of the pilgrims bound for Jerusalem, and it was only at a later period that the Christians began to be oppressed by the Muslims. The town was named by the Arabs *Bêt el-Maḳdis* ('house of the sanctuary'), or simply *El-Ḳuds* ('the sanctuary').

In 969, Jerusalem fell into possession of the Egyptian Fâtimites; in the 2nd half of the 11th cent, it was involved in the conflicts of the Turcomans. Under their rule the Christians were sorely oppressed. Money was extorted from the pilgrims, and savage bands of Ortokides, or Turkish robbers, sometimes penetrated into the churches of Jerusalem and maltreated the Christians during worship. These oppressions, with other causes, brought about the First Crusade. The city was in the hands of Iftikhâr ed-Dauleh, a dependent of Egypt, when the army of the Crusaders advanced to the walls of Jerusalem on 7th June, 1099. The besiegers suffered much from hunger and thirst, and, at first, could effect nothing, as they were without the necessary engines of attack. The two Roberts were posted on the N. side; on the W. Godfrey and Tancred; on the W., too, but more especially on the S., was Raymond of Toulouse. When

the engines at length were erected, Godfrey attacked the city, chiefly from the S. and E.; Tancred assaulted it on the N., and the Damascus Gate was opened to him from within. On 15th July, the Gate of Zion was also opened, and the Franks entered the city. They slew most of the Muslim and Jewish inhabitants, and converted the mosques into churches. We shall afterwards have occasion to speak of the churches erected by the Crusaders during the 88 years of their sway at Jerusalem.

In 1187 (2nd Oct.), Saladin captured the city, treating the Christians, many of whom had fled to the surrounding villages, with great leniency. Three years later, when Jerusalem was again threatened by the Franks (Third Crusade), Saladin caused the city to be strongly fortified. In 1219, however, Sultan Melik el-Muʿaẓẓam of Damascus caused most of these works to be demolished, as he feared that the Franks might again capture the city and establish themselves there permanently. In 1229, Jerusalem was surrendered to the Emperor Frederick II., on condition that the walls should not be rebuilt, but this stipulation was disregarded by the Franks. In 1239, the city was taken by the Emir David of Kerak, but four years later was again given up to the Christians by treaty. In 1244, the Kharezmians took the place by storm, and it soon fell under the supremacy of the Eyyubides. Since that period Jerusalem has been a Muslim city. In 1517, it fell into the hands of the Osmans. In 1800, Napoleon planned the capture of Jerusalem, but gave up his intention. In 1825, the inhabitants revolted against the pasha on account of the severity of the taxation, and the city was in consequence bombarded by the Turks for a time; but a compromise of the disputes was effected. In 1831, Jerusalem submitted to Moḥammed ʿAli, Pasha of Egypt, without much resistance; in 1834, a revolt of the Beduins was quelled; and in 1840, Jerusalem again came into possession of the Sultan ʿAbdul-Mejîd.

### Topography, Population, etc.

Jerusalem is situated on a badly watered and somewhat sterile plateau of limestone, which is connected towards the N. with the main range of the mountains of Palestine; and it also lies on the road leading from N. to S. through the lofty central region of the country, and nearly following the watershed. The city lies in 31° 47′ N. latitude, and 35° 15′ E. longitude of Greenwich, 32 English miles from the sea-coast, and 14 miles from the Dead Sea. The Temple hill is 2441 ft., the hill to the N. of it 2527 ft., the old upper city 2550 ft., and the N.W. angle of the present city wall 2589 ft. above the level of the Mediterranean. The town is enclosed by a wall 38½ ft. in height, with thirty-four towers, forming an irregular quadrangle of about 2½ miles in circumference. Seen from the Mt. of Olives and from the Scopus, Jerusalem presents a handsome appearance. The town possesses few open spaces; the streets are ill-

paved and crooked, many of them being blind alleys, and are excessively dirty after rain. Some of the bazaar streets are vaulted over. The chief streets also form the boundaries of the principal quarters of the town. The Damascus and Bazaar streets, coming from the N., first separate the Muslim quarter on the E. from the Christian quarter on the W., while the S. prolongation of the street separates the Jewish quarter on the E. from the Armenian on the W. The main street running from the Yâfa Gate to the Ḥarâm, towards the E., at first separates the Christian quarter (N.) from the Armenian (S.), and afterwards the Muslim (N.) from the Jewish (S.).

In the wall there are eight *Gates*, but one has been walled up: — (1). The *Yâfa Gate* (p. 83), the only one on the W. side of the town, called *Bâb el-Khalîl*, or Gate of Hebron, by the Arabs, from the road to the left leading to Hebron. On the N. side: (2). The new gate *Bâb ʿAbdu'l Hamîd* (p. 84), opened in the N.W. angle of the wall in 1889; (3). The *Damascus Gate (Bâb el-ʿAmûd*, or Gate of the Columns, p. 107); (4). *Herod's Gate (Bâb es-Sâhiri*, p. 95), On the E side: (5). *St. Stephen's Gate*, so called from the place where St. Stephen was stoned (p. 77), in Arabic *Bâb Sitti Maryam*, or Gate of Our Lady Mary, from the road leading hence to the Virgin's Tomb; (6). The *Golden Gate* (p. 53), which has long since been walled up. On the S. side: (7). The *Moghrebins' Gate (Bâb el-Maghâribeh*, or *Dung Gate*, p. 59); (8). The *Gate of Zion*, called *Bâb en-Neby Dâûd*, from its proximity to David's Tomb (p. 86) at the S.W. angle of the town.

As Jerusalem possesses no springs except *ʿAin Silwân* (p. 100) and *ʿAin es-Shifâ*, the bath of healing (p. 56), the inhabitants obtain their supply of water from cisterns, the roofs of the houses and every available open space being made to contribute the rain that falls upon them. Owing to the scarcity of wood, the houses are built entirely of stone. The court with its cistern forms the central point of each group of rooms. A genuine Jerusalem dwelling-house consists of a number of separate apartments, each with an entrance and a dome-shaped roof of its own. These vaulted chambers are pleasantly cool in summer. The rooms are of different heights, and very irregularly grouped. Between them run staircases and passages in the open air, a very uncomfortable arrangement in rainy weather, in consequence of which it has become the custom with the women to provide themselves with pattens. Some houses have flat roofs, but under these is always concealed a cupola. The cupolas do not spring from the tops of the walls, but a little within them, so that it is possible to walk round the outsides of the cupolas. The roofs are frequently provided with parapets of earthen pipes, constructed in a triangular form. Pots and troughs for flowers are built into the roofs and courts by the architects. In the walls of the rooms are niches serving as cupboards. In some of the houses there are no glass windows; nor are chimneys by any means universal, the

charcoal smoke being in their absence allowed to escape by the doors and windows. The rooms are usually warmed with charcoal braziers *(manḳal)*, a few houses only being furnished with stoves in European fashion. The floors are composed of very hard cement.

Government. Jerusalem is the residence of a *Muteṣarrif* of the first class (see p. viii). The organs of government are the *Mejlis idâra* (executive council; president, the Governor) and the *Mejlis belediyeh* (town council: president, the mayor); in both these councils the fully-qualified confessions (Greeks, Latins, Protestants, Armenians and Jews) have representatives. — The garrison consists of a battalion of infantry.

The **climate**, on the whole, is healthy. The fresh sea breeze tempers the heat even during the hot months; in the night there is frequently a considerable fall of temperature. The cistern water, too, is good and not in the least unhealthy when the cisterns are kept clean. The water in the cisterns certainly gets very low towards autumn and the poorer classes then have recourse to water from the pools. This, combined with the miasma from the heaps of rubbish, frequently causes fever, dysentery, etc.

The mean temperature of Jerusalem in degrees of Fahrenheit is as follows: —

January 48. 8°; April 58. 1°; July 74. 5°; October 69. 4°;
February 47. 3°; May 69. 8°; August 76. 1°; November 57. 7°;
March 55°; June 73. 4°; September 73. 4°; December 51. 3°.

Mean annual temperature 63°.

Snow and frost are not uncommon at Jerusalem. The average rainfall is 23 in. on 52 days, divided as follows: Oct. $1\frac{1}{2}$; Nov. $5\frac{1}{2}$; Dec. 9; Jan. 10; Feb. $10\frac{1}{2}$; March $8\frac{1}{2}$; April $5\frac{1}{2}$; May $1\frac{1}{2}$ days. The wind was: N., 36; N.E., 33; E., 40; S.E., 29; S., 12; S.W., 46; W., 55 and N.W., 114 days.

According to the usual estimate, the **population** numbers about 40,000 souls (according to Liévin in 1887, about 43,000). Of these about 7560 are Muslims, 28,000 Jews, 2000 Latins, 150 United Greeks, 50 United Armenians, 4000 Orthodox Greeks, 510 Armenians, 100 Copts, 75 Ethiopians, 15 Syrians, 300 Protestants. Among the Muslim Arabs is also included a colony of Africans (Moghrebins). The different nationalities are distinguished by their costume (comp. p. lxxxv).

The number of *Jews* has greatly risen of late years in consequence of the persecutions in Roumania and Russia. The immigration steadily increases, both of those who desire to be buried in the Holy City and of those who intend to subsist on the charity of their European brethren, from whom they receive their regular *khalûka*, or allowance, and for whom they pray at the holy places. Sir M. Montefiore, Baron Rothschild, and others, together with the Alliance Israélite, have done much to ameliorate the condition of their poor brethren at Jerusalem by their munificent benefactions. — The Jews

have over 70 synagogues; in addition to the numerous places of shelter for pilgrims and the poor, the Sephardim (p. lxxxv) have a hospital, the Ashkenazim a large school with a school for handicraft maintained by the Alliance Israélite, a girls' school and the new Rothschild hospital; a hospital, a good school, an orphanage for boys and one for girls, supported by Germans. Many Ashkenazim are under Austrian protection.

The orthodox *Greek Church*, whose patriarch Gerasimus resides at Jerusalem, is now the most powerful in the city. The Greeks possess the following monasteries and foundations: — Monastery of St. Helena and Constantine, Monastery of Abraham, Monastery of Gethsemane, Convents of St. Basil, St. Theodore, St. George, St. Michael, St. Catharine, Euthymius, Seetnagia, Spiridon, Caralombos, John the Baptist, Nativity of Mary, St. George (a second of that name), Demetrius, Nicholas (containing a printing office), Spirito (near the Damascus Gate). — They also possess a girls' school, a boys' school, a hospital, which, however, is temporarily closed for want of means, etc. — The Greek priests wear round black caps.

Tolerably independent of the Patriarchate are the *Russian Missions* who have political, that is to say, national Russian, as well as religious aims. To them belong the great Russian buildings (p. 84; church, house for pilgrims, hospital), and the Russian buildings on the Mount of Olives (tower, church, houses for pilgrims). The Russian Palestine Society has also erected a large house for pilgrims. A large Russian school with six classes is in course of erection.

The *Old Armenian Church* is well represented at Jerusalem, although it was not till the middle of the last century that Armenians began to settle here in any considerable number. The members of this community are said to be noted for equanimity of temper. Both Greeks and Armenians are better disposed towards the Protestants than towards their chief opponents, the Roman Catholics. The Armenian patriarch resides in the large monastery near the Gate of Zion (p. 83), which is said to be capable of accommodating upwards of 1000 pilgrims. The monastery embraces a printing-office, a seminary, and a small museum. Near it is the *Dêr ez-Zêtûn* (Pl. 54), or Armenian nunnery, which is said to occupy the site of the house of Annas, the father-in-law of Caiaphas. — Near the Cœnaculum is situated the Armenian *Monastery of Mt. Zion* (p. 86). — The Armenian monks wear pointed black hoods.

The other Oriental churches are scantily represented. The *Coptic Monastery* (p. 74) is the residence of a bishop, besides which the Copts also have a Monastery of St. George. The *Syrians of the Old Church* (Jacobites) have a bishop and a few priests, and the *Abyssinians* a monastery and a handsome new church (p. 84).

The *Roman Catholics*, or *Latins*, are said to number 1500 souls. None of them can now trace their descent from the Crusaders, although Frank settlers were numerous in the Middle Ages. In 1483

the Latin Christian community consisted of but few members, and it was not until the comparatively recent and zealous efforts of the Franciscans to promulgate their faith, that it began to assume its present importance. In 1847 Valerga was appointed Latin patriarch, the office having been in abeyance since 1291; the present patriarch (app. in 1889) is *Ludovico Piavi*, who is also apostolical delegate for Beirût (p. 285). The institutions of the Latins are: 1. *Monasteries* and *Churches:* the patriarchal residence with a large church; the Franciscan Monastery of St. Salvator (p. 82) with church, school (see below), chemist's shop and printing office; St. Anne's Church (p. 77); Ecce Homo Church; the church of Notre Dame du Spasme (in course of erection); the Chapel of the Agony; the Monasteries of the Holy Sepulchre, of the Scourging, of the Dominicans (p. 107), the Brethren of the African Mission, the Convents of the Carmelite Sisters, the 'Dames de Sion', the Sisters of St. Joseph, the 'Sœurs du Rosaire'; a new monastery of the Clarisses is being built in the Bethlehem street. — 2. *Schools:* the Seminary of the Patriarchate, orphanage for boys and girls in the monastery of St. Salvator, school for handicraft in the same building, another large handicraft school in the W. of the city (founded by P. Ratisbonne), the boys' school of the School Brethren, the girls' school of the Franciscans, managed by the Sisters of St. Joseph, the school of the 'Dames de Sion' and a private girls' school. — 3. *Hospitals*: St. Louis' Hospital (French institution; physician, *Dr. de Fries;* nurses, the Sisters of St. Joseph); the institution of the 'Filles de Charité'. — 4. *Houses for Pilgrims:* Casa Nuova; German Catholic Hospice; Austrian Hospice; large French house for pilgrims.

The Oriental churches affiliated to the Latins are those of the *Greek Catholics* under the Archimandrite Basile Amara (church in the house of the patriarchate, chapel of St. Veronica and a large seminary for priests) and the *United Armenians*, with a chapel and hospice.

The *English Protestant Community* has since 1888 been under the headship of Bishop *Blyth;* it is mainly a missionary community. The *Church Missionary Society* (about 140 souls) has a church (*St. Paul's*, Pl. 86), the boys' boarding school and seminary (p. 85) founded by Bishop Gobat, a day school for boys and girls and a small printing office. The *Mission to the Jews* has a handsome church (*Christ Church*, Pl. 25) on the traditional Mount Zion; near it a hospital, a school for boys and girls, and a large industrial school; on the hill W. of the town a new large school for girls; a second large hospital in the W. of the town is in course of erection. Both missions work with a considerable expenditure of energy and money, but without a corresponding result (comp. p. 21). — The English *Knights of St. John* have an eye hospital in the Bethlehem street.

The *German Evangelical Community* numbers about 190 souls.

The joint Protestant bishopric, supported by England and Prussia, an arrangement due to Frederick William IV. of Prussia, was dissolved in 1887, and the German community has since been independent in religious matters. The negotiations for the erection of a German bishopric have not yet been brought to a conclusion. The large German church in the *Mâristân* (p. 74), which has long been projected, has also not been begun yet. For the present the German community makes shift with a temporary chapel in the ruins of the Mûristân, a pastor, an assistant preacher and a good school. The community also possesses the following important benevolent and missionary institutions: the *Hospital of St. John;* the *Hospital* of the Deaconesses of Kaiserswerth (a new building has been projected for the hospital outside the city; physician Dr. Hoffmann); the *Marienstift*, a hospital for children erected by the indefatigable Dr. Sandreczky at the expense of the Grand Duke of Mecklenburg-Schwerin; the *Lepers' Hospital* (p. 104), maintained by the Brethren of Herrnhut, physician Dr. Einszler; the girls' orphanage *Talitha Cumi* (p. 84), conducted by the Deaconesses of Kaiserswerth; Schneller's *Syrian Orphanage* for boys (p. 84). — The *German Society* holds a meeting every other Friday in the ground-floor rooms of the German school (p. 84); visitors are welcome and can be introduced by a member.

The *Templars* (p. 9) have a considerable colony in the S. of Jerusalem near the road to Bethlehem; the colony numbers 300 souls, chiefly tradesmen and workmen. The *Free German Society* of the Templars (introduction through a member) holds its meetings in the large hall of the colony (comp. p. 104).

**Literature.** The best works on Jerusalem are *Barclay's* 'City of the Great King', *Besant & Palmer's* 'City of Herod and Saladin', *Warren's* 'Underground Jerusalem', *Tobler's* 'Denkblätter' and works on the topography of Jerusalem and its environs, and *Zimmerman's* maps. For closer investigation the Jerusalem vol. of the English Palestine Survey with plans is indispensable.

### The Harâm† esh-Sherif.

History. We now stand on one of the most profoundly interesting spots in the world. It was about this spot where David erected an altar (2 Sam. xxiv. 25). This was also the site selected by Solomon for the erection of his palace and the Temple. For this purpose it was necessary to lay substructions on the slope of the hill, especially on the E. (valley of Jehoshaphat), S. (valley of Hinnom), and W. (valley of Tyropœon) sides, in order to procure a level surface. It is not absolutely impossible that remains of the buildings of Solomon still actually exist in the S.E. corner of the present wall, far below the surface of the ground. The sacred edifice must have stood in the centre of the area, on a second terrace, the rock being probably enclosed within the precincts. The edifice erected

† Thus written by Arabian authors, is now generally pronounced *haram*.

by Solomon consisted of the actual inner Temple with the 'sanctuary' and the 'holy of holies' within it, the latter to the W. of the former, and in the form of a cube. The sanctuary was approached by an entrance-court, in front of which, and likewise on the Temple platform, stood the altar of burnt offerings, the 'molten sea' (a large basin), and the lavers. These again were approached from the great anterior court, which at the same time enclosed the royal palace. For many years after Solomon's death the work was continued by his successors.

The *second* Temple, which the Jews erected under very adverse circumstances after their return from exile, was far inferior in magnificence to its predecessor, and no trace of it now remains. All the more magnificent was the *third* Temple, that of Herod, of which much has been preserved. The erection of this edifice was begun in B.C. 20, but it was never completely carried out in the style originally projected. We possess an account of this Temple by Josephus, but as his work was written at Rome, and at a later period, his description is often deficient in clearness and precision.

To this period belong in the first place the imposing substructions on the S. side, in which direction the Temple platform was at that time much extended, while the Asmoneans had enlarged it towards the N. The still visible enclosing walls, with their huge stones, which had perhaps partly belonged to the earlier edifice, were doubtless also the work of Herod (further details see p. 58). Around the margin of the grand platform ran colonnades, consisting of a double series of monoliths, and enclosing the whole area. The porch of Solomon (St. John x. 23) is placed by some authorities on the S. side, but by others with greater probability on the E. side. On the S. side the colonnade was quadruple, and consisted of 162 columns. On the W. side there were four, on the S. side two gates, and the vestibules were approached by stairs leading through corridors. It is uncertain whether there was a gate on the E. side. The colonnades enclosed the great court of the Gentiles, which always presented a busy scene. A balustrade enclosed a second court, lying higher, where notices were placed prohibiting all but Israelites from entering this inner entrance-court. (A notice of this kind in Greek, closely corresponding with the description given by Josephus, was found.) A section of the fore-court of the Israelites was specially set apart for the women, beyond which lay the court of the priests with the great sacrificial altar of unhewn stones. A deep, richly decorated corridor now ascended by twelve steps to the 'sanctuary', or 'holy place' strictly so called, which occupied the highest ground on the Temple area. The sanctuary was surrounded on three sides (S., W., N.) by a building 20 ells in height, containing 3 stories, the upper story rising to 10 ells beneath the top of the 'holy place', so that space remained for windows to light the interior of the sanctuary. Beyond the gate was the curtain or 'veil', within which stood

the altar of incense, the table with the shew-bread, and the golden candlestick. In the background of the 'holy place' a door led into the small and dark 'holy of holies', a cube of 20 ells. — The Temple was built of magnificent materials, and many parts of it were lavishly decorated with plates of gold. The chief façade of the edifice looked towards the E., while on the N. side two passages led from the colonnades of the Temple to the castle by which the sacred edifice was protected. It was thence that Titus witnessed the burning of the beautiful building in the year A. D. 70. The colonnades had already been burned down by the Jews themselves, but the huge substructions of massive stone which supported the Temple could not be destroyed.

On the site of the ancient Temple, Hadrian erected a large temple of Jupiter, containing a statue of that god and one also of himself (or of Castor and Pollux?). It was adorned with twelve columns. The earliest pilgrim found the temple and the equestrian statue of the emperor still standing, near a 'rock pierced with holes'. There is a great controversy as to what buildings were afterwards erected on this site. We are informed by Arabian authors that ʿOmar requested the Christian patriarch to conduct him to this spot, where the ancient Temple of Solomon had once stood, and that he found it covered with heaps of rubbish which the Christians had thrown there in derision of the Jews.

The present dome is a structure of the Arabian period. In the interior of the building there is an inscription in the oldest Arabic character (Cufic), recording that — 'Abdallah el-Imâm el-Mâmûn, prince of the faithful, erected this dome in the year 72'. But as Mâmûn was not born till the year 170 after the Hegira, it must be assumed that the words 'el-Mâmûn', as moreover the different colour of this part of the inscription tends to show, were erroneously substituted at a later period for 'el-Melik', a splendour-loving Omayyade khalîf to whom Arabian historians attribute the erection of the building.

ʿAbd el-Melik was moved by political considerations to erect a sanctuary on this spot. The Omayyades, who sprang from the ancient aristocracy of Mecca, were the first princes who thoroughly appreciated the political advantages of the new religion. Accordingly, when revolts broke out against the khalîfs, they chose Jerusalem as the site of a new sanctuary which should rival that of the Kaʿba. The inscription on the doors (p. 42) may justify us in regarding the Khalîf Mâmûn as the restorer of the building. A further restoration was carried out in the year 301 of the Hegira (A.D. 913). The plan of the building is certainly Byzantine, for which reason Prof. Sepp supposed it to be an old church of Justinian, a second Hagia Sophia.

That the style resembles the Byzantine need however not surprise us, for the Arabs of that period did not yet understand the art of building. On the contrary it would have been surprising if they had not found it necessary to borrow their architecture from the Greeks.

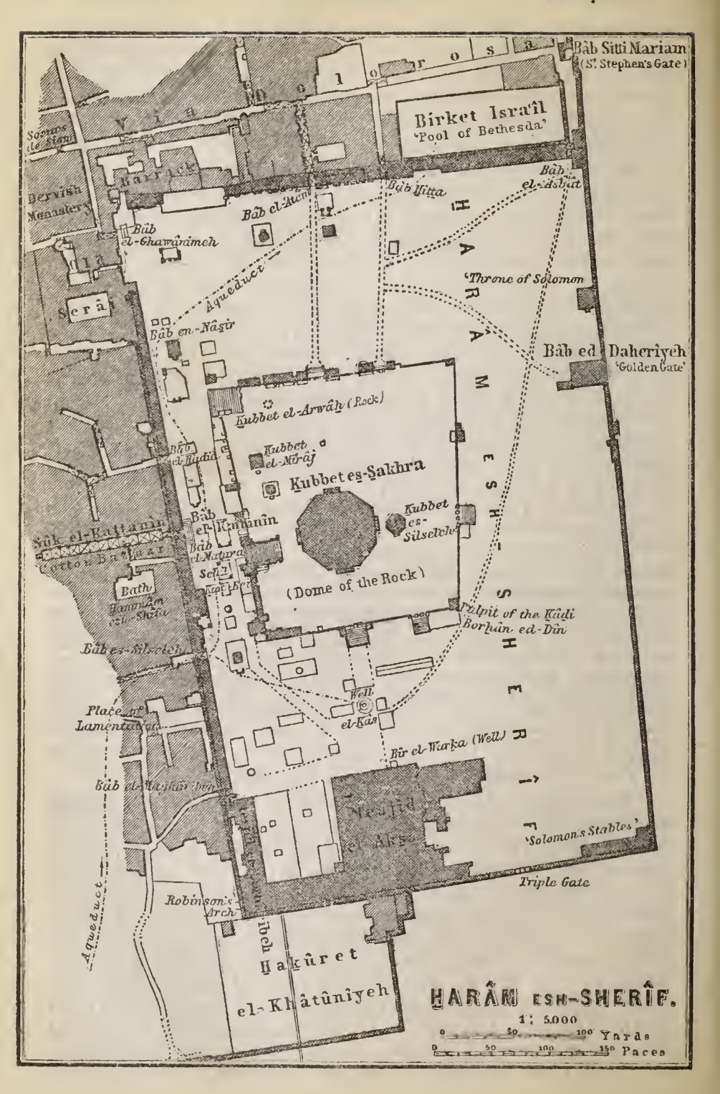
The polygonal or round construction is found in the S. Stefano Rotondo at Rome as early as the end of the 5th cent. But the Dome of the Rock differs essentially in not requiring any apse, as the building had to be adapted to the Holy Rock in its centre, just as the Church of the Sepulchre to the Holy Sepulchre; the only difference between the Dome of the Rock and the Church of the Sepulchre is that the former is polygonal, the latter round. The Church of the Sepulchre may therefore be considered as the model for the mosque.

Moḥammed himself had evinced veneration for the ancient Temple. Before he had finally broken off his relations with the Jews, he even commanded the faithful to turn towards Jerusalem when praying. The Ḳorân also mentions the *Mesjid el-Aḳṣa* (i. e. the mosque most distant from Mecca) in a famous passage in Sûreh xvii. 1: 'Praise be to him (God), who, in order to permit his servant to see some of our miracles, conveyed him on a journey by night from the temple el-Ḥarâm (the Kaʿba at Mecca) to the most distant temple, whose precincts we have blessed'. Moḥammed thus professes to have been here in person; to this day the Ḥarâm of Jerusalem is regarded by the Muslims as the holiest of all places after Mecca; and it is on this account that they so long refused the Christians access to it. The Jews, on the other hand, have never sought this privilege, as they dread the possibility of committing the sin of treading on the 'holy of holies'.

**Literature:** *Vogüé*, Le Temple de Jérusalem, Paris 1864. *Schick*, Beit el-Makdas, Jerusalem 1887. *Chipiez et Perrot*, Le Temple de Jérusalem, Paris 1889.

No one should omit to visit the Ḥarâm. A small party had better be formed for the purpose. The consulate, on being applied to, procures the necessary permission from the Turkish authorities, who provide one or more soldiers as attendants, and the kawass of the consulate also accompanies the party. Each person pays 12 piastres to the kawass, that being the fee due to the shêkh, who accompanies the party. A boy should also be taken from the hotel to carry slippers, and afterwards the boots of the visitors, when these are removed (fee 1-2 piastres from each person). After the visit is over, the party pays a fee to the soldier who accompanies them, and to the kawass of the consulate, at least 15 piastres each, or more according to the size of the party. A bright day should if possible be selected for the visit (but not Friday), as the interior of the building is somewhat dark. On certain days the Muslim women walk in the court of the mosque, and are apt to inconvenience visitors.

We shall first direct our attention to the interior of the ***Ḥarâm esh-Sherîf**. The Temple platform occupies the S.E. quarter of the modern town. The Ḥarâm is entered from the town on the W. side by seven gates, viz. (beginning from the S.) the *Bâb el-Maghâribeh* (gate of the Moghrebins), *Bâb es-Silseleh* (chain-gate), *Bâb el-Mutawaḍḍâ*, or *Maṭara* (gate of prayer, or of rain), *Bâb el-Ḳaṭṭânîn* (gate of the cotton-merchants), *Bâb el-Ḥadîd* (iron-gate), *Bâb en-Nâẓir* (custodian's gate), also called *Bâb el-Ḥabs* (prison gate), and lastly, towards the N., *Bâb es-Serâi* (gate of the seraglio), also called the *Bâb el-Ghawânimeh* (named after the family of Beni Ghânim). The large area scattered with buildings forms a somewhat irregular quadrangle. The W. side is 536 yds., the E. 518 yds., the N. 351 yds., and the S. 309 yds. in length. The surface is


Bâb Sitti Mariam
(St. Stephen's Gate)
Birket Isrâ'îl
'Pool of Bethesda'
Dervish Monastery
Bâb el-Ghawânimeh
Bâb el-Atm
Bâb Ḥiṭṭa
Bâb el-Asbâṭ
Aqueduct
'Throne of Solomon'
Serâi
Bâb en-Nâẓir
Bâb ed Daheriyeh
'Golden Gate'
Kubbet el-Arwâḥ (Rock)
Kubbet el-Mi'râj
Kubbet eṣ-Ṣakhra
Bâb el-Ḥadîd
Bâb el-Ḳaṭṭânîn
Bâb el-Maṭara
Kubbet es-Silseleh
(Dome of the Rock)
Cotton Bazaar
Bath
Pulpit of the Kâḍi Borhân ed-Dîn
Bâb es-Silseleh
Well
el-Kâs
Place of Lamentation
Bîr el-Waraḳa (Well)
Bâb el-Maghâribeh
Ḥarâm esh-Sherîf
Meṣjid el-Aḳṣa
'Solomon's Stables'
Triple Gate
Robinson's Arch
Aqueduct
Ḥakûret el-Khâtûnîyeh
HARÂM ESH-SHERÎF.
1 : 5.000
0 50 100 Yards
0 50 100 150 Paces

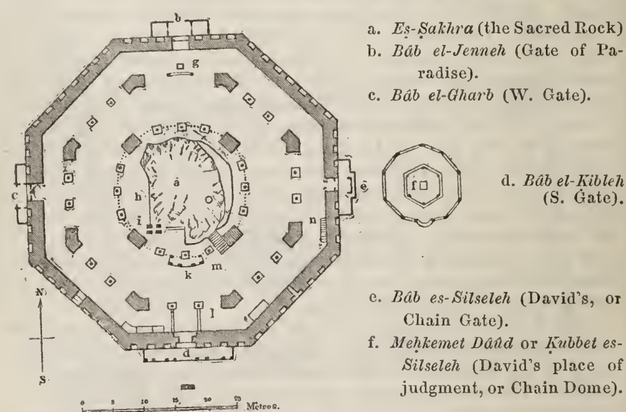
not entirely level, the N.W. corner being about 10 ft. higher than the N.E. and the two S. corners. The W. and N. sides of the quadrangle are partly flanked with houses, with open arcades below them, and the E. side is bounded by a wall. Scattered over the entire area are a number of *mastaba* (raised places) with a *mihrâb* (p. xl) and used as places of prayer; there are also numerous *sebîl* (fountains) for the religious ablutions. — Visitors are usually conducted first through the cotton-merchants' gate past the *Sebîl Kâit Bei* (p. 47) to the *Mehkemet Dâûd* (p. 46); but it is best to begin with the Dome of the Rock.

The ***Dome of the Rock**, or **Kubbet es-Sakhra**, stands on an irregular platform 10 ft. in height, approached by three flights of steps from the W., two from the S., one from the E., and two from the N. side. The steps terminate in elegant arcades (Arabic *Mawâzîn*, or scales, because the scales at the Day of Judgment are to be suspended here!), which materially enhance the beauty of the exterior. These arcades are imitated from those of the fore-court of the Jewish Temple, as they form to a certain extent the entrance to the sanctuary. This upper platform, therefore, which is paved with fine slabs of stone, can only be trodden upon by shoeless feet. From this point we survey the whole arrangements of the Harâm. Besides the larger buildings, a number of smaller structures are scattered over the extensive area. The ground is irregularly planted with trees, chiefly cypresses, and is of a reddish brown colour, except in spring when it is green after rain.

The Kubbet es-Sakhra is a large and handsome Octagon. Each of the eight sides is 66 ft. 7 in. in length and is covered externally as far as the window sill with porcelain tiles, and lower down with marble. The whole building was formerly covered with marble, the porcelain incrustation having been added by Solimân the Magnificent in 1561. The effect of these porcelain tiles, which are manufactured in the Persian style *(Kâshâni)*, is remarkably fine, the subdued blue contrasting beautifully with the white, and with the green and white squares on the edges. Passages from the Korân, beautifully inscribed in interwoven characters, run round the building like a frieze. Each tile has been written upon and burned separately. In each of those sides of the octagon which are without doors are seven, and on each of the other sides are six windows with low pointed arches, the outer pair of windows being walled up in each case. The incrustation on the W. side having become much dilapidated, has been partly taken down and restored. During the course of this work some ancient round arches were discovered, and it turned out that the present form of the windows is not older than the 16th century, and that formerly seven lofty round-arched windows with a sill and smaller round-arched openings were visible externally on each side. A porch is supposed to have existed here formerly. Mosaics have also been discovered between the arcades.

The stones, as the visitor may observe on the W. side, are small, irregular, and jointed with no great accuracy.

The Gates, which face the four cardinal points of the compass, are square in form, each being surmounted with a vaulted arch. In front of each entrance there was originally an open, vaulted porch, borne by four columns. Subsequently the spaces between them were built up. The *S. Portal*, however, forms an exception, as there is here an open porch with eight columns. The W. entrance is a modern structure of the beginning of the present century. The N. Portal is called *Bâb el-Jenneh*, or gate of paradise; the W., *Bâb el-Gharb*, or W. gate; the S., *Bâb el-Kibleh*, or S. gate, and the E.,




a. *Es-Sakhra* (the Sacred Rock)
b. *Bâb el-Jenneh* (Gate of Paradise).
c. *Bâb el-Gharb* (W. Gate).
d. *Bâb el-Kibleh* (S. Gate).
e. *Bâb es-Silseleh* (David's, or Chain Gate).
f. *Mehkemet Dâûd* or *Kubbet es-Silseleh* (David's place of judgment, or Chain Dome).

*Bâb Dâûd* or *Bâb es-Silseleh*, gate of David, or chain gate. On the lintels of the doors are inscriptions of the reign of Mâmûn, dating from the year 831, or 216 of the Hegira. The twofold doors (which are usually open), dating from the time of Solimân, are of wood, covered with plates of bronze attached by means of elegantly wrought nails, and have artistically executed locks.

The Interior of the edifice is 58 yds. in diameter, and is divided into three concentric parts by two series of supports. The first series, by which the outer octagonal aisle is formed, consists of eight piers and sixteen columns, two columns being placed between each pair of the six-sided corner piers. The shafts of the columns are of marble, and differ in form, height, and colour. They have all been taken from older edifices, and some of them probably from the temple of Jupiter mentioned above. The capitals are likewise of very various forms, dating either from the late Romanesque or the early Byzantine period, and one of them is even said to have borne a cross. To secure a uniform height of 20 ft., large Byzantine blocks which

support small arches are placed above the capitals. These blocks are connected by so-called 'anchors', or broad beams consisting of iron bars with wooden beams beside and beneath them. These are covered beneath with copper-plates in repoussé. On the beams lie marble slabs which project like a cornice on the side next the external wall, but are concealed by carving on that next the rotunda. Under the ends of the beams are placed foliated enrichments in bronze. While the pilasters are covered with slabs of marble, dating from the period of Solimân, the upper part of the wall is intersected by arches and adorned with mosaics. The rich and variegated designs of these mosaics are not easily described. They consist of fantastic lines intertwined with striking boldness, and frequently of garlands of flowers, and are all beautifully and elaborately executed. Above them is a broad blue band, bearing very ancient Cufic inscriptions in gold letters. They consist of verses of the Korân bearing reference to Christ, and seem to indicate that the founder was desirous of emphasising the new position of the Muslims with regard to the Christians of that period: —

Sûreh xvii. 111: Say—Praise be to God who has had no son or companion in his government, and who requires no helper to save him from dishonour; praise him. Sûreh lvii. 2: He governs heaven and earth, he makes alive and causes to die, for he is almighty. Sûreh iv. 169: O ye who have received written revelations, do not be puffed up with your religion, but speak the truth only of God. The Messiah Jesus is only the son of Mary, the ambassador of God, and his Word which he deposited in Mary. Believe then in God and his ambassador, and do not maintain there are three. If you refrain from this it will be better for you. God is One, and far be it from him that he should have had a son. To him belongs all that is in heaven and earth, and he is all-sufficient within himself. Sûreh xix. 34 et seq.: Jesus says — 'Blessings be on me on the day of my birth and of my death, and of my resurrection to life.' He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constituted that he could have a son; be that far from him. When he has resolved upon anything he says 'Let it be', and it is. God is my Lord and your Lord; pray then to him; that is the right way.

Here, too, is an inscription of great historical importance, which we have already mentioned at p. 38.

A second kind of aisle is formed by a second row of supports, on which also rests the dome. These supports consist of four massive piers (whose inner and outer sides follow the circumference of the circle) and twelve columns (those in the middle being the thinnest); the piers (monoliths) being placed in a circle. These columns are also antique; their bases were covered with marble in the 16th century. Beneath the marble they are quite different from each other. The arches above them rest immediately on the capitals. The dome rests first on a drum, which is richly adorned with mosaics. These are divided by a wreath into two sections, in the upper of which are placed 16 windows. The mosaics are of different periods. Most of them represent vases of flowers, among which are grapes and ears of corn on a gold ground. The Byzantine artists

who executed them were prohibited by the laws of El-Islâm from representing figures, but perhaps used these devices as emblems of the sacrament. All the mosaics are composed of small fragments of coloured glass, and date from the 10th and 11th centuries, when this art had probably entered upon a new phase in the East.

The Dome which rises on these supports is made of wood: its height (from the ground) is 33 yds., to which the crescent adds $5^1/_2$ yds. more; the vault of the dome is 13 yds. high inside and only 22 yds. in diameter, it is consequently a surmounted hemisphere. Externally, its form is more elliptical. Its framework is double, the space between the inner and outer boarding, the ribs of which are connected by braces, varying from 2 ft. to 5 ft. in width. Steps lead up to the apex of the dome, whence a trapdoor gives access to the crescent. The upper part of the external frame is boarded and covered with lead. Within, it is covered with tablets of wood nailed to the roof-tree, coloured blue, and richly adorned with painted and gilded stucco. According to the inscriptions, the dome was constructed in 1022 (Ḥâkim, p. 67), the old dome having fallen in six years previously. The decorations of the interior are of the period of Saladin, who ordered them to be restored immediately after he had taken the holy city from the Franks (1189). They were restored, or rather the colours were revived, in 1318 and 1830. The *window panes* are thick plaster plates perforated with holes and slips of various shapes, wider inside than outside. These openings have been glazed on the outside with small coloured glass plates, forming a variety of designs, and affixed to the plaster by cramps. The effect of the colours is one of marvellous richness, but the windows shed a dim light only on the interior, and the darkness is increased, firstly by regular glass windows framed in cement, secondly by a wire lattice and lastly by a covering of porcelain placed over them outside to protect them from rain. The lower windows bear the name of Solimân and the date 935 (i. e. 1528). The walls between the windows were originally covered with mosaics, like those in the drum, but the Crusaders substituted paintings, of which we still possess a description. Saladin caused the walls to be covered with marble, and they were restored by Solimân. The *pavement* consists of marble mosaic and marble flagging which is covered in places with straw-mats.

The Crusaders converted the dome of the rock into a 'Templum Domini', adorned it with figures of saints, and placed a large gilded cross on its summit. On the sacred rock stood the altar. The surface of the rock was paved with marble, and a number of steps hewn in the rock led up to the altar. Distinct traces of these are still visible. The choir was enclosed by two walls, part of one of which is still preserved on the S.W. side. A relic of the period of the Crusaders (end of the 12th cent.) is the large wrought iron screen with four gates, placed on a stone foundation between the columns of the

inner ring *(el-kafaṣ)* and thus enclosing the sacred rock (French workmanship). Candles were once placed upon its spikes. The rock is now further enclosed by a coloured wooden screen, but space is left to walk round between it and the iron screen. The best view of the rock is obtained from the high bench by the gate of the screen to the N.W. The golden chain which hangs from the summit of the domen is modern. It used to hold a chandelier presented by the Sultana dowager, but this is now broken to pieces.

We now proceed to inspect the Holy Rock itself. It is 57ft. long and 43 ft. wide, and rises about $6^{1}/_{2}$ ft. above the surrounding pavement. The earliest reference to it is found in the Talmud, or Jewish tradition. As in other sanctuaries of antiquity, such as Delphi, an abyss with a subterranean torrent, the waters of which were heard roaring far beneath the surface, was said to exist here also, but to have been covered with a stone. According to Jewish tradition Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. As it was regarded as the central point of the world, the Ark of the Covenant is said once to have stood here, to have been afterwards concealed here by Jeremiah (but according to 2 Macc. ii. 5 in a cave in Mount Nebo), and still to lie buried beneath the sacred rock. On this rock also was written the '*shem*', the great and unspeakable name of God. Jesus, says tradition, succeeded in reading it, and he was thus enabled to work his miracles. The question whether we can identify this '*eben shaṭyâ*', or stone of foundation, with the rock now before us must be left unanswered, as Jewish tradition is not clear. The probability is that the great sacrificial altar stood here, and traces of a channel for carrying off the blood have been discovered on the rock. Excavations, if permitted, would probably show that the natural hollow under the stone goes deeper into the earth and is really a cistern.

The Muslims adopted and improved upon this tradition about the rock, as they did with so many other already existing Jewish traditions. According to them the stone hovers over the abyss without support. When we descend by eleven steps on the south side (Pl. m) by the pulpit (k) to the cavern beneath the rock we see a support, and all round the rock resting on a whitewashed wall. The hollow sound heard by knocking the wall is not due to any cavity behind it, but to the mortar peeling off from the rock. In this cavern the cicerone points out the places where David and Solomon (small altars), Abraham (left) and Elijah (N.) were in the habit of praying. Moḥammed has also left the impression of his head on the rocky ceiling. The guide knocks on a round stone plate almost in the middle of the floor; there is evidently a hollow underneath. The Muslims maintain that beneath this rock is the *Bîr el-Arwâḥ*, or well of souls, where the souls of the deceased assemble to pray twice weekly. Some say that the rock came from paradise, and

that it rests upon a palm watered by a river of paradise; beneath this palm are Asia, wife of Pharaoh, and Mary. Others maintain that these are the gates of hell. At the last day the Ka'ba of Mecca will come to the Ṣakhra, for here will resound the blast of the trumpet which will announce the judgment. God's throne will then be planted upon the rock. Moḥammed declared that one prayer here was better than a thousand elsewhere. He himself prayed here, to the right of the holy rock, and from hence he was translated to heaven on the back of El-Burâḳ, his miraculous steed. It was in the course of his direct transit to heaven that his body pierced the round hole in the ceiling of the rock which we still observe. On this occasion, moreover, the rock opened its mouth, as it did when it greeted 'Omar, and it therefore has a 'tongue', over the entrance to the cavern. As the rock was desirous of accompanying Moḥammed to heaven, the angel Gabriel was obliged to hold it down, and the traces of his hand are still shown on the W. side of the rock (Pl. h).

A number of other marvels are shown. In front of the N. entrance there is let into the ground a slab of jasper (*Balâṭat el-Jenneh*, Pl. g), into which Moḥammed drove nineteen golden nails; a nail falls out at the end of every epoch, and when all are gone the end of the world will arrive. One day the devil succeeded in destroying all but three and a half, but was fortunately detected and stopped by the angel Gabriel. The slab is also said to cover Solomon's tomb. — In the S.W. corner (Pl. i), under a small gilded tower, is shown the footprint of the prophet, which in the middle ages was said to be that of Christ. Hairs from Moḥammed's beard are also preserved here, and on the S. side are shown the banners of Moḥammed and 'Omar. — By the prayer-niche (Pl. l) adjoining the S. door are placed several Ḳorâns of great age, but the custodian is much displeased if they are touched by visitors.

We now quit the mosque by the E. door, the *Bâb es-Silseleh*, or *Door of the Chain*, which must not be confounded with the entrance gate of the same name (p. 39). According to Muslim tradition, a chain was once stretched across this entrance by Solomon, or by God himself. A truthful witness could grasp it without producing any effect, whereas a link fell off if a perjurer attempted to do so. The building which rises in front of the E. portal is therefore called *Meḥkemet Dâûd*, David's place of judgment, or *Ḳubbet es-Silseleh*, dome of the chain. The Muslims declare that this dome afforded a model for the dome of the rock, which however is very improbable. This elegant little structure resembles a modern pavilion. It consists of two concentric rows of columns, the outer forming a hexagon, the inner an endecagon. This remarkable construction enables all the pillars to be seen at one time. The shafts, bases, and columns, which differ greatly from each other, are chiefly in the Byzantine style, and they have all been taken from older buildings. The pavement consists of beautiful mosaic, and on the S. side (facing Mecca)

in the space between two pillars there is a handsome recess for prayer. In the centre, above the flat roof, rises a hexagonal drum which is slightly curved outwards. The top is adorned with a crescent. The mosaics are of the same date as those of the Ṣakhra and the plan of the entire building seems to be of that period.

Proceeding towards the N., we next come to a well. In the N. E. corner of the upper platform on which we are standing, arcades, probably of the Herodian period, were discovered a few years ago. This affords an additional proof that a level area was artificially obtained by substructions, although the rock which gradually culminates in the sacred rock beneath the dome is now almost everywhere exposed to view. These vaults, however, cannot now be entered. To the N. W. of the Ṣakhra rises the *Ḳubbet el-Mi'râj*, or dome of the ascension, erected to commemorate Moḥammed's miraculous nocturnal journey to heaven. According to the inscription, the structure was rebuilt in the year 597 of the Hegira (i. e. 1200), 13 years after Jerusalem had been recaptured by the Muslims. It is interesting to observe the marked Gothic character of the windows, with their recessed and pointed arches borne by columns. Close by is an ancient font, now used as a water trough. Farther towards the N. W. there is a modern looking building over a subterranean mosque built in the rock. This mosque is not shown to visitors. There is also very small building called the *Ḳubbet el-Arwâḥ* (dome of the spirits), which is interesting from the fact that the bare rock is visible below it.

If we approach the flight of steps on the N.W. leading down from the terrace, we first observe the *Ḳubbet el-Khiḍr* (St. George's dome). Here Solomon is said to have tormented the demons. In front of the mosque are two red granite pillars. Farther on to the S. we observe below, between us and the houses encircling the Ḥarâm, an elegant fountain-structure, called the *Sebîl Ḳâit Bei*, which, according to the inscription, was erected in the year 849 of the Hegira (1445) by the Mameluke sultan Melik el-Ashraf Abu'n-Naṣer Ḳâit-Bei. Above a small cube, the corners of which are adorned with pillars, rises a cornice and above this an octagonal drum with sixteen facets; over this again a dome of stone, the outside of which is entirely covered with arabesques in relief. To the right of the S. colonnade descending from the terrace there is also an elegant *Pulpit* in marble, called the 'summer pulpit' or *Pulpit of Ḳâḍi Borhân-eddîn* from its builder (d. 1456). A sermon is preached here every Friday during the fast of the month Ramaḍân. The horse-shoe arches supporting the pulpit, and the pulpit itself with its slender columns, above which rise arches of trefoil form, present a fine example of genuine Arabian art.

The other buildings on the terrace are unimportant, consisting of Ḳorân schools, partly deserted, and dwellings. Objects of greater interest are the numerous cisterns with which the rock is deeply

honeycombed. Towards the S.W. of the mosque in particular there are many such cisterns of great antiquity, some of them connected with each other in groups, one below the other, and others unconnected. These cisterns are not visible from the surface, but the attention is attracted by the numerous holes through which the water is drawn.

We return once more to the Ṣakhra. This magnificent building produced a powerful impression on the Franks of the middle ages, and it was popularly believed to be the veritable Temple of Solomon. The society of knights founded here was accordingly called the order of the Temple, and they adopted the dome of the sacred rock as part of their armorial bearings. The Templars, moreover, carried the plan of the building to Europe, and London, Laon, Metz, and several other towns still possess churches in this style. The polygonal outline of this mosque is even to be seen in the background of Raphael's famous Sposalizio in the Brera at Milan.

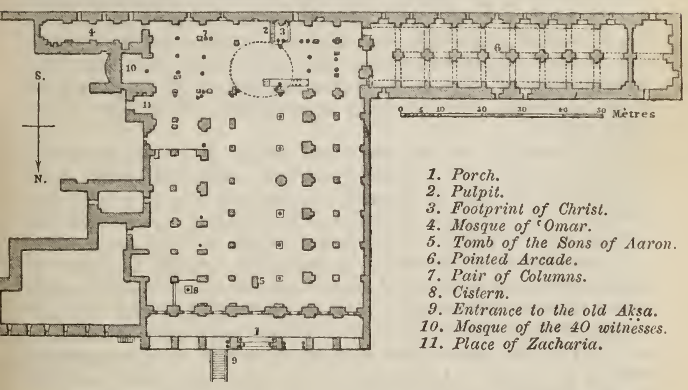
Passing the pulpit, and descending a flight of twenty-one steps towards the S., we soon reach a large round basin *(el-Kâs).* It was once fed by a conduit from the pools of Solomon, entering by the Bâb es-Silseleh (p. 39). — To the E. of this, in front of the Aḳṣa, there is a remarkably fine and deep subterranean cistern hewn in the rocks known as the *Sea*, or the *King's Cistern*, which was also supplied from Solomon's pools. This reservoir is mentioned both by Tacitus and the earliest pilgrims. It was probably constructed before Herod's time. It is upwards of 40 ft. in depth, and 246 yds. in circumference. In summer it contains but little water, and there are now very few openings communicating with it from the surface. A staircase hewn in the rock descends to these remarkably spacious vaults, which are supported by pillars of rock. Immediately before the portal of the Aḳṣa mosque is another cistern under the mosque itself, called the *Bîr el-Waraḳa*, or leaf fountain. A man of the tribe of Temîm (in N.E. Arabia), a companion of ʿOmar, having once let his pitcher fall into this cistern, descended to recover it, and discovered a gate which led to orchards. He there plucked a leaf, placed it behind his ear, and showed it to his friends after he had quitted the cistern. The leaf came from paradise and never faded. Other persons, however, who descended for the purpose of visiting the Elysian orchards, were unable to find them.

The mosque ***El-Aḳṣa.** During that part of Moḥammed's career when he derived most of his 'revelations' from Jewish sources, he declared the Aḳṣa, the 'most distant' shrine, to be an ancient holy place of Proto-Islâm, tradition making him say that it was founded only forty years after the foundation of the Kaʿba by Abraham. Arabian authors, too, record that the Khalîf ʿOmar on descending from the site of Solomon's Temple, offered prayers in the neighbouring 'church of Mary'.

The mosque is at the present day a basilica with nave and six aisles (with subsidiary buildings), the principal axis of which forms

a right angle with the S. wall of the Temple precincts. Not reckoning the annexes it is 88 yds. long and 60 yds. wide.

The edifice was originally founded by the Emperor Justinian, who erected a basilica here in honour of the Virgin. Procopius, who has described the buildings of Justinian, states that artificial substructions were necessary in this case. The nave, in particular, rests on subterranean vaults. The building was of so great width that it was difficult to find beams long enough for the roof. The ceiling was borne by two rows of columns, one above the other. In front of the church there were two porches and two hospices, disposed in the form of a semicircle at the entrance. ʿOmar dedicated the church to the Muslim faith, but in accordance with the passage from the Korân already mentioned named it *Mesjid el-Akṣa.* At the end of the 7th century, ʿAbd el-Melik, the founder of the Ṣakhra, caused the doors of the Akṣa to be overlaid with gold and silver plates. During the khalifate of Abu Jaʿfar el-Manṣûr (758-775) the E. and W. sides were damaged by an earthquake, and in order to obtain money to repair the mosque the precious metals with which it was adorned were converted into coin. El-Mehdi (775-795), Manṣûr's successor, finding the mosque again in ruins in consequence of an earthquake, caused it to be rebuilt in an altered form, its length being now reduced, but its width increased. In 1060 the roof fell in, but was speedily repaired. Such is the account given by Arabic authors, whence we may infer that little of the original building is now left (probably only a few capitals under the dome and one in the left aisle). All the aisles were formerly vaulted, now only the two outer ones on each side are so.




The Porch (Pl. 1), in its present form, consists of seven arcades leading into the seven aisles of the building. It was erected by Melik el-Muʿaẓẓam ʿIsâ, a nephew of Saladin, in 1236. The central arcades show an attempt to imitate the Gothic style of the Franks, but the columns, capitals, and bases do not harmonise, as they are taken from ancient buildings of different styles. The porch was moreover restored at a later period, and the roof is not older than the 15th century.

The original arrangements of the Interior, which should be visited first, still present a striking appearance. The nave and two

adjacent aisles, in which the plan of the old basilica is recognisable, are the only parts which are strictly ancient. The W. aisle was probably once walled up, and on the E. side lay the court of the mosque, as at Fostat in Egypt, and at Damascus. The great transept with the dome, which perhaps belongs to the restoration of El-Mehdi, gave the edifice a cruciform shape. It was probably the same prince, who, in order to obliterate the form of the cross, added two lower *Aisles* on the E. and W. sides of the mosque respectively, and for this purpose the lateral walls of the building had to be broken through. In their present form, however, these four outer aisles belong to a later restoration. The piers are of a simple square form, and the vaulting is pointed.

The *Nave* and its two immediately adjoining aisles are very superior in style to the other aisles just mentioned, and possess far greater individuality and uniformity. The capitals, some of which still show the form of the acanthus leaf, are Byzantine, and perhaps date from the 7th cent. The seven arches which rise above the columns are wide and pointed, and therefore doubtless of later date; and here again we find the wooden 'anchor', or connecting beam between the arches, which is peculiar to the Arabs. Above the arches is a double row of windows, the higher of which look into the open air, the lower into the aisles. The nave and central aisles, and the transept also, are still roofed with beams, as was the case in basilicas. The nave and central aisles are farther remarkable for the shape of their roofs, which terminate externally in the form of arches both at the ends and sides.

The *Transept*, like the rest of the edifice, is constructed of old materials. The antique columns are by no means uniform like those of the nave, but vary in material, in form, and even in height. According to an inscription, this part of the building was restored by Saladin in 583 (1187). To his period belong also the fine mosaics on a gold ground in the drum of the dome, which, according to Arabian accounts, he obtained from Constantinople. From the same period dates the prayer-niche on the S. side, flanked with its small and graceful marble columns. The coloured band which runs round the wall of this part of the mosque, about 6 ft. from the ground, consists of foliage, in Arabian style. The Cufic inscriptions are texts from the Korân.

The *Dome* is constructed of wood, and covered with lead on the outside; within, it is decorated in the same style as the dome of the Ṣakhra. An inscription records the name of the Mameluke sultan Moḥammed ibn Ḳilâûn as the restorer (or perhaps founder) of these decorations in 728 (1327). Some of the windows of the mosque are filled with stained glass of the same period (16th cent.) as that in the Ṣakhra, but inferior to it. The wretched paintings on the large arch of the transept were executed by an Italian during the present century. — Adjoining the prayer-niche we observe a

*Pulpit* (Pl. 2) beautifully carved in wood. The details of the decoration are admirable. The ascent to the pulpit, as well as the pointed structure itself, is inlaid with ivory and mother-of-pearl. It was executed in 564 (1168) by an artist of Aleppo by order of Nûreddîn, and was placed here by Saladin on the restoration of the Aḳṣa. On the stone behind this pulpit is shown the *Footprint of Christ* (Pl. 3), which appears to have been seen by Antonio of Piacenza, one of the earliest pilgrims, at or near this very spot. Further towards the E., we observe to the left two columns close together (Pl. 7). The cicerone declares that persons who are not born in lawful wedlock cannot pass between them, while others say that no one can enter heaven if he can not pass between them. (There is a similar pair of columns in the mosque of ʿAmru at Old Cairo.) An iron screen has now been fixed between them.

*Subsidiary Buildings.* A prolongation of the transept towards the W. is formed by a double colonnade with a vaulting of pointed arches (Pl. 6), but the pilasters are of rather rough workmanship. All this part of the building was erected by the Knights Templars, who used it as an armoury or something of that sort. The Aḳṣa was specially allotted to the Templars; they called it *porticus*, *palatium*, or *templum Salomonis;* the knights lived here and in the lower chambers of this corner of the Ḥarâm, the windows looking out to the S. on the mountain slope. This part of the building is now the women's mosque, the '*white mosque*'. — The modern addition to the mosque on the S.E. side is a bare uninteresting building with a prayer-niche (Pl. 4), where the proper *Mosque of ʿOmar* is said once to have stood, the dome of the rock having been erroneously called so by the Franks. A similar addition is situated to the N.; the greater part of it (to the S.) is the apse of an old Christian church, now converted into the *Mosque of the 40 witnesses* (Pl. 10), and to the N. of it (Pl. 11) is the place where Zacharias is said to have been slain. There is a handsome rose window here dating from the times of the crusaders. Before leaving the mosque the visitor should not omit to inspect a fine stone slab in the pavement of the nave, not far from the entrance. It resembles the monument of a Frankish knight, but the Muslims declare it to be the tomb of the Sons of Aaron (Pl. 5).

On emerging from the central portal we find a staircase on the right, which descends by eighteen steps to the *Vaults* below the Aḳṣa. These are formed by a double series of arches resting on piers. The central series lies exactly under the arcades which form the E. side of the nave of the basilica, which is perhaps a proof that the original basilica only extended thus far. The substructions in their present form are not ancient, the brickwork of the E. wall, for instance, being of late date, but they occupy the site of the original Byzantine foundations. Towards the S. end eight more steps descend to a vault, with arches resting in the centre against a short and

thick monolithic column covered with lime, the capital of which, with its stiff acanthus, or rather palm leaves, appears to be Byzantine. Near the end of the partition wall a three-quarter column is visible. The old *Double Gate* to the S. is still in complete preservation; the three columns are composed of very large stones of the Jewish period. The lintels of the gates are still in position; but the eastern one is broken, and both are supported by columns added at a later time; on the inside they are whitewashed, but on the outside they are still partly visible and are ornamented with well squared, tablet-like stones. The entire space was once a porch belonging to the Double Gate, now walled up, but was closed in and vaulted in the Byzantine manner, probably at the period of the erection of the church of St. Mary. This double gate is supposed to be the '*Huldah Portal*' of the Talmud, and we may therefore assume that Christ frequently entered the Temple from this point, particularly on the occasion of festivals. It is now a Muslim place of prayer, and is therefore covered with straw matting.

Whether there are vaults under the *S.W. corner of the Harâm* is a question that is still unanswered, but probably there are. Through a children's school entrance may be gained to an interesting subterranean building and to the huge square block by Barclay's gate (p. 58).

The open space in front of the Aḳṣa mosque up to the E. wall of the Ḥarâm is now paved with stone and quite empty. The whole of the *S.E. corner of the Ḥarâm* is supported by artificial substructions, the sole object of which was to afford a level surface. The entrance to them is near a small arcade in the S.E. corner of the Temple precincts. Descending thirty-two steps, we enter a small Muslim oratory, where a horizontal niche, surmounted by a a dome borne by 4 small columns, is pointed out as the '*Cradle of Christ*', under which name it was also known in mediæval times. In pre-Islamic times the 'Basilika Theotokos' (of the Mother of God) or 'Maria Nova' was here. This curious tradition seems to have been founded on an old custom of Hebrew women to resort hither to await their confinement. According to the legend, this was the dwelling of the aged Simeon, and the Virgin spent a few days here after the Presentation in the Temple.

From this point we descend into the spacious substructions, which the Arabs attribute to the agency of demons, but which in their present form are of no great antiquity. They consist of semicircular vaults about 28 ft. high, resting on a hundred square piers, chiefly composed of ancient drafted stones, and are an imitation (probably Arabian) of similar older substructions which once occupied the same spot. Tradition calls them '*Solomon's Stables*', and there may be some foundation for the name, for the palace of that monarch was probably somewhere in this neighbourhood. Many Jews sought refuge in the subterranean vaults during their struggle against the Romans, and there is other evidence that substructions of the kind existed at an early period in this corner.

In the middle ages the stables of the Frank kings and of the Templars were here, and the rings to which they attached their horses still exist. The vaults extend 91 yds. from E. to W., and 66 yds. from S. to N. There are altogether 13 vaults of unequal length and breadth. The arches, in the shape of a rather elongated semicircle, are borne by 88 columns in 12 parallel rows. In the sixth row there is a small closed door in the S. wall called the '*Single Gate*' (near which is the so-called 'Cradle of David'). To the extreme W. there is a door in the wall which affords access to another series of substructions, which terminate towards the S. in a *Triple Gate*. Of this ancient Temple gate, which was built in the same style as the double gate already described, the foundations only are preserved. The gates themselves are filled up. The arches are of somewhat elliptical form. The whole porch was about 53 ft. in width and 25 ft. in height. For the exterior comp. p. 59. Fragments of columns are also observed built into the walls here, and an ancient column is seen in the wall about 20 yds. to the N. of the gate. Farther on, about 132 yds. from the S. wall, the style in which the gallery is built begins to alter, and the upper part becomes more modern. The substructions extend to the N., over a large rocky cistern, beyond the Akṣa mosque. (We observe here the huge roots of the trees which grow on the platform of the Ḥarâm above us.) It has unfortunately not been possible till now to investigate the space between the double and triple gates, but it is highly probable that there are substructions here also.

We now again ascend to the plateau of the Ḥarâm, and proceed towards the N. — The **Wall** which bounds the precincts of the Ḥarâm on the right (E. side) is modern above the surface of the ground, though the substructions are of great antiquity. A little farther on, we find a stair ascending to the top of the wall, which affords an admirable view of the valley of Jehoshaphat with its tombs immediately below, and of the Mt. of Olives. We find here the stump of a column built in horizontally and protruding over the wall. A small building (a place of prayer) has been erected over the inner end. The Muslims say that all men will assemble in the valley of Jehoshaphat when the trumpet-blast proclaims the last judgment. From this prostrate column a thin wire-rope will then be stretched to the opposite Mt. of Olives. Christ will sit on the wall, and Mohammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous, preserved by their angels from falling, will cross with lightning speed, while the wicked will be precipitated into the abyss of hell. The idea of a bridge of this kind occurs in the ancient Persian religion.

The **Golden Gate**, situated farther to the N., seems always to have been the only entrance from the E.

A passage in Ezekiel (xliv. 1, 2) indicates that it was kept closed from a very early period. In the Book of the Acts (iii. 2) mention is also made of a *ϑύρα ὡραία*, or Beautiful Gate, where the healing of the lame man took place. Although the 'Beautiful Gate' must once have been in the

wall of the *inner* forecourt of the Temple, modern tradition has localised the miracle here, as this was probably the only gate still visible on the E. side of the Temple. Owing to a misunderstanding, the Greek *ὡραία* ('beautiful) was afterwards translated into the Latin *aurea*, whence the name 'golden gate'. Antonius Martyr, however, still distinguishes between the 'portes précieuses' and the Golden Gate. The gate in its present form dates from the 5th, or probably rather from the 7th century after Christ. (According to Muslim legend the pillars of the gate were a present from the Queen of Sheba to Solomon). In the outer wall on the S. there is a very small door which probably afforded an entrance to foot-passengers, and which was connected by a passage, now buried in rubbish, with the interior of the gateway. The golden gate bears a strong resemblance to the double gate on the S. side (p. 52), and probably stands nearly on the site of the gate 'Shushan' of the ancient Temple, mentioned in the Talmud. It is on record that as late as the year 629 Heraclius entered the Temple by this gate, and down to 810 a path ascended in steps from the valley of Kidron to the temple precincts. The Arabs afterwards built it up, and there still exists a tradition that on a Friday some Christian conqueror will enter by this gate and take Jerusalem from the Muslims. At the time of the Crusades the gate used to be opened for a few hours on Palm Sunday and on the festival of the Raising of the Cross. On Palm Sunday the great procession with palm-branches entered by this gate from the Mt. of Olives. The patriarch rode on an ass, while the people spread their garments in the way, as had been done on the entry of Christ.

The Arabs now call the whole gateway *Bâb ed-Daherîyeh*, the N. arch the *Bâb et-Tôbeh*, or gate of repentance, and the S. arch the *Bâb er-Rahmeh*, or gate of mercy. The large monolithic doorposts to the E. have been converted into pillars, which now rise 6 ft. above the top of the wall, and between the two has been placed a large pillar, the sides of which are adorned with small projecting columns. Above these the arched vaulting was then placed. The gate having been walled up, the central pillar is no longer visible from without. After lying in ruins for a long time, the structure has been brought to light and restored; two new buttresses have been built in front of the damaged corners. A staircase ascends to the roof, which affords an excellent survey of the whole of the Temple plateau, and particularly of the approaches to the dome of the rock. To enter the interior is not permitted.

In the interior of the portal there is an arcade with six vaults, the depressed arches of which rest on one side on a frieze above the pilasters of the lateral walls, and on the other side on two columns in the middle. The inside of the W. entrance is a simple repetition of these arrangements of the E. gateway; the ancient columns may still be seen in the brickwork in the middle. The architectural details of the structure, which is highly ornate, point to a Byzantine origin. The depressed vaulting, the lowness of the cornices, the hollowed form of the foliage, and the flat folding of the acanthus leaves on the capitals are all characteristic of a late period of art; and the same may be said of the capitals of the central columns with their volutes in imitation of the Ionic style, as capitals of this description do not occur before the 6th century. The hollows below the mouldings of the bases of the capitals also point to a late period. — The interior is lighted by openings in the drums of the E. domes.

Proceeding farther towards the N., we observe a modern mosque on the right (probably built over old vaults). It is called the *Throne of Solomon*, from the legend that Solomon was found dead here. In order to conceal his death from the demons, he supported him-

self on his seat with his staff, and it was not till the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were now released from the king's authority. Here, as at other pilgrimage shrines, we observe shreds of rags suspended from the window gratings, having been torn from the garments of the pilgrims and placed there by them in fulfilment of vows to the saint.

Crossing the grass we now reach the N. wall of the Ḥarâm, which contains a whole series of gates. The first at the E. end is the *Bâb el-Asbâṭ*, or gate of the tribes. (The word *asbâṭ*, 'tribes', has, however, sometimes been regarded as the name of some individual prophet.) The visitor should not omit to look out of one of the windows under the arcades of the N. wall, for here, far below us, lies the traditional *Pool of Bethesda*. A small valley diverged anciently from the upper part of the Tyropœon from N.W. to S.E., and was made available for the construction of this reservoir. The pool, which rarely now contains water, is 121 yds. long and 42 yds. wide. It lies 68 ft. below the level of the Temple plateau, and its bottom is now covered with rubbish to a depth of 20 ft. It was fed from the W., and could be regulated and emptied by a channel in a tower at the S. E. corner. Roman Catholic tradition regards this as the pool of Bethesda situated by the sheep gate. As it was erroneously supposed that this gate stood on the site of the present gate of St. Stephen (see p. 77), early pilgrims also speak of the *piscina probatica*, or sheep pool, situated here. The pool is now called *Birket Isra'în*, or pool of Israel. Through a small opening in the N.W. wall of the Ḥarâm, Capt. Warren succeeded in penetrating from the pool into a double set of vaulted substructions, one over the other, to the N. an apartment with an opening in the N. side of the wall of the Ḥarâm. Through this opening the superfluous water flowed away.

Skirting the N. side of the Ḥarâm precincts, we observe places of prayer on our left, and we soon reach the next gate, called the *Bâb Ḥiṭṭa*, or *Bâb Ḥoṭṭa*, following which is the *Bâb el-'Atem*, or gate of darkness, also named *Sherîf el-Anbiâ* (honour of the prophets), or *Gate of Dewadâr*, from a school of that name situated there. This perhaps answers to the *Tôdi* gate of the Talmud. To the left is a fountain fed by Solomon's pools; near it to the W. are two small mosques, the W. one of which is called *Kubbet Sheḳîf eṣ-Ṣakhra*, from the piece of rock which, it is said, Nebuchadnezzar broke off from the Ṣakhra and the Jews brought back again. At the N.W. angle of the Temple area the ground consists of rock, in which has been formed a perpendicular cutting 23 ft. in depth, and above this rises the wall. The foundations of this wall appear to be ancient, and they may possibly have belonged to the fortress of Antonia. There are now barracks here (Pl. 11). At the N.W. corner rises the highest minaret of the Ḥarâm.

Having examined the whole of the interior of these spacious precincts, we now proceed to take a **Walk round the Walls**, which will enable us better to realise the character of the substructions. The great plateau we have just inspected was originally a rocky hill, the sides of which were afterwards artificially raised, and the projecting parts of which at the N. W. angle were removed. Through the centre of the plateau runs the natural rock, extending below the triple gate (p. 53). The valley to the W. of it, called the Tyropœon, is almost entirely filled with rubbish.

As to the materials of which the substructions consist, five different kinds of stones may be distinguished in the outer wall of the Temple, each probably belonging to a different building period: — (1) Drafted blocks with rough, unhewn exterior; (2) drafted blocks with smooth exterior; (3) large stones, smoothly hewn, but undrafted; (4) smaller stones of the same character; (5) ordinary masonry of irregularly shaped stones. Blocks of the first kind are to be found *under* ground in almost every part of the Temple precincts, that part of the wall which is built with such blocks beginning 35-55 ft. below the present surface of the ground. These blocks are hewn smooth on every side except the outside, and there they are drafted (comp. p. cxiv). They are jointed without mortar or cement, but so accurately that a knife cannot be introduced between them. The wall is not perpendicular, but slopes outwards towards its base, each block lying a little within that below it. On the N.W. side of the temple area (but difficult of access) the exterior of the wall shows remains of flying buttresses (like the temple wall in Hebron, p. 138).

On leaving the Harâm by the second gate on the N.W. side (*Bâb en-Nâzir*) we leave the *Old Serâi* (at present state-prison, Pl. 95) to the right, and the cavalry-barracks (Pl. 10) to the left. At the corner to the right is a handsome fountain. (Crossing the street, we may notice how beautifully the stones of the 2nd house on the left are jointed with lead cramps.) We then turn to the left by the street which leads to the S., passing on the right the present *Serâi*, on the site of the former Hospital of St. Helena (Pl. 94), and on the left a lane which leads to the Harâm. We now arrive at the covered-in *Sûk el-Kattânîn*, or cotton-merchants' bazaar, now deserted, and terminating towards the E. in the *Bâb el-Kattânîn*, which is worthy of inspection. About half-way through the bazaar we turn to the right by a by-road to the *Hammâm esh-Shifâ*, or healing bath (Pl. 35). This too has been supposed to be the *Pool of Bethesda.* A stair ascends 34 ft. to the mouth of the well, over which stands a small tower. The shaft is here about 100 ft. in depth (i. e. about 66 ft. below the surface of the earth). The basin is almost entirely enclosed by masonry; at the S. end of its W. wall runs a channel built of masonry, 100 ft. long, 3½ ft. high, and 3 ft. in width, nearly towards the S.W. The water is bad, being rain-water which

has percolated through impure earth, but it is still extolled for its sanitary properties.

Returning to the narrow lane we pursue our way to the S.; here we find a fountain similar to the one already mentioned. We then ascend into the so-called David Street, which runs from W. to E. on a kind of wall formed of subterranean arches. In Jewish times a street led over the deep valley here (the *Tyropoeon*, p. 21) to the upper city; one of the large arches on which it rests was discovered by Tobler, and afterwards named '*Wilson's Arch*' after the director of the English survey. This well-preserved arch is 21 ft. in height and has a span of 42 ft. Below it is the so-called *El-Burâḳ Pool*, named after the winged steed of Moḥammed, which has given its name to the whole of this W. side of the Ḥarâm, as the prophet is said to have tied it up here. Whilst making excavations under the S. end of Wilson's Arch, Capt. Warren discovered fragments of vaulting at a depth of 24 ft. and a water-course at a depth of 42 ft. (a proof that water still trickles through what was formerly a valley); and at length, at a depth of more than 51 ft., he found the wall of the Temple built into the rock. A subterranean passage ran in the same direction as the viaduct over the arches mentioned above, and led from the Temple precincts to the citadel. Capt. Warren penetrated into it for a distance of about 83 yds., but could not get farther.

We now follow the *David Street* in the direction of the Ḥarâm until we come to another handsome fountain on the left; here we turn to the right into the so-called '*Meḥkemeh*' or *House of Judgment* (Pl. 84), an arcade with pointed vaulting, which was built in 1483, and contains a prayer-niche. In the centre is a fountain which was formerly fed by the water-conduit of Bethlehem. A window looks towards the Moghrebin quarter to the S., and there is an outlet to the plateau of the Ḥarâm. The house of the Ḳâḍi (judge) used to be by the side of the arcade. The gate which here leads into the Ḥarâm is called *Bâb es-Silseleh*, or Gate of the Chain; near it is a basin which resembles a font. The great conduit from Solomon's pools (p. 131) to the area of the temple runs under the gate.

We must now return to the first narrow lane leading to the left between two handsome old houses. That on the right with the stalactite portal was a boys' school at the period of the Crusades; that to the left, called *'Ajemîyeh*, was a girls' school, but has been used as a boys' school since the time of Saladin. Descending this lane for 4 min. and keeping to the left, we reach the ***Wailing Place of the Jews** *(Kauthal ma'arbê)*, situated beyond the miserable dwellings of the Moghrebins (Muslims from the N.W. of Africa). The celebrated wall which bears this name is 52 yds. in length and 56 ft. in height. The nine lowest courses of stone consist of huge blocks, some of which, however, are drafted. Above these are fifteen layers of smaller stones. Some of the blocks, many of which have suffered much from exposure, are of vast size, one in the N. part

being 16 ft., and one in the S. part 13 ft. in length. It is probable that the Jews as early as the middle ages were in the habit of repairing hither to bewail the downfall of Jerusalem. This spot should be visited repeatedly, especially on a Friday after 4 p.m., or on Jewish festivals, when a touching scene is presented by the figures leaning against the weather-beaten wall, kissing the stones, and weeping. The men often sit here for hours, reading their well-thumbed Hebrew prayer-books. Many of them are barefooted. The Spanish Jews, whose appearance and bearing are often refined and independent, present a pleasing contrast to their squalid brethren of Poland.

On Friday, towards evening, the following litany is chanted: —

Leader: *For the palace that lies desolate:* — Response: *We sit in solitude and mourn.*

L. *For the palace that is destroyed:*—R. *We sit*, etc.
L. *For the walls that are overthrown:*—R. *We sit*, etc.
L. *For our majesty that is departed:*—R. *We sit*, etc.
L. *For our great men who lie dead:*—R. *We sit*, etc.
L. *For the precious stones that are burned:*—R. *We sit*, etc.
L. *For the priests who have stumbled:*—R. *We sit*, etc.
L. *For our kings who have despised Him:*—R. *We sit*, etc.

Another antiphon is as follows:—

Leader: *We pray Thee, have mercy on Zion!* —Response: *Gather the children of Jerusalem.*

L. *Haste, haste, Redeemer of Zion!*—R. *Speak to the heart of Jerusalem.*

L. *May beauty and majesty surround Zion!*—R. *Ah! turn Thyself mercifully to Jerusalem.*

L. *May the kingdom soon return to Zion!*—R. *Comfort those who mourn over Jerusalem.*

L. *May peace and joy abide with Zion!*—R. *And the branch (of Jesse) spring up at Jerusalem.*

To the S. of the Place of Wailing is an ancient gate, which the fanaticism of the Moghrebins prevents travellers from seeing unless accompanied by a guide who knows the people. (For the approach from the interior of the Harâm see p. 52.) The upper part of it consists of a huge block, 7½ ft. thick and at least 18 ft. long, now situated 10 ft. above the ground. The most interesting features of the gate, however, are not visible. The threshold lies 48 ft. below the present surface of the ground, and a path cut in steps has been discovered in the course of excavations. It is called the *Gate of the Prophet*, or after the discoverer *Barclay's Gate.*

Retracing our steps from the Place of Wailing, and now turning not to the right but to the left through the main street of the dirty Moghrebin quarter till the houses cease, we reach a large open space, partly planted with cactus hedges. To the right is a precipitous slope, consisting of rubbish on the S. side and rock on the N.; to the left rises the Temple wall to a height of about 58 ft., which we now again approach not far from the S.W. angle. The colossal blocks here, one of which is 26 ft. long and 2½ ft. high, and that at the corner 27½ ft. long, are very remarkable, although it is sometimes difficult to distinguish the joints from clefts caused by disintegration. The whole of the S.W. corner was built during the

Herodian period. About 13 yds. from the S.W. corner we come upon the arch of a bridge called *Robinson's Arch* after its discoverer. The arch is 50 ft. in width; it contains stones of 19 and 26 ft. in length, and about three different courses are distinguishable. We have here the beginning of a viaduct which led from the Temple over the Tyropœon to the Xystus, occupying the site of a more ancient bridge over the valley which connected the palace of Solomon with the lower part of the upper city. The distance to the opposite hill is 100 yds. Excavations on the W. side have not yet brought to light a corresponding part of the bridge there. At a depth of 21 ft. Capt. Warren found, on the W. hill, rock and a water-course. In other shafts which he bored in the supposed direction of the viaduct were found remains of a colonnade (Xystus?). By Robinson's Arch a pillar was found at a distance of 13½ yds., and at a depth of 21 ft. there was a pavement on which lay the vault-stones of the arch of the bridge. At a depth of 44 ft., the explorers came upon the rock, and near the Temple wall they found a channel hewn in the rock from N. to S. Above this channel lay the arch stones of the *older* bridge.

At the S.W. corner of the Temple the rock lies 57 ft. below the present surface of the ground. The great wall which to this day runs along the whole of the W. side far below the surface was once visible. Its only purpose was to aid in forming a level plateau for the Temple, and it must have resembled a gigantic pedestal.

Turning round the S.W. corner of the Ḥarâm, we can at first see only the piece to the E. as far as the Double Gate (see p. 52); the continuation of the S. wall we cannot pursue until we issue from the *Dung Gate* (or *Moghrebins' Gate*), and turn to the E., keeping as close as possible to the wall. The excavations here show that the rock rapidly falls from the S.W. corner of the area towards the E. from a depth of 58 ft. to 88 ft., and down to the latter depth the Herodian Temple wall is still imbedded in the earth. The rock then rises again towards the E. In other words — the Tyropœon valley runs under the S.W. angle of the Temple plateau, so that this part of the mosque (corresponding to part of the ancient Temple) stands not on the Temple hill itself, but on the opposite slope.

At the bottom of this depression, which is now no longer visible, Capt. Warren discovered a subterranean channel. At a depth of 23 ft. is a stone pavement, probably of a late Roman period, and at a depth of 43 ft. another, perhaps of the Herodian era. A wall still more deeply imbedded in the earth consists of large stones with rough surfaces. Beyond the *Double Gate*, mentioned at p. 52, the wall is older. The rock ascends to the Triple Gate, where it lies but few feet below the present surface, beyond which it falls rapidly towards the valley of Kidron. Under the 'Triple Gate' several passages and water-conduits hewn in the rock, and under the 'Single Gate' (p. 53), which is of late date, an old passage, have been dis-

covered. While the surface of the ground falls about 22 ft. from the Triple Gate to the S.E. corner of the wall, the original rock falls about 98 ft. At the bottom a pitcher has been found, and the stones bear red marks and incised letters. It is very uncertain in what century the gigantic blocks which attract our attention *above* the surface of the ground in this S.E. angle were placed in their present position. Some of those in the upper courses are 16-22 ft. in length and 3 ft. in thickness. The wall at the S.E. corner is altogether 74 ft. in height. — In the course of his excavations towards the S., Capt. Warren discovered a second wall at a great depth, running from the S.E. corner towards the S.W., and surrounding Ophel.

On the E. side of the wall of the Ḥarâm lies much rubbish, and the rock once dipped much more rapidly to the Kidron valley than the present surface of the ground does. The Golden Gate (p. 53) stands with its outside upon the wall, but with its inside upon debris. The wall here extends to a depth of 28-38 ft. below the surface. Outside of the Ḥarâm wall, Capt. Warren discovered a second wall, possibly an ancient city-wall, buried in the debris. The whole of the N.E. corner of the Temple plateau, both within and without the enclosing wall, is filled with immense deposits of debris, some of which was probably the earth removed in levelling the N.W. corner. The small valley used for the construction of the Birket Isra'în (p. 55) runs (like the Tyropœon at the S.W. angle) under the N.E. corner of the wall, which extends here to a depth of 116 ft. below the present surface. The gradient of the rock from the N.W. corner of the Ḥarâm to this point is therefore very rapid, and vast quantities of material were required to fill it up.

Capt. Warren also discovered the outlet of the Birket Isra'în under ground, and in the N.E. corner the ruins of a large tower, obviously ancient, near which there again appeared Phœnician marks, resembling those at the S.E. corner. Here, on the E. side, if anywhere, a high antiquity, perhaps as remote as the kings of Judah, may fairly be claimed for the substructions of the Ḥarâm.

The beautiful arches of the Golden Gate should be once more viewed from without. Their position on the top of the accumulation of rubbish, as well as the details of the decorations on this side, point to an apparently late Byzantine period. Along the whole wall are placed Muslim tombstones. The best way to return to the town is now by the *Gate of St. Stephen* (p. 77).

### The Church of the Sepulchre.

We are informed by the Bible that *Golgotha* lay outside the city (Matth. xxviii. 11†; Hebr. xiii. 12). This was an eminence, or perhaps only a small rocky protuberance, called on account of its peculiar shape 'gulgolta' (skull) in Aramaic, of which Golgotha is the N. T. form. It is

† 'Now when they were go'ng, behold some of the watch came into the city, and showed unto the chief priests all the things that were done'.

still unknown whether the eminence was a natural or artificial one. To the N. and S. of the place pointed out by tradition the ground dips grad-ually. The first point of controversy among scholars is whether the genuine Golgotha lay in this neighbourhood or not†. Several modern explorers look for Golgotha to the N. of the town, near the grotto of Jeremiah (p. 107), but until farther excavations are made nothing certain can be known. Bishop Eusebius (born at Cæsarea about 264), the earliest historian who gives us information on the subject, records that during the excavations in the reign of Constantine the sacred tomb of the Saviour was, 'contrary to all expectation', discovered. Later historians add that Helena, Constantine's mother, prompted by a divine vision undertook a pilgrimage to Jerusalem, and that she and Bishop Macarius, by the aid of a miracle, there discovered not only the Holy Sepulchre, but also the Cross of Christ. The cross was hewn in pieces, one portion only remaining at Jerusalem, where it continued to be shown to pilgrims. A further certain historical fact is, that on the spot thus said to have been discovered, and on which we now stand, a sumptuously decorated church was erected (consecrated in 336), consisting of a building over the supposed Holy Sepulchre, and of the basilica dedicated to the sign of the Cross. The Church of the Sepulchre, also called the Anastasis, because Christ here rose from the dead, consisted of a rotunda, in the middle of which was the sepulchre surrounded by statues of the twelve apostles. The external form at least of this rotunda, which served as a model for the Ṣakhra mosque (p. 39), has been preserved. It was adjoined on the E. by an open space with colonnades (the extent of which cannot be determined), while farther to the E. stood the basilica, with courts on each side, three portals in front towards the E., and a forecourt and propylæa with flights of steps. A few fragments of the columns of the propylæa are still preserved. The appearance of the whole, from the E., as from the Mt. of Olives for example, must have been very striking. The place of the finding of the cross was early distinguished from Golgotha, and there are conflicting statements as to the distance of each from the town.

In June, 614, the buildings were destroyed by the Persians. In 616-626 the church was rebuilt by Modestus, abbot of the monastery of Theodosius, with the aid of the Christians of Syria and Alexandria. It now consisted of three parts, the Church of the Resurrection (Anastasis), the Church of the Cross (Martyrion), and the Church of Calvary; but in splendour it was inferior to its prodecessor. From a description of the Church of the Sepulchre by Arculf in 670 it appears that an addition had been made to the holy places by the erection of a church of St. Mary on the S. side. In the time of Khalîf Mâmûn (813-833) the patriarch Thomas of Jerusalem repaired and enlarged the dome over the Anastasis. In 936 and in 969 the church was partly destroyed by fire, and in 1010 the holy places were further damaged and desecrated by the Muslims. In 1055 a church again arose and in 1099 the Crusaders entered this church, or in particular the dome of the sepulchre, barefooted and with songs of praise. The existing buildings, however, appeared to the Crusaders much too insignificant, and they therefore erected a large church which embraced all the holy places and chapels. This was not done till they had obtained a tolerably firm footing in Jerusalem, that is at the beginning of the 12th cent., as the Romanesque style of their buildings testifies. The church built by the Crusaders has been preserved through many centuries down to the present time, but is not easily recognised as a building of that period in consequence of the numerous additions which it has received. To the E. of the rotunda of the sepulchre the Crusaders erected a church consisting of a nave and aisles, with three apses towards the E., beyond which, still farther to the E., already stood the chapel of St. Helena.

† It would be quite beyond the scope of this Handbook to enquire minutely whether all the traditions mentioned in it have any foundation in fact or not. Those attaching to the Church of the Sepulchre, with its many chapels and nooks, are especially numerous. See the works of *Tobler*, *De Vogüé*, and the other authorities mentioned at pp. cxix and 36.

In 1187 the Arabs damaged these buildings. In 1192 the warriors of the Third Crusade were permitted to visit Jerusalem in sections, and the Bishop of Salisbury obtained from Saladin the concession that two Latin priests should be permitted specially to conduct the services in the Church of the Sepulchre. In 1244 the sepulchre was destroyed by the Kharezmians, but in 1310 a handsome church with numerous and superb altars had again arisen, to which in 1400 were added two domes. During the following centuries complaints were frequently made of the insecure condition of the dome of the sepulchre. At length, in 1719, it was restored, and a great part of the church rebuilt, notwithstanding much opposition on the part of the Muslims. In 1808 the church met with a great disaster. It was almost entirely burned down, the dome fell in and crushed the chapel of the sepulchre, the columns cracked, and the lead from the roof flowed into the interior. Little was saved except the E. part of the building. On this occasion the sarcophagi of the Frank kings of Jerusalem (see p. 72) disappeared. The Greeks now contrived to secure to themselves the principal right to the buildings, and they, together with the Armenians, contributed most largely to the erection of the new church of 1810, which was designed by a certain Kalfa Komnenos of Canstantinople (p. 67). Many traces of the original church are, however, still distinguishable.

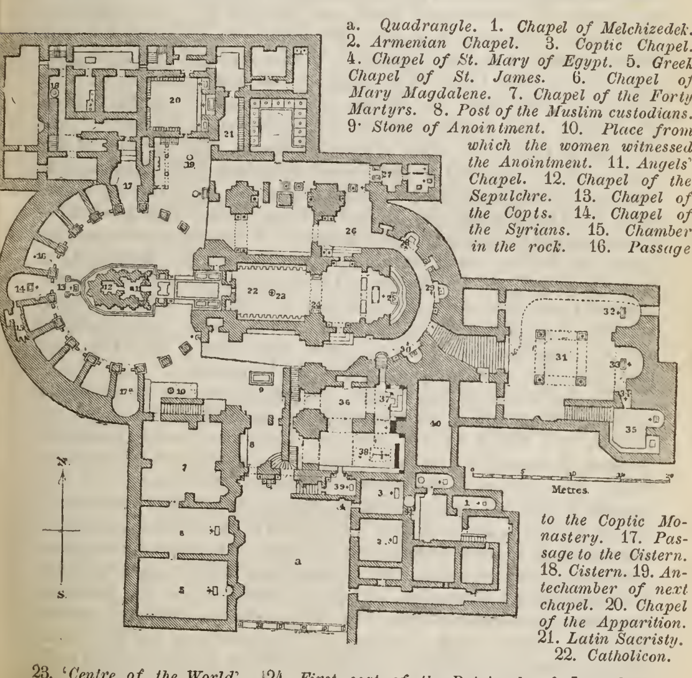
The ***Church of the Sepulchre** (Arab. *Kenîset el-Kiyameh*) is generally closed from 10.30 a.m. to 3 p.m., but by paying a bakhshîsh of 1 fr. to the Muslim custodian the visitor will be allowed to remain in the building after 10.30 o'clock. As it often happens that the custodian is not to be found in the afternoon, a morning visit is preferable. An opera-glass and a light are indispensable. A bright day should be chosen, as many parts of the building are very dark. — It is hardly a pleasant fact that Muslim custodians, appointed by the Turkish government, sit in the vestibule for the purpose of keeping order, particularly during the Easter solemnities, among Christian pilgrims from all parts of the world; and yet the presence of such a guard is absolutely necessary: so completely do jealousy and fanaticism usurp the place of true religion in the minds of many of these visitors to the Holy City. A large model of the Church of the Sepulchre executed by Hr. Schick, a German architect, which gives a comprehensive idea of the whole of the buildings connected with it, is to be seen at a shop of the English Mission to the Jews, opposite the citadel of David.

The chief façade of the church is now on the S. side. The open space in front of the present portal dates from the period of the Crusades. It is paved with large yellowish slabs of stone, and is always occupied by traders and beggars.

This Quadrangle (Pl. *a*), or fore-court, which is not quite level, lies 3½ steps below the street. To the right and left of the steps are columns built into the adjoining buildings, but that on the left (W.) only is well preserved, and even supports part of an arch closing the street leading to the W. Here probably stood a kind of *Porch*, and the conjecture is confirmed by the fact that the remains of bases of columns are still distinguishable between the two corner columns near the ground.

The quadrangle is bounded by chapels of no great importance. Entering by the most southern door on the right, and passing the

kitchen and pilgrims' chambers of the Greeks, we ascend by eighteen steps to the so-called *Church of the Apostles* with the altar of Melchizedek (Pl. 1) at the end of a long passage. Further to the N., over the chapel of the nailing to the cross (Pl. 38), is the *Chapel of the Sacrifice.* A round hollow in the centre of the pavement indicates the spot where Abraham was on the point of sacrificing Isaac. This tradition dates only from about the year 600, when the scene of Abraham's sacrifice was for the first time placed in this neighbourhood. In the court and on the roof of the Armenian *Chapel of St. James* (Pl. 2) stands the tree in which the ram is said to have been entangled (Pl. 41).




a. *Quadrangle.* 1. *Chapel of Melchizedek.* 2. *Armenian Chapel.* 3. *Coptic Chapel.* 4. *Chapel of St. Mary of Egypt.* 5. *Greek Chapel of St. James.* 6. *Chapel of Mary Magdalene.* 7. *Chapel of the Forty Martyrs.* 8. *Post of the Muslim custodians.* 9. *Stone of Anointment.* 10. *Place from which the women witnessed the Anointment.* 11. *Angels' Chapel.* 12. *Chapel of the Sepulchre.* 13. *Chapel of the Copts.* 14. *Chapel of the Syrians.* 15. *Chamber in the rock.* 16. *Passage to the Coptic Monastery.* 17. *Passage to the Cistern.* 18. *Cistern.* 19. *Antechamber of next chapel.* 20. *Chapel of the Apparition.* 21. *Latin Sacristy.* 22. *Catholicon.* 23. '*Centre of the World*'. 24. *First seat of the Patriarch of Jerusalem.* 25. *Second seat.* 26. *Aisle of the Church of the Crusaders.* 27 *Chapel (Prison of Christ).* 28. *Chapel of St. Longinus.* 29. *Chapel of Parting of the Raiment.* 30. *Chapel of the Derision.* 31. *Chapel of the Empress Helena.* 32. *Altar of the Penitent Thief.* 33. *Altar of the Empress.* 34. *Seat of the Empress.* 35. *Chapel of the Finding of the Cross.* 36. *Chapel of the Raising of the Cross.* 37. *Hole of the Cross.* 38. *Chapel of the Nailing to the Cross.* 39. *Chapel of the Agony.* 40. *Abysinian Chapel.*

We now return to the quadrangle, and enter the *Armenian Chapel of St. James* (Pl. 2) with a crypt underneath, and the *Coptic Chapel of the Archangel Michael* (Pl. 3). From the latter a corridor leads to the *Abyssinian Chapel* (Pl. 40). In the corner of the quadrangle towards the N. a door next leads into the Greek *Chapel of the Egyptian Mary* (Pl. 4, below 30). This Mary, according to tradition, was driven away by some invisible power from the door of the Church of the Sepulchre in the year 374, but was succoured by the mother of Jesus whose image she had invoked.

The chapels to the W. of the quadrangle belong to the Greeks. The *Chapel of St. James* (Pl. 5), sacred to the memory of the brother of Christ, is handsomely fitted up; behind it is the *Chapel of St. Thekla.* The *Chapel of Mary Magdalene* (Pl. 6) marks the spot, where, according to Greek tradition, Christ appeared to Mary Magdalene for the third time. The *Chapel of the Forty Martyrs* (Pl. 7), which originally stood on the site of the monastery of the Trinity, was formerly the burial-place of the patriarchs of Jerusalem, and now forms the lowest story of the *Bell Tower.* The interior of this tower, placed adjacent to the church according to the Romanesque custom, is now incorporated, on different levels, with the old chapel of St. John and the rotunda. In its four sides are large Gothic window-arches, and at the angles flying buttresses. Above the window-arches were two rows of small Gothic double windows, the lower only of which is preserved. The upper part of the tower has been destroyed; but we know from old drawings that it consisted of several blind arcades, each with a central window, above which were pinnacles and an octagonal dome. The tower dates from 1160-1180, and must therefore have been erected by the Crusaders.

The *S. Façade* of the church can hardly be said to produce a pleasing effect, but its ornamentation is interesting. There are two portals, each with a window above it. The arches are of a depressed pointed character throughout, almost approaching the horse-shoe form. The arch over the portals is adorned with a border of deep dentels which fall perpendicularly on the curve. This ornament is said to be of late Roman origin. The jambs of the doorways consist of a series of elaborately executed waved lines. The columns adjoining the doors, probably taken from some ancient temple, are of marble: their capitals are Byzantine, but finely executed, and the pedestals are quite in the antique style. The columns have a common connecting beam, adorned with oak foliage. The space over the door to the left, originally covered with mosaic, is adorned in the Arabian style with a geometrical design of hexagons. Below the spaces above both doors are *Basreliefs* of great merit, which were probably executed in France in the second half of the 12th century.

The *Basrelief over the Left Portal* represents scenes from Bible history. In the first section to the left is the Raising of Lazarus in a vault: Christ with the Gospel, and Mary at his feet; Lazarus rises from the tomb; in the background spectators, some of them holding their noses!

In the second section from the left, Mary beseeches Jesus to come for the sake of Lazarus. In the third section begins the representation of Christ's entry into Jerusalem. He first sends the disciples to fetch the ass; and two shepherds with sheep are introduced. The disciples bring the foal and spread out their garments; in the background appears the Mt. of Olives. Then follows the Entry into Jerusalem; here, unfortunately, the principal figure is destroyed, with the exception of the head. The small figures which spread their garments in the way are very pleasing. A man is cutting palm-branches. A woman carries her child on her shoulder as they do in Egypt at the present day. In the foreground is a lame man with his crutch. The last section represents the Last Supper: John leans on Jesus' breast; Judas, on the outer side of the table, and separated from the other disciples, is receiving the sop. — The *Basrelief over the Right Portal* is an intricate mass of foliage, fruit, flowers, naked figures, birds, and other objects. In the middle is a centaur with his bow. The whole has an allegorical meaning: the animals below, which represent evil, conspire against goodness.

The second portal is walled up. In front of it begins a staircase which ascends from the outside into the Chapel of the Agony (p. 72). The staircase leads first to a small arcade, corresponding in character with the façade. The projecting structure in the N.E. corner of the quadrangle has also two stories, each formed by four large pointed arches, and has been converted into a chapel. — The tombstone of a Frankish knight lies on the ground in front of the portals.

We now enter the Church of the Sepulchre itself by the large portal. In order to find our way, we must remember that the whole building extends from E. to W. As we enter from the S. we first reach an aisle of the church of the Crusaders. To the left we first observe the bench (Pl. 8) of the Muslim custodians, who are generally regaling themselves with coffee and pipes, and to whom, if the church happens to be open, no bakhshîsh need be paid. For many centuries, and down to the beginning of the 19th, a heavy tax was levied here on every pilgrim. Passing the guard, we reach the large 'Stone of Anointment' (Pl. 9), on which the body of Jesus is said to have lain when it was anointed by Nicodemus (St. John xix, 38-40).

Before the period of the Crusades, a separate 'Church of St. Mary' rose over the place of Anointment, but a little to the S. of the present spot; when, however, the Franks enclosed all the holy places within one building, the stone of the anointment was removed to somewhere about its present site. The stone has often been changed, and has been in possession of numerous different religious communities in succession. In the 15th cent., it belonged to the Copts, in the 16th, to the Georgians, from whom the Latins purchased permission for 5000 piastres to burn candles upon it, and afterwards to the Greeks. Over this stone Armenians, Latins, Greeks, and Copts are entitled to burn their lamps, and adjacent to it are candelabra of huge dimensions.

The present stone, a reddish yellow marble slab, 8½ft. long and 4 ft. broad, was placed here in 1808. Pilgrims were formerly in the habit of measuring the stone with a view to have their winding-sheets made of the same length.

About 13 yards to the W. (left) of this point we reach a small, recently built enclosure round a stone (Pl. 10), which marks the spot where the women are said to have stood and witnessed the

anointment. Beyond this, to the S., is the approach to the *Armenian Chapel* (Pl. 2).

We now proceed to the right (N.) for a few paces, and arrive at the **Rotunda of the Sepulchre,** the principal part of the building, in the centre of which is the Sepulchre itself. The rotunda originally consisted of twelve large columns, which were probably divided into groups of three by piers placed between them. Above these were a drum and a dome, the latter being open above. The foundation pillars of the present day belonged to the old structure. Around the sacred chapel ran a double colonnade. The enclosing wall had three apses (still visible towards the N., W., and S. respectively; Pl. 14, 17, 17a with mosaic pavement) with three altars, and another altar stood in front of the Sepulchre. The rotunda and dome were embellished with mosaics. Since the re-erection of the edifice in 1810 the dome has been supported by eighteen piers. These are connected overhead by arches, on which stands the drum with its dead windows, and on this the dome. The space between the external circular wall and the piers is divided by cross-vaulting into two stories, which were formerly continuous galleries, but are now divided into sections by transverse walls. The dome, which is open at the top, is 65 ft. in diameter. For a long time the old dome threatened to fall in, but an arrangement having been made between France, Russia, and the Porte for its restoration, the present structure was erected and completed in 1868. The wood was brought by sea from Marseilles. The pillars and most of the arches, as well as the drum had to be rebuilt. The dome is of iron and double. The ribs of the two domes are connected by iron braces. The inner side of the lower dome is lined with lead, the exterior of the upper dome is covered with boards, then with felt, and lastly with lead. Above the opening is an iron screen, covered with glass and gilt, and surmounted by the gilt cross. The upper third of the lining of the dome is also decorated with gilt rays.

In the centre of the rotunda, beneath the dome, is the **Holy Sepulchre.**

In the course of Constantine's search for the Holy Sepulchre, a cavern in a rock was discovered, and a chapel was soon erected over the spot. In the time of the Crusaders, the sanctuary of the Sepulchre was of a circular form and had a small round tower. At that period, there were already two cavities, the outer of which was the angels' chapel, while the inner contained the actual sepulchre. The building was surrounded with slabs of marble. A little later, we hear of a polygonal building, artificially lighted within. After the destruction of the place in 1555, the tomb was uncovered, and an inscription with the name of Helena (?), and a piece of wood supposed to be a fragment of the cross were found. The Sepulchre was then redecorated, and three holes were made in the top of it for the escape of the smoke of the lamps. The whole building was restored in 1719. In 1808, the small tower of the chapel was destroyed by fire, the rest of the edifice being but slightly injured, notwithstanding which the whole enclosure was rebuilt in the debased style which it exhibits at the present day. The chapel is a hexagon, being 26 ft. long and 17½ ft. wide, and has pilasters placed along the sides.

In front of the E. side there is a kind of antechamber provided, with two stone benches and large candelabra, where Oriental Christians are in the habit of removing their shoes, though we need not follow their example. We next enter the vestibule called the *Angels' Chapel* (Pl. 11), 11 ft. long, and 10 ft. wide. Its walls are very thick, and incrusted with marble within and without. Steps on the right and left in the wall lead direct to the roof. In the centre of the chapel lies a stone set in marble, which is said to be that which the angel rolled away from the mouth of the sepulchre, and on which he afterwards sat. A fragment of this stone is said to be built into the altar on the place of the Crucifixion. As early as the 4th cent., such a stone is spoken of as having lain in front of the Sepulchre, but the stone appears to have been changed more than once in the course of the following centuries, and different fragments are sometimes mentioned. In this chapel burn fifteen lamps, five of which belong to the Greeks, five to the Latins, four to the Armenians, and one to the Copts.

Through a still lower door we next enter the *Chapel of the Sepulchre* (Pl. 12), properly so called, which is only $6^1/_2$ ft. long, 6 ft. wide, and very low, holding not more than three or four persons at once. From the ceiling, which is somewhat lofty and provided with a kind of chimney, are suspended forty-three precious lamps, of which four belong to the Copts, while the rest are equally divided among the other three sects. In the centre of the N. wall is a relief in white marble, representing the Saviour rising from the tomb. This relief belongs to the Greeks, that on the right of it to the Armenians, and that on the left to the Latins. On the inside of the door is the inscription in Greek: 'Lord remember thy servant, the imperial builder, Kalfa Komnenos of Mitylene, 1810' (p. 62). The roof of the chapel is borne by marble columns which stand on the inner walls of the cell. On the N. side, to the right of the entrance, is the marble tombstone. The shelf covered with marble is about 5 ft. long, 2 ft. wide, and 3 ft. high. Mass is said here daily. The split marble slab is also used as an altar. We learn the character of the tomb of Christ from St. Luke (xxiii. 53 †). Originally the sepulchral grotto is said to have been here, and a cavity hewn in the rock is mentioned at a later period. What we have to picture to ourselves is a cavity, hollowed out to receive the body, and arched over (see p. cxiii). Here, however, the whole surface was overlaid with marble as far back as the middle ages, and it would require very careful examination to ascertain whether a rock-tomb ever really existed here.

Immediately beyond the Sepulchre (to the W.) is a small chapel (Pl. 13) which has belonged to the Copts since the 16th century.

† 'And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid'.

We shall now make the circuit of the rotunda. Of the dark recesses around it, that immediately beyond the Copts' chapel is the most interesting. We first enter the plain *Chapel of the Syrians*, or Jacobites (Pl. 14), at the back of which an old apse is seen. A door leads out of this chapel to the left, towards the S., through a short and narrow passage, and down one step into a rocky chamber (Pl. 15). By the walls are first observed two 'sunken tombs' (p. cxiii), one of which is about 2 ft. and the other $3^1/_2$ ft. long, and both 3 ft. deep, having been probably destined for bones. In the rock to the S. are traces of 'shaft tombs', $5^1/_2$ ft. long, $1^1/_2$ ft. wide, and $2^1/_2$ ft. high. Since the 16th cent. tradition has placed the tombs of Joseph of Arimathæa and Nicodemus here, and researches have shown that we really have ancient Jewish tombs before us.

In the recess (Pl. 16) to the N. of the Syrian chapel is a staircase ascending to the apartments of the Armenians. The bays are divided among the various sects; the gallery over the two stories is also divided: one-third to the Armenians, two-thirds to the Latins.

The last recess (Pl. 17), to the N. of the Sepulchre, is another of the original apses of the rotunda. Passing through it, we come to a passage leading between the dwellings of officials to a deep cistern (Pl. 18), from which good fresh water may be obtained.

Returning to the rotunda, we turn to the N. into an antechamber (Pl. 19) leading to the Latin chapel of the apparition. Tradition points this out as the spot where Jesus appeared to Mary Magdalene (John xx. 14, 15). The place where Christ stood is indicated by a marble ring in the centre, and that where Mary stood by another near the N. outlet of the chamber. This sacred spot belongs to the Latins, to whose principal chapel, on the N. side, we now ascend by four round steps (to the left is the only organ in the church). This is called the *Chapel of the Apparition* (Pl. 20), the legend being that Christ appeared here to his mother after the resurrection, and dates from the 14th century. Immediately to the right (E.) of the entrance is an altar, behind which a fragment of the *Column of the Scourging* is preserved in a latticed niche in the wall, but it is not easy to see it, owing to the want of light. The history of the chapel is more closely connected with this precious relic than with the appearance of Christ to his mother, or with the legend that it occupies the site of the house of Joseph of Arimathæa. The column was formerly shown in the house of Caiaphas, but was brought here at the time of the Crusaders. Judging from the narratives of different pilgrims, it must have frequently changed its size and colour, and a column of similar pretensions is shown at Rome also. There is a stick here which the pilgrims kiss after pushing it through a hole and touching the column with it. On the N. side, there is an entrance to the Latin Monastery. — The central altar is dedicated to the Virgin Mary, that in the N. corner to relics.

After quitting this chapel, we have on our left the entrance to

the *Latin Sacristy* (Pl. 21), where we are shown the sword, spurs, and cross of Godfrey de Bouillon, antiquities of doubtful genuineness, which are used in the ceremony of receiving knights into the Order of the Sepulchre, which has existed since the Crusades. The spurs are 8 in. long, and the sword 2 ft. 8 in. long, with a simple cruciform handle 5 in. long.

In again turning to the S., we have on our left the **Church of the Crusaders**, which was originally separate from the Church of the Sepulchre. This church has a semicircular apse with a retro-choir towards the E. The pointed windows and arcades, the clustered pillars, and the groined vaulting bear all the characteristics of the French transition style with the addition of Arabian details. The building was erected by an architect named Jourdain in 1140-1149, but the simple and noble form of the choir was somewhat disfigured by the restoration of 1808.

Exactly opposite the door to the Sepulchre rises the large *Arch of the Emperor*, under which is the chief entrance to the church, now forming a chapel called the *Catholicon* (Pl. 22), and belonging to the Greeks. It is about 39 yds. in length and of varying width, and is lavishly embellished with gilding and painting. According to tradition, this building was erected above the garden of Joseph of Arimathæa; in the middle ages it formed the choir of the canons. Between the entrance and the choir is shown a kind of cup containing a flat ball, covered with network, which is said to occupy the *Centre of the World* (Pl. 23), a fable of very early origin. On each side of the chapel is an episcopal throne. One seat to the N. is for the patriarch of Antioch, a second to the S. for the patriarch of Jerusalem (Pl. 24), and another at the very back of the choir (Pl. 25). This choir with the high altar is shut off by a wall in the Greek fashion, and a so-called Iconoclaustrum thus formed, in which the treasures of the church are sometimes shown to personages of distinction.

Passing this partition wall, we proceed to the left and enter the aisle (Pl. 26) to the N. This aisle is formed towards the N. by two large pilasters, between which are still to be seen remains of the 'Seven Arches of the Virgin' which formerly stood here. Since the time of the Crusaders they have been completely built into the pillars; but in the old building they formed one side of an open court, situated between the church of the sepulchre and the basilica. In the N.E. corner of this wall there is a dark chapel (Pl. 27). On the right of its entrance stands an altar, where through two round holes the Greeks show two impressions on the stone which are said to be footprints of Christ. These two holes form the so-called stocks in which the feet of Christ were put during the preparations for the crucifixion (see the picture near the stone). This legend was unknown before the end of the 15th century. The chapel behind it, which also belongs to the Greeks, consists of three parts. As early

as the beginning of the 12th cent., this was shown as the *Prison of Christ*, where he was bound while his cross was being prepared. The legend has since then been so variously embellished that it is now difficult to trace the history of its different phases.

We return in the direction of the Catholicon, and walking round its choir we find in the outside wall to the left apses which belonged to the old choir of the Franks. Between the apses are chambers for clothes. The first apse is called the *Chapel of St. Longinus* (Pl. 28). Longinus, whose name is mentioned in the 5th cent. for the first time, was the soldier who pierced Jesus' side; he had been blind of one eye, but when some of the water and blood spirted into his blind eye it recovered its sight. He thereupon repented and became a Christian. The chapel of this saint appears not to have existed earlier than the end of the 16th century. It belongs to the Greeks. The processions of the Latins do not stop in passing it, and do not acknowledge its sanctity. — The next chapel, quite at the back of the choir, is that of the *Parting of the Raiment* (Pl. 29), and belongs to the Armenians. It was shown as early as the 12th century. Between this chapel and the one last described is a closed door leading to a chamber for clothes; by this door the canons are said formerly to have entered the church. Farther on is a staircase to the left leading to the Chapel of St. Helena, then the *Chapel of the Derision*, or of the *Crowning with Thorns* (Pl. 30), belonging to the Greeks, and without windows. About the middle of it stands an altar shaped like a box, which contains the so-called *Column of the Derision*. This relic, which is first mentioned in 1384, has passed through many hands and frequently changed its size and colour since then. It is now a thick, light-grey fragment of stone, about 1 ft. high.

We now descend the staircase which we passed a moment before, and its 29 steps lead us down to a chapel 65 ft. long, 42 ft. wide, situated 16 ft. below the level of the Sepulchre. This is the *Chapel of St. Helena* (Pl. 31), and here once stood Constantine's basilica. In the 7th cent., a small sanctuary in the Byzantine style was erected here by Modestus, and the existing substructions date from this period. To the E. are three apses, and in the centre four cylindrical columns, which bear a dome. The latter has six side-windows, which look to the quadrangle of the Abyssinian monastery. The shafts of the columns are antique monoliths of reddish colour; their thickness, however, as well as the disproportionate size of the cubic capitals, give the whole a heavy appearance. The pointed vaulting dates from the time of the Crusaders (12th cent.). The chapel belongs to the Abyssinians, by whom it is let to the Armenians. From the statements of mediæval pilgrims, we learn that this chapel was regarded as the place where the cross was found. An upper and a lower section are mentioned for the first time in 1400. The altar in the N. apse (Pl. 32) is dedicated to the memory of the penitent

thief, and that in the middle (Pl. 33), to the Empress Helena. To the right of the altar is shown a seat (Pl. 34) in which the empress is said to have sat while the cross was being sought for; this tradition, however, is not older than the 15th century. In the 17th cent. the Armenian patriarch, who used to occupy this seat, complains of the way in which it was mutilated by pilgrims, and speaks of having been frequently obliged to renew it. Down to the time of Chateaubriand (1806), the old tradition was kept up that the columns of this chapel shed tears.

Thirteen more steps descend to what is properly the *Chapel of the Finding of the Cross* (Pl. 35); by the last three steps the natural rock makes its appearance. The (modern) chapel, which is really a cavern in the rock, is about 24 ft. long, nearly as wide, and 16 ft. high, and the floor is paved with stone. On its W. and S. sides are stone ledges. The place to the right belongs to the Greeks, and here is a marble slab in which a cross is beautifully inserted. On the left the Latins possess an altar, which was presented by Archduke Ferdinand Max of Austria. The chamber being dark, a taper (1 piastre) should be brought to light it. A bronze statue of the Empress Helena of life-size represents her holding the cross. The pedestal is of the colour of the rock and rests on a foundation of green serpentine. On the wall at the back is a Latin inscription with the name of the founder. Mass was said here for the first time in 1857.

To visit **Golgotha**, or *Mt. Calvary* (Pl. 36), we remount the stairs, turn to the left, and walk round the Greek choir to the S., whence a passage ascends to Golgotha. The pavement of these chapels lies $14^1/_2$ ft. above the level of the Church of the Sepulchre. It is, however, not yet ascertained whether this eminence consists of natural rock; judging from the substructions, one would rather infer the contrary. Nor is any 'hill' mentioned here till the time of the pilgrim of Bordeaux, after which there is a long silence on the subject. The spot which was supposed to be Mt. Calvary (perhaps the same as that which now bears the name) was enclosed in Constantine's basilica; subsequently, in the 7th cent., a special chapel was erected over the holy spot, which, moreover, was afterwards alleged to be the scene of Abraham's trial of faith (comp. p. 63). At the time of the Crusaders the place, notwithstanding its height, was taken into the aisle of the church. After the fire of 1808, the chapels were enlarged, and the more eastern of the two entrances of the church, mentioned at p. 64, was filled up with a staircase from within. The first chapel on the N., the *Chapel of the Raising of the Cross* (Pl. 36), is separated from the second by two pillars only. It belongs to the Greeks, and is 42 ft. long and $14^1/_2$ ft. wide. In the E. apse (Pl. 37) is shown an opening faced with silver where the cross is said to have been inserted in the rock. The site of the crosses of the thieves is shown in the corners of the altar-

space, each 5 ft. distant from the cross of Christ (doubtless much too near). They are first mentioned in the middle ages. Still more recent is the tradition that the cross of the penitent thief stood to the right (N.). About 4½ ft. from the cross of Christ is the famous *Cleft in the Rock* (St. Matthew xxvii. 51), now covered with a brass slide, under which is a grating of the same metal. When the slab is pushed aside, a cleft of about 6 inches in depth only is seen, the character of the rock being not easily distinguished (it is not marble). A deeper chasm in rock of a different colour was formerly shown. The cleft is said to reach to the centre of the earth! — The chapel is sumptuously embellished with paintings and valuable mosaics. Behind the chapel is the refectory of the Greeks.

The adjoining chapel on the S. (Pl. 38) belongs to the Latins, as does the altar of the 'Stabat' between the two chapels (13th station: the spot where Mary received the body of Christ on its being taken down from the cross). The chapel is fitted up in a much simpler style. Christ is said to have been nailed to the cross here. The spot is indicated by pieces of marble let into the pavement, and an altar-painting represents the scene. To the Latins also belongs the *Chapel of St. Mary*, or *Chapel of the Agony* (Pl. 39), situated farther S., to which another staircase ascends outside the portal of the church. It is only 13 ft. long and 9½ ft. wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother. Visitors may look into this chapel through a grating from Mt. Calvary.

We again descend the stairs. Beneath the chapel of the nailing to the cross (Pl. 38) lies the office of the Greek priests, and towards the N., under the chapel of the raising of the cross, the so-called *Chapel of Adam*, belonging to the Greeks. The chapel is not very old. A tradition, which was doubted at an early period, relates that Adam was buried here, that the blood of Christ flowed through the cleft in the rock on to his head, and that he was thus restored to life. It is also maintained that it is in consequence of this tradition that a skull is usually represented below the cross. The Oriental church places Melchizedek's tomb here. Eastwards, and a little to the right of the altar, behind a small brass door, a split in the rock is shown which corresponds with the one in the chapel above. Before reaching the W. door of the chapel, we observe, on the right and left, stone ledges with projecting slabs covered with straw mats. When the Greeks took possession of these chapels in 1808, they removed the monuments of the Frank kings of Jerusalem which they found here, though uninjured by the fire. The tombs were at that period outside the chapel, which was now enlarged and the entrance from the space in front of the church of the Sepulchre walled up. On the ledge to the left was the *Tombstone of Godfrey de Bouillon*; the inscription, the import of which we know, was on a triangular prism which rested on four short columns. To the right

(N.) was the similar *Monument of Baldwin I.* The Kharezmians had already dispersed the bones of these kings, but the vandalism of the Greeks destroyed these monuments and many others, solely with a view to prevent the Latins from claiming their sites.

During the Festival of Easter, the Church of the Sepulchre is crowded with pilgrims of every nationality, and there are enacted, both in the church and throughout the town, many disorderly scenes which produce a painful impression. The ecclesiastical ceremonies are very inferior in interest to those performed at Rome.

In former times, particularly during the régime of the Crusaders, the Latins used to represent the entry of Christ riding on an ass from Bethphage, but this was afterwards done in the interior of the church only. Palm and olive-branches were scattered about on the occasion, and to this day the Latins send to Gaza for palm branches, which are consecrated on Palm Sunday and distributed among the people. On Holy Thursday, the Latins celebrate a grand mass and walk in procession round the chapel of the Sepulchre, after which the 'washing of feet' takes place at the door of the Sepulchre. The Greeks also perform the washing of feet, but their festival does not always fall on the same day as that of the Latins. Good Friday is also celebrated by the Franciscans with a mystery play, the proceedings terminating with the nailing of a figure to a cross, and the Greeks still have a similar practice. One of the most disgraceful spectacles is the so-called miracle of the *Holy Fire*, in which the Latins participated down to the 16th cent., but which has since been managed by the Greeks alone. On this occasion the church is always crowded with spectators. Strangers are admitted to the galleries, which belong to the Latins. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the 9th century. Khalîf Ḥâkim was told that the priest used to besmear the wire by which the lamp was suspended over the sepulchre with resinous oil, and to set it on fire from the roof. Large sums are paid to the priests by those who are allowed to be the first to light their tapers at the sacred flame sent from heaven. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places, some of them attaching themselves by cords to the sepulchre, while others run round it in anything but a reverential manner. On Easter Eve, about 2 p. m., a procession of the superior clergy moves round the Sepulchre, all lamps having been carefully extinguished in view of the crowd. Some members of the higher orders of the priesthood enter the chapel of the Sepulchre, while the priests pray and the people are in the utmost suspense. At length, the fire which has come down from heaven is pushed through a window of the Sepulchre, and there now follows an indescribable tumult, every one endeavouring to be the first to get his taper lighted. In a few seconds, the whole church is illuminated. This, however, never happens without fighting, and accidents generally occur owing to the crush. The spectators do not appear to take warning from the terrible catastrophe of 1834. On that occasion, there were upwards of 6000 persons in the church, when a riot suddenly broke out. The Turkish guards, thinking they were attacked, used their weapons against the pilgrims, and in the scuffle that followed about 300 pilgrims were suffocated or trampled to death. — Late on Easter Eve, a solemn service is performed; the pilgrims with torches shout Hallelujah, while the priests move round the Sepulchre singing hymns.

**East Side of the Church of the Sepulchre.** We follow the lane leading from the quadrangle of the church to the E., and thus reach the *Sûḳ el-Laḥḥamîn* in the *Bazaar Street* (p. 81), where we turn to the left. Before the arcade is reached, a path ascends to the left (W.), on which we pass several columns, the sole remains of the forecourt of the *Basilica of Constantine* (p. 61).

Our path across the roofs of ancient vaults turns to the N. and leads through a passage, beyond which we descend to the ground. Where the route turns to the W., a court is seen to the right, where the dwellings of poor Latins are situated (called *Dâr Isḥâk Beg;* here water is drawn from the cistern of St. Helena, see below). Near the end of the *cul de sac* we reach a column (right) and three doors, whence we obtain a view of the church from the E.

Through the door to the left we enter the court of the **Abyssinian Monastery,** in the centre of which rises a dome. Through this we look down into the chapel of St. Helena (p. 70). Around the court are several dwellings, but most of the members of the Abyssinian colony live in the miserable huts in the S.E. part of the court. Abyssinian monks read their Ethiopian prayers here, and point out, over the chapel of the finding of the cross, an olive-tree, of no great age, where Abraham found the goat entangled which he sacrificed instead of Isaac (that event having, as they say, taken place here). In the background, a wall of the former refectory of the canons' residence becomes visible here. The Abyssinians also show visitors their special chapel (Pl. 40), which, however, is of modern origin. A passage leads thence to the quadrangle of the Church of the Sepulchre (p. 64). The good-natured Abyssinians lead a most wretched life, and are more worthy of a donation than many of the other claimants.

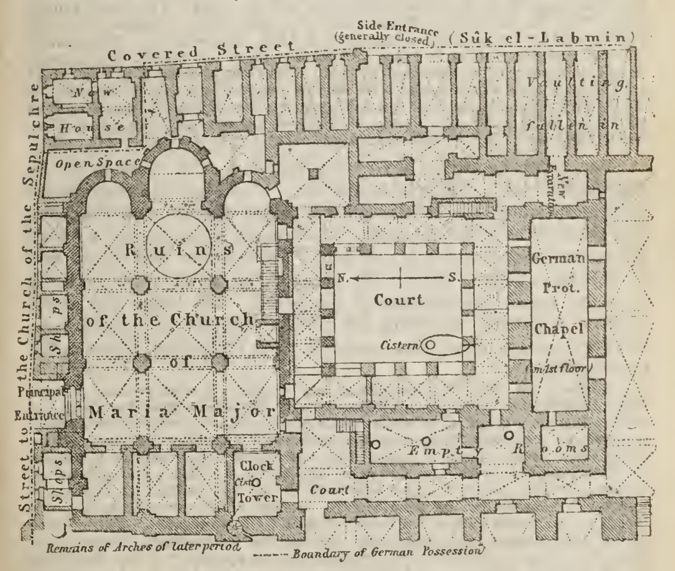
Leaving the court of the Abyssinians, we have on our left the second of the above mentioned doors, a large iron portal which leads to the much handsomer **Monastery of the Copts** *(Dêr es-Sulṭân).* It has been partially restored and is fitted up in the European style as an episcopal residence, and contains a number of cells for the accommodation of pilgrims. The church, the foundations of which are old, is so arranged that the small congregation is placed on each side of the altar, which is enclosed by a railing. The porter of the monastery keeps the key of the *Cistern of St. Helena.* A winding staircase of 43 steps, some of which are in a bad condition, descends to the cistern. To the left, in descending, we observe an opening in the rock, by which a similar staircase, now walled up, descends from the N.; at the bottom is a handsome balustrade hewn in the rock. It is difficult to make out the full extent of the sheet of water; its depth varies at different times. The whole reservoir is obviously hewn in the rock. Water is drawn hence for the use of the Latin poor-house, but its quality is not good. The cistern perhaps dates from a still earlier period than that of Constantine. The earliest of the pilgrims speaks of cisterns in this locality, probably meaning the one we are now visiting. (Fee for one person 3 pi., for a party 6 pi. or more.)

### Walks within the City.

I. **The Mûristân.** The street running to the E. from the quadrangle of the Church of the Sepulchre leads after a few paces to a handsome

portal on the right, surmounted with the Prussian eagle, which forms the entrance to the Mûristân. The whole building covers an area of about 170 yds. from E. to W., and 151 yds. from N. to S.; the E. half was presented by the sultan to Prussia on the occasion of the visit of the Crown-Prince of Prussia to Constantinople in 1869.

History. The monastery founded by Charlemagne at Jerusalem is supposed to have occupied the site on which two centuries later the merchants of Amalfi, who enjoyed great commercial privileges in the East, erected a church and Benedictine monastery (1048). These were the church of *Maria Latina* and the *Monasterium de Latina.* Remains of the church still exist on the S. side of the street which we are now following. In course of time, a convent and church for nuns were added to the monastery and dedicated to St. Mary Magdalene, whence the name *Maria Parva*, or *St. Mary the Less.* The accommodation here at length proving insufficient, the hospice and chapel of *St. John Eleemon* (the merciful; patriarch of Alexandria, 606-616) were erected to the W. of St. Mary the Less. At a later period, John the Baptist was revered as the patron-saint. This hospice was dependent on the other, until a servant of the establishment with several other pious men determined to found a new branch of




the order. This was the Order of the Hospitallers, or Knights of St. John, who at first devoted themselves to the care of pilgrims, but afterwards to the task of combating the infidels, and, at length, took an active part in politics also. They gradually came into possession of large estates. The chief buildings were erected under Raymond du Puy in 1130-1140. The hospice was situated opposite the Church of the Sepulchre, to the S., and was probably in the style of a khân. It was a magnificent edifice, borne

by 124 colums and 54 pillars. The hospice extended as far as the David Street, where there are still a number of pointed arcades of that period, once used as shops and warehouses. In 1187, the Knights of St. John left Jerusalem, and upwards of a century later they settled in Rhodes. Connected with the establishment of these knights at Jerusalem there was also a nunnery, called *St. Mary the Greater*, which lay to the E. of the hospice of St. John. The buildings which we now find here date from 1130-1140, and belong to the former church and monastery of Maria Latina. The principal entrance faced the N., and the nunnery lay behind the church. When Saladin captured Jerusalem in 1187, he lodged in the 'Hospital', and the property of the Hospitallers was granted as an endowment *(wakf)* to the mosque of ʿOmar. In 1216 Shihâbeddîn, nephew of Saladin, converted the hospital-church, which lay opposite the Church of the Sepulchre, into a hospital, Arab. *Mûristân*, a name which, therefore, properly applies to one part only of this pile of buildings. Adjacent to it, the same prince built the mosque of *Kubbet ed-Dergâh*, the site of which is now occupied by the mosque of *Sidna ʿOmar*. The hospice, which the Muslims allowed still to subsist, was capable of accommodating upwards of a thousand persons. The management of the foundation was committed to the El-ʿAlemi family, who, as was usual in such cases, were prohibited from alienating the ground until it should become a mere wilderness. The buildings were therefore suffered to fall to decay. The lofty square minaret of the mosque of *Sidna ʿOmar*, opposite the clock-tower of the Church of the Sepulchre, was erected in 1417. The whole of these buildings are rapidly falling to ruin. Adjoining them on the E. is the small Greek *Monastery of Gethsemane* (Pl. 65), where the residence of the grand master was formerly situated. On the W. side of the area is the *Bath of the Patriarch* (p. 81), and in the S.W. corner the Greek *Monastery of John the Baptist* (p. 81), *Dêr Mâr Hanna*, a name which is sometimes given to the entire Mûristân. The central remaining space is still of considerable extent.

The porter keeps the key of the Mûristân. The outside of the *Entrance Portal* is worthy of inspection. It consists of a large round arch comprising two smaller arches, which are no longer extant. The spandril over the two arches was formerly adorned with a relief, the greater part of which is now gone. These arches rest on one side on a central pillar, and on the other on an entablature reaching from the small side columns of the portal. The larger arch above rests on a buttress adjoining the portal. Around the whole arch, however, runs a broad frieze enriched with sculptures, representing the months.

January, on the left, has disappeared; 'Feb', a man pruning a tree; 'Ma', indistinct; 'Aprilis', a sitting figure; 'Majus', a man kneeling and cultivating the ground; (Ju)'nius', mutilated; (Ju)'lius', a reaper; 'Augustus', a thresher; (S)'epten'(ber), a grape-gatherer; (Octob)'er', a man with a cask, above whom there is apparently a scorpion; (November), a woman standing upright, with her hand in her apron, probably the symbol of repose. Above, between June and July, is the sun (with the superscription 'sol'), represented by a half-figure holding a disc over its head. Adjacent is the moon ('luna'), a female figure with a crescent. The cornice above these figures is adorned with medallions representing leaves, griffins, etc. The style of the whole reminds the spectator of the European art of the 12th century. — Adjoining the portal to the left is a fine window in the same style, half of which is in good preservation.

Of the *Church* the greater part has disappeared, with the exception of the foundation walls and the three apses towards the E., of which the S. is perfect. The bases of the coupled columns in the interior of the church and the abutments of several arches are visible, as

well as the lower portion of an upper window in the southern wall of the transept. The church was originally a building with nave and aisles, with a principal apse in the centre and two smaller ones adjacent. The staircase, and the anterior structure with its pointed window, date from the Muslim period. The former refectory on the S. side of the partially preserved cloisters to which the stairs ascend has been fitted up as a temporary *German Protestant Chapel.* The quadrangle in two stories is enclosed on each side by four columnar pillars, and surrounds a square open court, which contains some interesting fragments of marble columns. Beyond and beside this court is a large space, now freed from a huge mass of debris, 9 yds. deep, which formerly covered it. The rubbish was removed to the space outside the Yâfa Gate, and that plateau has thus been considerably enlarged. The houses now rear themselves loftily above the cleared space, and pillars of indestructible hardness have been discovered here. Several very deep and finely vaulted cisterns have also been brought to light. The bottom of the cisterns is 17 yards below the level of the street. At several points the visitor can see into these.

Opposite the Mûristân is a new *Russian Hospice.* In the course of its erection, the builders came upon the remains of an ancient wall with a gate which many authorities regard as belonging to the 'second wall' (comp. p. 25). It is well worthy of a visit.

**II. From the Gate of St. Stephen through the Via Dolorosa.** The *Gate of St. Stephen* probably dates from the time of Solimân (p. 107). It is called by the natives *Bâb el-Asbâṭ*, and by the Christians *Bâb Sitti Maryam*, or Gate of Our Lady Mary (p. 78). On the outside, over the entrance, are two lions hewn in stone, in half-relief. (For the church of St. Stephen, see p. 107.)

Within the gate a doorway immediately to the right leads to the **Church of St. Anne** (Pl. 2).

The site of this church was presented by the Sultan ʿAbdul-Mejîd to Napoleon III. in 1856, after the termination of the Crimean war. The church, now restored, is under the protection of France. As early as the 7th cent., a church of the highly revered St. Anne, the mother of the Virgin, is mentioned. A nunnery afterwards sprang up near it, and at the time of the Crusades gained a high reputation in consequence of its numbering several princesses among its sisterhood. At that period, about the middle of the 12th cent., the church of St. Anne was remodelled. Saladin afterwards established a large and well-endowed school here, and it was consequently difficult for Christians to obtain access to it until the building was presented to the French in 1856. The Arabs still call it *eṣ-Ṣalaḥîyeh*, in memory of Saladin. No material alterations have been made in the buildings since the time of the Crusaders. The nunnery lay to the S. of the church.

The main entrance to the church on the W. side consists of three pointed portals, leading into a corresponding nave and aisles. The building is 40 yds. long and 20½ yds. wide, the width of the nave being 9 yds. The nave and aisles are formed by two rows of pillars which bear four pointed arches, 42 ft. in height, and pierced with

small windows. The three arches which form the aisles are 24 ft. in height. The walls of the aisles are also pierced with small pointed windows. Above the centre of the transept rises a tapering dome, which was probably restored by the Arabs. The apses are externally polygonal, and rounded within. The principal apse has three windows, and each of the others one. The traces of old frescoes which the church once contained were obliterated on its restoration. A flight of 21 steps in the S.E. corner descends to a crypt, which is almost entirely hewn in the rock, and consists of two parts, the second of which resembles a cistern. This was formerly a sanctuary with altars, and is said by tradition to have been the dwelling of St. Anne and the birthplace of the Virgin. Explorers have discovered traces of ancient paintings here. Before quitting the church, which is interesting as a well preserved structure of the Crusaders' period, the visitor should pause for a moment before a low door in the S. aisle, in order to examine the curious corbels by which the lintel is supported. The *pool of Bethesda* has recently been placed by some authorities to the N.W. of the church of St. Anne (see p. 55).

We now return to the *Ṭarîḳ Bâb Sitti Maryam* street, proceed towards the W., and soon pass a cross-street which leads to the left to the *Bâb Ḥoṭṭa* of the Ḥarâm and to the right into a small bazaar. Here, at the point where the street is vaulted over, we observe some relics of ancient buildings (traditionally said to be part of the ancient fortress Antonia); behind a small Muslim cemetery is a hall formerly used as a school. Here, too, the stele mentioned on p. 37 was found. Soon afterwards, we observe the small *Chapel of the Scourging* (Pl. 31) to the right. Visitors knock, and are admitted by a Franciscan. In the course of the last few centuries, the place of the scourging has been shown in different parts of the city, having been first pointed out in the so-called house of Pilate. In 1838, the present site was presented to the Franciscans by Ibrâhîm Pasha, and in 1839 the new chapel was erected with funds presented by Duke Maximilian of Bavaria. Below the altar is a hole in which the column of the scourging is said to have stood (p. 68).

A few paces farther are the relics of a small church recently discovered. In front of it (S.) is the entrance to the barracks, and here begins the **Via Dolorosa**, or 'street of pain', the route by which Christ is said to have borne his cross to Golgotha. The present barracks (Pl. 11), occupying the site of the ancient castle of Antonia, are said to stand on the ground once occupied by the Prætorium, the residence of Pilate.

As early as the 4th cent., the supposed site of that edifice was shown somewhere near the *Bâb el-Kaṭṭânîn* (p. 56), and in the 6th cent., it was occupied by the basilica of St. Sophia. At the beginning of the Frank régime, it was instinctively felt that the prætorium should be sought for on the W. hill, in the upper part of the town, but towards the end of the Crusaders' period, that holy place was removed by tradition to the spot where it is now revered. The so-called holy steps were on that occasion transferred to the church of S. Giovanni in Laterano at Rome.

The direction of the Via Dolorosa, it need hardly be remarked, depends on the situation assigned to the prætorium. The present Via Dolorosa is not expressly mentioned until the 16th century.

The traditional *Street of Pain*, or *Way of the Cross*, first follows the street *Ṭarîḳ Bâb Sitti Maryam* (p. 78) westwards. The Fourteen Stations are indicated by tablets. The *first* is the chapel in the Turkish barracks already mentioned; the *second*, where the cross was laid upon Christ, is below the steps ascending to the barracks. We next observe a large and handsome building on the right. This is the institution of the *Sisters of Zion* (Pl. 82). An arch crosses the street here, called the *Ecce Homo Arch*, or *Arch of Pilate*, marking the spot where the Roman governor is said to have uttered the words: 'Behold the man!' (St. John, xix. 5). The arch, which has been shown since the 15th century, is probably a Roman triumphal arch, but has been frequently remodelled. The arch adjoining it on the N. now forms the choir of the *Church* of the Sisters of Zion. This church is partly built into the rock. The interior is simple; the capitals of the columns are gilded. The vaults under the church are open on certain days only. Under the convent have been discovered several deep rocky passages and vaults running in the direction of the Ḥarâm. — Opposite the church, on the left side of the street, is situated a small mosque and a monastery of Indian dervishes; in the outer wall of the monastery is a niche, said to be connected with the Virgin Mary.

We may now descend the valley to the point where the road is joined by that from the Damascus Gate, and here we see the remaining part of the depression of what was formerly the Tyropœon valley (p. 25). To the right is situated the *Austrian Pilgrims' Hospice.* Opposite, on the left, is the Hospice of the United Armenians. Near it is a broken column, forming the *third* station, near which Christ is said to have sunk under the weight of the cross (an event formerly assigned to a different place). The Via Dolorosa runs hence a little to the S. To the N., adjoining the Armenian Hospice, is the Latin church of *Notre Dame de Spasme*, with ancient mosaic floor; to the right, about halfway, before a lane diverges to the left (E.), is situated the traditional *House of the Poor Man* (Lazarus), beyond which, opposite this lane, is the *fourth* station, where Christ is said to have met his mother. At the next street coming from the right the Via Dolorosa again turns to the W., and now joins the *Ṭarîḳ el-Alâm*, or route of suffering, properly so called. On the corner to the left is shown the picturesque mediæval *House of Dives* (the rich man), of which there is no mention before the 15th cent. The house is built of stones of various colours and possesses a small balcony. Here is the *fifth* station, where Simon of Cyrene took the cross from Christ. A stone built into the next house to the left has a depression in it, said to have been caused by the hand of Christ. We now ascend the street for about 100 paces, and,

near an archway, we come to the *sixth* station. To the left s the *House (and Tomb) of St. Veronica* (chapel of the United Greeks). She is said to have wiped off the sweat from the Saviour's brow at this spot, whereupon his image remained imprinted on her handkerchief.

Before passing through the vaulting into the *Sûḳ es-Sem'âni*, we see to the left a house against which Christ is said to have leaned, or near which he fell a second time. Where the street crosses the lane from the Damascus Gate is the *seventh* station, called the *Porta Judiciaria*, through which Christ is said to have left the town. Close by is a modern chapel containing an ancient column, said to be connected with the Gate of Justice. Passing the entrance of the *Hospice of St. John*, we observe about thirty paces farther a hole in a stone of the Greek monastery of *St. Caralombos* (Pl. 61) to the left. This is the *eighth* station, where Christ is said to have addressed the women who accompanied him. The Via Dolorosa ends here. In former times it probably continued further southwards. The *ninth* station is in front of the Coptic monastery (p. 74), where Christ is said to have again sunk under the weight of the cross (which was really borne by Simon of Cyrene). The five last stations are in the Church of the Sepulchre: the *tenth* is by a ring of stone in the pavement of the Golgotha chapel of the Latins (p. 72), where Christ is said to have been undressed; the *eleventh*, where he was nailed to the cross, is in front of the altar (p. 72); the *twelfth*, that of the raising of the cross, is in the adjacent Greek chapel of that name (p. 71); the *thirteenth*, where he was taken down from the cross, is at an altar between the 11th and 12th stations; and, lastly, the *fourteenth* is by the Holy Sepulchre (p. 66). — The various records of pilgrimages show that the spots to which these traditions attach have frequently been changed.

III. **Christian Street, Old Bazaar, Jewish Quarter.** — Leaving the Church of the Sepulchre, and ascending the steps towards the W., we pass under a vaulting into the so-called **Street of the Christians** (*Ḥâret en-Naṣâra;* Pl. D, 3, 4), one of the principal bazaar-streets of Jerusalem. The shops here are somewhat more in the European style than in the other streets. This is the favourite resort of the pilgrims. On the W. side of the street is the **Greek Monastery** (Pl. 57), called *Dêr er-Rûm el-Kebîr*, the 'great' monastery or Patriarcheion, a building of considerable extent, entered from the *Ḥâret Dêr er-Rûm* on the N. side. It is a wealthy foundation and an interesting example of Jerusalem architecture, and is first mentioned in 1400 as the monastery of St. Thecla. Since 1845, it has been the residence of the Greek patriarch. It contains three churches. The principal church is that of St. Thecla, which is unfortunately overladen with decoration. To the E. of it are the churches of Constantine and Helena, contiguous to the Church of the Sepulchre. The monastery also accommodates travellers. It is famed for its valuable library and fine MSS.

About halfway down the Christian Street, there is a large Arabian café on the right, whence we obtain the best survey of the so-called **Patriarch's Pond** (Pl. D, 4). By the side of the café is a beer-house. The pond is an artificial reservoir, 80 yds. long (N. to S.) and 48 yds. wide. The bottom, which is rocky, and partly covered with small stones, lies 10 ft. below the level of the Christian Street. On the W. side, part of the rock has been removed, in order that a level surface might be obtained. In summer the reservoir is either empty, or contains a little muddy water only. It is supplied from the Mamilla pool (p. 83), and the water is chiefly used for filling the large '*Bath of the Patriarch*' (Pl. 34), at the S.E. end of the Christian Street, whence the name, 'pool of the patriarch's bath' *(Birket Ḥammâm el-Baṭraḳ)*. On the N. it is bounded by the so-called *Coptic Khân* (Pl. k). This reservoir formerly extended farther to the N., as far as a wall which has been found under the Coptic Khân. Its construction is ascribed to King Hezekiah, after whom it is sometimes called the *Pool of Hezekiah*, but it is difficult now to ascertain whether there is any foundation for the tradition. Josephus calls it *Amygdalon*, or the 'tower-pool'.

On reaching the S. end of the Christian Street we perceive at the corner of a street to the left the *Greek Monastery of St. John* (Pl. 67), which sometimes accommodates as many as 500 pilgrims at Easter. We now descend the *Ḥâret el-Bizâr*, or '*David Street*', to the left, which forms the corn-market, as we see by the large heaps of grain and baskets of seed in every direction. The first street to the right brings us after a few paces to an arch which has been supposed by some to be the ancient *Gate of Gennat* (p. 22); the excavations made here, however, have led to no result.

Proceeding in the David Street farther towards the E., a few paces bring us to the **Old Bazaar** (Pl. E, 4), consisting of three covered streets running from S. to N. and intersected by several transverse lanes. The bazaar colonnades occupy the centre of the town, but are very inferior to those of Cairo and Damascus, and present no features of special interest, as Jerusalem possesses neither manufactories nor wholesale trade worthy of mention. There are accordingly but few large khâns here; the largest is situated to the E. of the bazaar.

The prolongation of the E. bazaar street leads towards the S. to the **Jewish Quarter** (Pl. E, 5), a dirty street with brokers' stalls, shops for the sale of tin-ware manufactured by the Jews, and several uninviting wine-houses. Near the end of the street we turn to the left and reach the *Synagogues* (Pl. S), none of which are interesting.

IV. **Castle of Goliath, Citadel, etc.** — From the point where the Christian Street joins the David Street (see above), we follow the latter westwards, towards the Yâfa Gate. To the right, opposite the Citadel, is the *New Bazaar* (Pl. 4; C, 4), a large stone building with shops fitted up on the European plan.

A road along the E. side of the bazaar leads past the *Greek Hospital*, on the left (Pl. 47), to the *Casa Nuova.*

The road to the W. from the Bazaar leads to the *Latin Patriarchate* (Pl. 91). The church was built from the designs of the Patriarch Valerga (p. 35) and, with the surrounding corridors, is worthy of inspection. The patriarchate contains an extensive library. — On the territory of the patriarchate, in the N.W. corner of the city, the brethren of the school have erected a large school, the roof of which affords a fine view. In the interior of this building are still seen the remains of the so-called **Castle of Goliath** (*Kaṣr Jâlûd*, Pl. 32). The oldest relics of the castle consist (in the S. part) of the substruction of a massive square tower (perhaps the '*Psephinus*' of Josephus); four courses of large smooth-hewn stones are still recognisable. The centre of the building is occupied by four large pillars of huge drafted blocks. — Passing along the wall of the ground of the school-brethren, we come to the *Bâb 'Abdu'l-Ḥamîd*, opened in 1889.

Opposite the Yâfa Gate rises the **Citadel**, or '*Castle of David*' (Arab. *el-Ḳal'a;* Pl. C, 5). The citadel (no admission; not very interesting) consists of an irregular group of towers, originally surrounded by a moat, the greater part of which is still preserved. The substructions of the towers consist of a thick wall rising at an angle of about 45° from the bottom of the moat, which last is now filled with rubbish. The chief tower is on the N.E. side. Up to a height of 39 ft., reckoning from the bottom of the moat, the masonry consists of large drafted blocks, with rough surfaces. The form of these stones, as compared with those which have been used higher up, indicate that these foundations are ancient. In point of situation, the building answers the description given us of the '*Phasaël Tower*' (p. 26) by Josephus. His statement that large blocks were used is also correct. He further says that the building measured 40 ells in every direction. Leaving out of account the present superstructure, 11 yds. high, and reckoning in the 3 (?) courses of stones hidden in the ground, the present tower is 22 yds. high, 19 yds. broad, and 23 yds. long, which approximately agrees with the 40 ells. The blocks are built up without mortar, in such a way that the upper block always lies crosswise on the lower. The whole of the ancient tower is of massive construction (except a small passage on the W. side), and the finest example of the ancient wall-towers of Jerusalem, whose substructures consisted of a solid cube of rock or wall. There is still a reservoir for water in the interior of the tower. — Titus left this tower standing when he destroyed the city. When Jerusalem was taken by the Franks, this castle was the last place to yield. Even at that period, it was called the 'Castle of David', from the tradition that this monarch once had his palace here. In its present form, the citadel dates from the beginning of the 14th, and its restoration from the 16th century.

To the E. of the castle is *Christ Church* (Pl. 25; D, 5), belonging to the English Jewish mission. To the S. is an open space with barracks, beyond which is the large garden of the **Armenian Monastery** (Pl. 53; D, 5, 6). The hall of the patriarch is sumptuously furnished. The church, dedicated to St. James the Great, who is said to have been beheaded here by Herod, is lined with porcelain tiles, and contains pictures of no great value. The monks naturally dislike to see visitors tread on their carpets with dusty boots. The beautiful garden of the monastery is seldom shown. It offers an interesting view into the valley.

**V. The Yâfa Suburb.** The space in front of the *Yâfa Gate* (Pl. C, 4, 5) is generally enlivened by processions of arriving and departing pilgrims. The muleteers and horse-owners, Arab saddlers and farriers are generally posted outside the Yâfa Gate, and European shops have been built along each side of the road. On Friday and Sunday, the scene is especially lively, the Yâfa road being the favourite promenade of the natives.

The high road to Bethlehem (p. 119) descends to the left just in front of the gate into the Valley of Hinnom. A second road, which strikes off to the left after a few minutes, brings us in 5 min. to the **Mamilla Pool** (route to the Monastery of the Cross see p. 112).

It seems natural to suppose that this reservoir is the 'upper Gihon', or at least the 'upper pool', but no spring has yet been discovered to the W. of Jerusalem which answers to Gihon (p. 99). Judging from various Biblical passages, we must probably rather seek for the 'upper pool' (Isaiah vii 3) on the N. side of the town. This reservoir, on the other hand, probably answers to the '*Serpent Pool*' mentioned by Josephus, up to which Titus caused the ground to be levelled, in order to facilitate his operations against the city.

The Mamilla Pool is situated nearly at the end of the valley of Hinnom, lying in the middle of a Muslim burial-ground. The pool is from E. to W. 97 yds. long, and from N. to S. 64 yds. wide, and 19 ft. in depth. In the S. corner are traces of steps. It is partly hewn in the rock, but the sides are also lined with a wall. On the S. and W. sides are flying buttresses. In winter it is filled with rain-water, but it is empty in summer and autumn. The outlet, lined with masonry, is at the bottom, in the middle of the E. side, and runs thence in windings towards the town, which it enters by a depression a little to the S. of the Yâfa Gate, discharging its water into the Patriarch's Pond (p. 81).

The Yâfa road itself first skirts the town wall; on the right are some handsome new edifices with the branch of the *Crédit Lyonnais*, the *Turkish Post* (and *Telegraph*), and the *Custom House;* to the left, Howard's Hotel. At the N.W. angle of the wall two roads diverge here from the Yâfa road: the carriage road skirting the town-wall to the N.E. leads past the Damascus Gate into the Kidron Valley (p. 106). If we take this road, we have on our left the new French *Hospital of St. Louis*, behind which is a large French hospice for pilgrims, then the new *Russian Consulate;* on our right is the road

to the *New Gate;* between the road and the town-wall are a few small houses.

The second of the roads mentioned above leads direct to the N., between Feil's Hotel on the left and the French hospital on the right, and along the E. wall of the Russian Buildings (see below), to *St. Paul's Church*, to the convent of the sœurs réparatrices, and farther on to the Tombs of the Judges (p. 109).

We proceed along the Yâfa road, past Feil's Hotel and the *Public Garden* on the right, and arrive at the large walled quadrangle of the **Russian Buildings** (on the right), which we may enter on the S. side. The first building on the left is the insane asylum, the second the excellent hospital with the druggist's store; beyond it, the so-called Mission-house with the dwellings of the priests and the archimandrite, and rooms for wealthier pilgrims. To the right is a large building for female pilgrims. In the centre of the court, to the left, stands the handsome *Cathedral*, to the N. of it the hospice for male pilgrims. The church is spacious and richly decorated in the interior. Divine service generally takes place about 5 p.m. In the open space in front of the church lies a gigantic column (40 ft. by 5 ft.), cut out of the solid rock and never severed from the soil.

We leave the Russian Buildings by the gate in the N. wall. The large corner house on the left is the new hospice for pilgrims erected by the *Russian Palestine Society;* opposite and to the N.E. is the *German School.* The road on the right leads to St. Paul's Church (see above). We take the road on the left, which leads us along the N. wall of the Russian Buildings, back into the Yâfa road. Here a road exactly opposite the N.W. corner of the Russian Buildings leads southwards to the large buildings of the *German Catholic Hospice.* On an eminence, at a little distance from the Yâfa road, we observe Ratisbonne's *St. Peter's School* for Arab boys. To the right, and nearer the Yâfa road, rises the *Talitha Kumi* (Mark v. 41: 'Damsel, I say unto thee, Arise!'), an orphanage for girls founded by the Rhenish-Westphalian deaconesses. In this well organised building about a hundred Arab girls are educated. A similar establishment, at the back of the Russian buildings, towards the N., is Schneller's *Syrian Orphanage* for boys. — Farther from the town along the Yâfa road, we have on the left a number of newly established Jewish colonies, on the right the *Austrian Consulate*, then the *Town Hospital.*

Returning to the town we take the road to the left by the Austrian Consulate. This road leads us past the *Jerusalem Hotel*, the *German Consulate*, and the new *German Hospital* (on the right). Farther on, to the left, we observe the School of the French sisters, the *British Consulate*, the residence of Herr Schick, the architect, and the *Abyssinian Church;* on our right is the girls' school and the new *Rothschild Hospital*, behind it the German Jewish boys' school and orphanage. Here two roads meet: the one to the right leads to the German

school and the N. gate of the Russian buildings; or we may take the road to the left past *Dr. Sandreczky's Hospital for Children (Marienstift)*, then cross the road from the Yâfa Gate to Neby Samwîl (p. 116), and, passing through Jewish colonies, reach the Damascus Gate.

**VI. The so-called Zion Suburb.**—Immediately after passing the Yâfa Gate we turn to the left and skirt the wall as far as its S.W. corner. About 220 yds. to the S. of this point is Bishop Gobat's *English School* (Pl. 29), where Arab orphans and other children are educated. Beyond it are a garden and the English and German Protestant burial-ground. Near the school an ancient escarpment of the rock has been laid bare, on which the S. town-wall formerly stood. The slope of the rock is visible to the N. of the school (E. of the Greek-Catholic cemetery). There is a square cistern in the corner. The S. side of the cemetery, towards the school, is surrounded by a wall of ancient material. The rock projects here; and there was no doubt once a tower on the cube of rock now occupied by the dining room of the school. Beyond are cisterns. In front of the tower the escarpment runs about 16 yds. towards the W. In the angle are remains of a square trough and mangers cut in the rock. The escarpment continues eastwards, towards the Protestant cemetery; on the right a tower projects. Farther on, we come to the remains of a third tower, N.E. of the cemetery; here there are 36 steps, each 1 ft. high, cut in the rock, and a reservoir for water.

Our best route from the bishop's school to the **Cœnaculum** is to ascend to the S.W. corner of the town-wall, and there turn to the right. The Cœnaculum lies in the midst of a congeries of buildings called by the Muslims *Neby Dâûd* ('prophet David'). The gate is on the N. side. It formerly belonged to the Christians, but is now in possession of the Muslims. The *Chamber of the Last Supper*, or *Coenaculum*, is shown here. A Muslim custodian (fee 3-6 pi.) conducts the visitor to a room on the first floor, divided into two parts by two columns in the middle, and formerly part of a Christian church. Half-pillars with quaint capitals are built into the walls. The ceiling consists of pointed vaulting of the 14th century. Three windows look into the court; under the centre one is a niche for prayer. In the S.W. corner of the room a staircase descends to a lower room, in the middle of which is shown the place where the table *(sufra)* of the Lord is said to have stood. A stone in the N. wall marks the Lord's seat. In the S.E. angle 6 steps lead into a room, in which the visitor sees a long, covered, modern coffin, styled the *Sarcophagus of David*, and said to be a copy of the genuine coffin of David, which is alleged still to exist in subterranean vaults below this spot.

The church on Zion is mentioned as early as the 4th cent., before the erection of the Church of the Sepulchre. In the time of Helena a '*Church of the Apostles*' stood on the supposed scene of the Descent of the Holy Ghost, which was probably this spot. The 'column of scourging' (p. 68)

was also probably here. It was not till the 7th cent. that tradition combined the scene of the Last Supper with that of the Descent of the Holy Ghost. The scene of the Virgin's death was also at a later period transferred hither. In the time of the Franks, the church was called the *Church of Zion*, or *Church of St. Mary*. The church of the Crusaders consisted of two stories. The lower had three apses, an altar on the spot where Mary died, and another on the spot where Jesus appeared 'in Galilee'. The washing of the apostles' feet was also said to have taken place here, while the upper story was considered the scene of the Last Supper. Connected with the church of Zion there was an Augustinian abbey. In 1333 the Franciscans established themselves here, and from them the building received its present form. Attached to the monastery was a large hospital, erected in 1354 by a Florentine lady, and committed to the care of the brethren. To this day the superior of the Franciscans is called the 'Guardian of Mount Zion'. For centuries the Muslims did their utmost to gain possession of these buildings, and as early as 1479 they forbade pilgrims to visit the scene of the Descent of the Holy Ghost, as they themselves revered the tombs of David and Solomon on the same spot. In 1547 they at length succeeded in depriving the Franciscans of all their possessions, and for the next three centuries Christians had great difficulty in obtaining access to the place. The *Tomb of David* formed one of the holy places in the church of Zion so far back as the Crusaders' period, and it is possible that ancient tombs still exist beneath the building; what is now shown, however, is hardly worth visiting. As David and his descendants were buried in 'the city of David' (1 Kings ii. 10, etc.), the expression was once thought to mean Bethlehem, and their tombs were accordingly shown near that town from the 3rd to the 6th century. The evangelists, however, who were doubtless aware of the site of David's tomb, appear to place it in Jerusalem (Acts ii. 29†), where by this time Hyrcanus and Herod had robbed the tombs of all their precious contents. According to Nehemiah, iii. 16 and Ezekiel xliii. 7, we are justified in seeking for the tombs of the kings on the Temple mount, above the pool of Siloah.

Approaching the town from this spot towards the N., we soon reach a bifurcation of the road. The edifice forming the corner is the *Armenian Monastery of Mount Zion*, or, according to the legend, the *House of Caiaphas* (Pl. 55), called by the Arabs *Ḥabs el-Mesîḥ*, or prison of Christ. The tombs of the Armenian patriarchs of Jerusalem in the quadrangle should be noticed. The small church has an altar containing the 'angel's stone', with which the holy sepulchre is said to have been closed, and which the pilgrims kiss. A door to the S. leads into a chamber styled the prison of Christ. The spot where Peter denied Christ, and the court where the cock crew, are also shown.

The 'angel's stone' is not heard of till the 14th cent., since which period it has been differently described and probably renewed. The legend as to the scene of the denial dates from the second half of the 15th century. The tradition regarding the house of Caiaphas also fluctuates. One author in 333 informs us that the house then stood between Siloah and Zion. The 'prison of Christ' was then for a time transferred by tradition to the prætorium (p. 78), as perhaps the prætorium of the Crusaders stood here. At the beginning of the 14th cent., the prison was shown in the church of the Redeemer, where the house of Caiaphas was said to have stood; but since the beginning of the 15th cent., this spot has been permanently fixed upon as its site. The Armenians have long possessed the place.

A few paces to the N. we reach the **Gate of Zion** (Arab. *Bâb*

† 'Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.'


Tombs
of the Judges
2462



Tombs of the Judges
(Kubur el-Kudât)
Wâdy el
English Settlement
German Orphanage
English Consulate
Jewish Colonies
Ancient Pool
Bishop's House
Mound of Ashes
Town Hospital
English School and Hospital
Jerusalem Hotel
Watch Tower
Austrian Consulate
Church of the Abyssinians
St Mary's Hospital
German Consulate
Rothschild Hospital
Arab Protestant Church
Russian Pilgrims Hospice
Russian Garden
Tulitha Kumi
French Consulate
Bâb el-Amûd
(Damascus Gate)
Italian Consulate
German Catholic Hospital
Bâb Abd ul Hamid
Public Garden
Mohammedan Cemetery
Greek Consulate
Turkish Post & Telegraph
Birket Mamilla
Father Ratisbonne's School
Bâb el-Khalîl
(Yâfa Gate)
Leper Hospital
Greek Windmills
St George's
(Greek Monastery)
Dêr el-Musallabeh
(Greek Monastery of the Cross)
Birket es-Sultân
Sir M. Montefiore's Jewish Hospice
St John's Hosp.
Greek Settlement
Quarry
RY Station
Temple Colony
Leper Hospital
Wâdy er-Rabâbi
Dêr Abu Tôr
Drawn by H. Kiepert.
Yâfa


ENVIRONS OF JERUSALEM.
1 : 25.000
Yards
Mètres
Abbreviations:
J.A. Tombs of Jehoshaphat and Absalom
J.Z. Tombs of St James and Zechariah
C. = Cavern, T. = Tomb, R. = Ruin,
W.M. Windmill.
SCOPUS
English House
Akabet es-Siwân
Rock Tombs
Caverns
Quarries
Kerm esh-Shêkh
Quarry
Burj Laklak
Bâb ez-Zahareh (Gate of Herod)
French Ch. of St Anne
Bâb Sitti Maryam (St Stephen's Gate)
Harâm esh-Sherîf
Omar's Mosque
el-Aksa
Bâb ed-Dâheriyeh
Tomb of the Virgin
Latin Gethsemane
Greek Gethsemane
Viri Galilaei
Catacombs
Greek Chapel of the Ascension
Mohamm. Saint's Tomb
View Tower
Kefr et-Tûr (Russian Property)
Bethphage
Lord's Prayer
Carmelite Monastery
Latin Buildings
Tombs of the Prophets
Jebel et-Tûr
Mt. of Olives
Jewish Burying Ground
Bâb el-Moghâribeh (Dung Gate)
Kefr Silwân
Pool of Siloah
Jewish Burying Ground
Jebel Batn el-Hawâ
Akeldama
Bîr Eyyûb (Job's Fount.)
En Rogel
Wâdy en-Nâr (Er-Râhib) (Kidron Valley)
Quarries
Tombs
El-Azarîyeh (Bethany)
Jericho
Abu Dîs
Engraved & printed by Wagner & Debes, Leipzig.



*en-Neby Dâûd*, gate of the prophet David), is situated in a tower of the town-wall. According to the inscription, it was built in 947 (1540-41). It has a massive door in two wings, mounted with iron. On the top of the battlements, we can enjoy a fine view of the hills beyond Jordan. — Within the gate we turn either to the left, past the Armenian monastery (p. 83), to the Yâfa Gate, or to the right, as far as the open space where the cattle market is sometimes held, and thence to the N. into the Jewish street and the bazaar (p. 81).

## 5. Environs of Jerusalem.

### 1. The Mt. of Olives.

The view of the valley of the Jordan and the E. mountains is finest in the evening, but Jerusalem (from the Mount of Olives) is best seen in the light of the rising sun: the hill should therefore certainly be visited twice, especially as an interesting walk to the S. as well as to the N. can be taken on each visit.

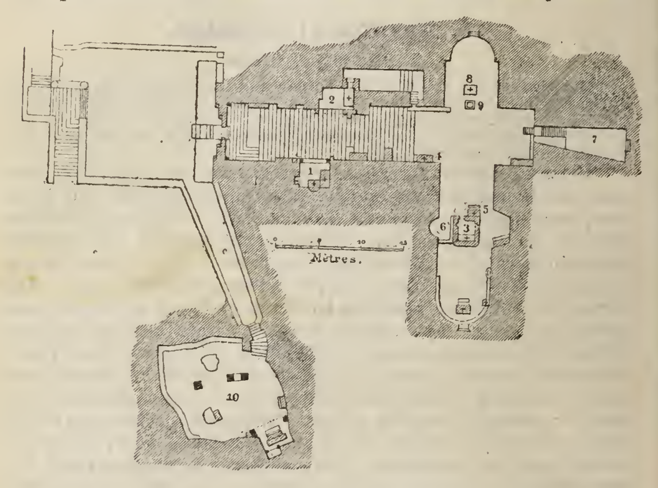
The new road from Jerusalem to Bethany and Jericho (p. 162) leads from the Damascus Gate into the valley of the Kidron. We, however, start from *St. Stephen's Gate* (p. 77), outside of which we perceive, to the right (S.), the wall of the Temple, with Muslim graves in front of it. Ascending a few paces to the left, we observe a small pond, 31 yds. long, 25 yds. wide, and 13 ft. deep, in the corners of which are openings for the reception of rain-water and remains of stairs. At a niche in the S.W. corner the water is drawn off into a channel for the supply of the *Bath of Our Lady Mary (Ḥammâm Sitti Maryam)*, whence the reservoir is called *Birket Sitti Maryam*. The style of the construction points to a comparatively modern, or perhaps mediæval origin. The pond is sometimes called *Birket el-Asbâṭ*, '*Dragon Pool*', and '*Hezekiah's Pool*', names for which there is no authority. The road forms an angle to the N.E.; the footpath to the right is a steep and stony short-cut. At the point where the routes re-unite, there is a rock where the stoning of St. Stephen is said to have taken place. In 5 min. more we reach the bottom of the valley, which we cross by the *upper bridge*. (For the valley of the Kidron see p. 96.)

To the left of the road, beyond the bridge, is the chapel of the **Tomb of the Virgin,** where, according to the legend, she was interred by the apostles, and where she lay until her 'assumption'.

The story that a church was founded here by the Empress Helena is quite unfounded. It is, however, ascertained that a church stood over the traditional tomb early in the 5th century. This was destroyed by the Persians, but ʿOmar found that a 'church of Gethsemane' had again sprung up. We are informed that, at a later period, the church consisted of an upper and an underground story. The Crusaders found nothing but ruins here. The church was then rebuilt by Milicent (d. 1161), daughter of Baldwin II., and wife of Fulke of Anjou, fourth king of Jerusalem. At that period there was also a monastery in the vicinity. This church of the 12th cent. is still in tolerable preservation. It has frequently changed hands, but now belongs to the Greeks, the Latins having a slight share in the proprietorship.

A flight of steps descends to the space in front of the church.

The only part of the church above ground is a porch. The principal façade is on the S. side, which is flanked by two flying buttresses, and in the middle has a portal with a beautiful pointed arch, into which a wall with a small door has been built. The arches rest on four marble columns. A handsome flight of 47 marble steps, which is more than 19 ft. broad at the top, descends immediately within the portal to a depth of 35 ft. below the space in front of the church. In descending we first observe a




1. Tomb of Mary's Parents. 2. Joseph's Tomb. 3. Sarcophagus of Mary. 4. Altar of the Greeks. 5. Altar of the Armenians. 6. Prayer Recess of the Muslims. 7. Vaults. 8. Altar of the Abyssinians. 9. Cistern. 10. Grotto of the Agony.

walled-up door to the right. This formerly led to a cavern, supposed to have been the scene of Our Lord's 'bloody sweat', or perhaps to the tomb of Milicent, as the old descriptions appear to indicate. Then, about halfway down, there are two side chapels. That on the right (Pl. 1) contains two altars and the tombs of Joachim and Anna, the parents of the Virgin. The transference of these tombs hither from the church of St. Anne seems to have taken place in the 15th cent., but the traditions regarding them have since been frequently varied. The chapel to the left (Pl. 2) contains an altar over the tomb of Joseph. There is also another vault to the left. The subterranean church is 31 yds. long, from E. to W., and $6^1/_2$ yds. wide. The E. wing, which is much longer than the W., has a window above. The church is lighted by numerous lamps. In the centre

of the E. wing is the so-called *Sarcophagus of Mary* (Pl. 3). Although the natural rock is exposed to view on the E. side of the church and on the floor, it is not seen in the tomb itself, which consists of a lofty sarcophagus in a small square chapel, resembling that in the Church of the Sepulchre. Here, too, a rock-tomb is said once to have existed. On the S.E. side of the chapel is a small rocky wall, running southwards. On the E. side is the altar of the Greeks (Pl. 4), on the N. that of the Armenians (Pl. 5). To the S. of the tomb is a prayer recess of the Muslims (Pl. 6), who for a time had a joint right to the sanctuary. ʿOmar himself is said once to have prayed here, in ʿ*Jezmânîyeh*ʾ. Opposite the stairs, to the N., are vaults of little importance (Pl. 7). The W. wing contains an altar of the Abyssinians (Pl. 8), in front of which is a cistern (Pl. 9) with fairly good water, considered by the Greeks and Armen- ians to be a specific against various diseases.

On our return to the upper forecourt we observe to the left (E.) a passage (Pl. c) leading to a cavern, the entrance to which is closed by a small door mounted with iron. A descent of six steps leads us into the so-called *Cavern of the Agony* ('Antrum Agoniæ', Pl. 10), about 18 yds. long, $9^1/_2$ yds. broad, and 12 ft. high, and lighted by a small opening above. This is a genuine grotto in the solid rock, although whitewashed at places. The ceiling, on which, particularly towards the E., there are still traces of old frescoes, is borne partly by natural pillars, and partly by masonry. The cavern contains three altars belonging to the Latins, and on the S. and W. several large benches of broad stones. The hole in the ceiling would appear to indicate that the grotto was originally a cistern or an oil-press.

A few paces from the Tomb of the Virgin, towards the S., on the opposite side of the road leading to the Mt. of Olives, is situated the **Garden of Gethsemane**, a word signifying 'oil-press'.

In this case, the tradition tallies with the Bible narrative. The festive crowd assembled on the occasion of the Passover would be little disposed to descend the precipitous slope of the valley, and the neighbourhood of the garden was then, as now, but little frequented. The earliest account of the place which we possess dates from the 4th century. At one time it was of greater extent and contained several churches and chapels. The scene of the arrest of Christ was pointed out in the middle ages in what is now styled the *Cavern of the Sweat*, and the traditions regarding the various sacred places here fluctuate.

The entrance is from the side next the Mt. of Olives, towards the S.E., in the wall erected in 1847 by the Franciscans, to whom the garden belongs. A rock immediately to the E. of this door marks the spot where Peter, James, and John slept (Mark xiv. 32 f.). Some ten or twelve paces to the S. of this spot, and still outside the garden-wall, the fragment of a column indicates the traditional place where Judas betrayed Jesus with a kiss, an event which was formerly said to have happened in the grotto. — The present Garden of Gethsemane is in the shape of an irregular quadrangle, the diameter

of which is about 70 paces. On the inside of the walls are pictures of the 14 stations. The garden contains eight venerable olive-trees, with trunks burst from age and shored up with stones, which are said to date from the time of Christ. The monk who acts as guide presents the visitor with a bouquet of roses, pinks, and other flowers, as a memento of the place, and expects 3-6 pi. for the maintenance of the garden. The olive-oil yielded by the trees of the garden is sold at a high price, and rosaries are made from the olive-stones.

Farther up the Mt. of Olives is the large Russian *Church of St. Magdalene*, built in very bad taste in the Russian style, with 7 tapering domes, erected in 1888 by the Russian Emperor and his brothers in memory of their mother. The pictures are worth seeing. Close by is a small Russian hospice, on the spot where Thomas is said to have stood.

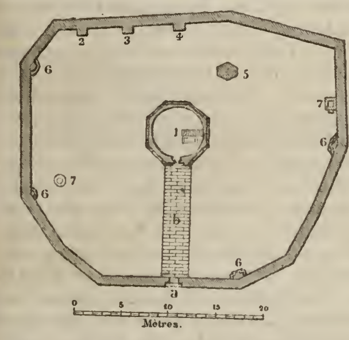
Three roads lead from the garden of Gethsemane to the Mt. of Olives, one of which starts from the S. E., and another from the N.E. corner, the latter soon again dividing. At this point, about thirty paces from the garden, there is situated, on the right, a light grey rock, which has been pointed out since the 14th cent. as the place where the Virgin on her assumption dropped her girdle into the hands of St. Thomas. The central path, which soon diverges to the right, is the steepest. About halfway up, a ruin on the left has been shown since the 14th cent. as the spot where 'when he was come near, he beheld the city, and wept over it' (Luke xix. 41). The spot commands a beautiful view of the city. Even the Muslims once regarded the scene of the *Weeping of Christ* as holy, and a mosque stood here in the 17th cent.; but the building, which consisted of two quadrangular apartments, is now a deserted ruin. — The top of the Mt. of Olives is reached from Gethsemane in 1/4 hr.

The **Mt. of Olives** *(Mons Oliveti*, Arab. *Jebel eṭ-Ṭûr)*, or *Mt. of Light*, as it is sometimes called, runs parallel with the Temple hill, but is somewhat higher. It consists of several different strata of chalky limestone, over which there are newer formations at places. The Mt. of Olives, in its broadest sense, includes the Mt. of Offence (p. 99), to the S., and to the N. an eminence sometimes erroneously designated as Scopus. The Mt. of Olives proper is divided into four eminences by low depressions. The highest point, to the N. ('viri Galilaei', p. 95), is 2723 ft. above the sea-level. The slopes are cultivated, but the vegetation is not luxuriant. The principal trees are the olive, fig, and carob, and here and there a few apricot, almond, terebinth, and hawthorn trees. The paths are stony, and the afternoon sun very hot. — On the W. side of the two central summits lies *Kefr eṭ-Ṭûr*, which is mentioned for the first time in the 15th cent. and now consists of poor stone cottages, whose inhabitants are sometimes importunate.

*a.* The **Chapel of the Ascension.** — History. The tradition which makes the Mt. of Olives the scene of the Ascension is contradicted by the

passage in St. Luke — 'he led them out as far as to Bethany' (xxiv. 50); moreover, the summit of the mount was at that period covered with buildings. As early as 315, however, the top of this hill was pointed out as the scene of that event, and Constantine erected a basilica here, but without a roof. About the year 600, many monasteries stood on the mount. In the 7th cent., there was a small round church here, which had been built by Modestus, but was destroyed in the 11th century. The Crusaders are said to have erected 'only a small tower with columns, in the centre of a court paved with marble; and the principal altar stood on the rock within'. In 1130 a large church rose on this spot, having in the centre a broad depression marking the scene of the Ascension, below which was a chapel. After the time of Saladin we find the chapel enclosed by an octagonal wall. In the 16th cent., the church was completely destroyed. In 1617 the interior of the chapel was restored by the Muslims in the original style, and in 1834-35 the building was re-erected on the former ground-plan.

The Chapel of the Ascension stands by the side of a monastery for dervishes, a former abbey of the Augustinian monks. A hand-




a. Entrance.
b. Paved Path.
1. Chapel of the Ascension.
2. Prayer Recess of the Armenians.
3. Recess of the Copts.
4. Recess of the Syrians.
5. Recess of the Greeks.
6. Remains of Columns.
7. Cisterns.

some portal admits us to a court, in the centre of which rises the chapel of irregular octagonal shape, 21 feet in diameter, over which rises a cylindrical drum with a dome. Over the corner pilasters once rose open pointed arches, but these are now built up. The capitals and bases of the columns are of white marble and have probably been brought from older buildings. In an oblong marble enclosure is shown the impression of the right foot of Christ, turned southwards. Since the time of the Frankish domination, this footprint has been so variously described, that it must have been frequently renewed since then. The chapel belongs to the Muslims, who also regard it as sacred, but Christians are permitted to celebrate mass in it on certain days.

In the S.W. corner of the monastery of the dervishes is a door leading to the *Vault of St. Pelagia* (Arab. *Râhibet Bint Hasan*). The door opens into an anteroom, whence twelve steps descend to a tomb-chamber, now a Muslim place of prayer, and uninteresting.

The Jews place here the tomb of the prophetess *Huldah* (2 Kings xxii. 14), and the Christians the dwelling of St. Pelagia of Antioch, who did

penance here for her sins in the 5th cent., and wrought miracles even after her death. The tradition as to Pelagia dates from the Crusaders' period.

*b.* The **Russian Buildings**, to the E. of the village, are reached by going northwards from the Chapel of the Ascension and round the N. side of the village. In the garden, which is surrounded by a high wall, we first see a handsome church, erected after the design of the old church, the remains of which were found here. To the left (N.W.) of it is a hospice for pilgrims; to the N. of the church is the large, six-storied *Belvedere Tower*, from the platform of which (214 steps) we have a magnificent *View (comp. the Panorama). Beyond the valley of the Kidron extends the spacious plateau of the Ḥarâm esh-Sherîf, where the dome of the rock and the Aḳṣa mosque present a particularly imposing sight. The spectator should observe the direction taken by the Temple hill, the higher site of the ancient Bezetha to the N. of the Temple, and the hollow of the Tyropœon, which is plainly distinguishable, though now filled with rubbish, between the Temple hill and the upper part of the town. The dome-covered roofs of the houses form a very peculiar characteristic of the town. Towards the N., beyond the olive-grove outside the Damascus Gate, is seen the upper (W.) course of the valley of the Kidron, decked with rich verdure in spring, beyond which rises the Scopus. — The view towards the E. is striking. Here, for the first time, we perceive that extraordinary and unique depression of the earth's surface which few travellers thoroughly realise. The blue waters of the Dead Sea, lying at the foot of the mountains which bound the E. horizon, and apparently not many hundred feet below us, are really no less than 3900 ft. below our present standpoint. The clearness of the atmosphere, too, is so deceptive, that the mysterious lake seems quite near, though it can only be reached after a seven hours' ride over barren, uninhabited ranges of hills. The blue mountains which rise beyond the deep chasm, reaching the same height as the Mt. of Olives, once belonged to the tribe of Reuben, and it is among these that Mt. Nebo must be sought for. To the extreme S. of that range, a small eminence crowned by the village of Kerak is visible in clear weather. On the E. margin of the Dead Sea are seen two wide openings; that to the S. is the valley of the river Arnon (Môjib), and that to the N. the valley of the Zerḳa Maʿîn. Farther N. rises the Jebel Jilʿâd (Gilead), once the possession of the tribe of Gad. Nearer to us lies the valley of Jordan (el-Ghôr), the course of the river being indicated by a green line on a whitish ground. — Towards the S.E. we see the course of the valley of the Kidron, or 'valley of fire', to the left some of the houses of Bethany, the greater part of the village being, however, concealed by the hills; high up, beyond Bethany the village of Abu Dîs. Quite near us rises the 'mountain of offence', beyond the Kidron that of 'evil counsel', and farther distant, to the S., is the summit of the 'Frank Mountain', or 'hill of Paradise',

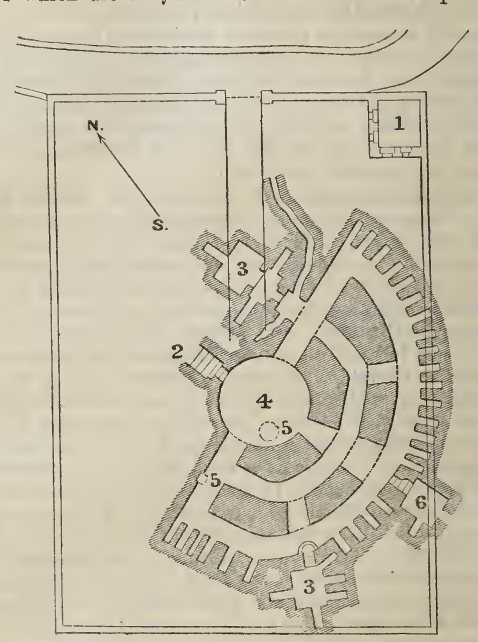
with the heights of Bethlehem and Tekoah. To the S.W., on the fringe of hills which bounds the plain of Rephaim on the S., lies the monastery of Mâr Elyâs, past which winds the road to Bethlehem. This town itself is concealed from view, but the large village of Bêt Jâla and several villages to the S. of Jerusalem, such as Bêt Sufâfa and Esh-Sherâfât, are distinctly visible.

Eastwards, behind the church, is the house of the archimandrite. In building this house, some interesting mosaics were found, which are now preserved in one of the rooms; beneath this room is a sepulchral chamber. There are similar mosaics in the vaulted chambers and tomb discovered to the S. of the house. The mosaics contain Armenian inscriptions of the 9th and 10th centuries: all of them are relics of an Armenian monastery.

*c.* The **Latin Buildings** are S. of the village. (Before we come to them from the village, a road to Bethany branches off on the left, see p. 96; the central of the three roads on the right leads into the valley of Kidron.) To the right behind the entrance (on the W. side) is the place where the apostles are said to have drawn up the *Creed*. The tradition regarding the creed, which was once said to have been framed in the town, was attached to this new spot in the 14th cent., and in the 15th cent. a 'Church of St. Mark' rose here. The low-lying *Church of the Creed* is situated from N. to S; it is now vaulted over, but so that the roof forms a terrace only slightly raised above the surface of the ground. At the sides are niches which once bore twelve arches, and at the N. end two pointed arches are still preserved. To the S. is the house of the superintendent, to whom application should be made for admission to the church; the chaplain's house adjoins the north wall. — Behind the Church of the Creed, to the E., is the beautiful *Church of the Lord's Prayer*, on the spot where, according to a tradition of the Crusaders' period, Christ taught his disciples the *Lord's Prayer*. Peter of Amiens preached a sermon here, and a church was then erected. In 1868 the Princess Latour d'Auvergne, relative of Napoleon III., caused a church to be erected here. Around the handsome quadrangle run covered passages containing 32 slabs, on which the Lord's Prayer is inscribed in as many different languages. On the S. side the princess has a monument with a life-size effigy erected to her memory. Adjoining the Hall of the Lord's Prayer on the E. is the church, the antechamber of which contains antiquities discovered when the foundations of the church were laid, including a leaden coffin and numerous fragments of mosaics. — To the N. of the church is a convent of Carmelite nuns.

*d.* To the S.W. of the Latin buildings lie the **Tombs of the Prophets,** or the *Small Labyrinth*. We take the road to the S. past the Latin buildings; on the point where the road takes a turn to the N.W. is the entrance. Application for admission should be made to the Russian superintendent (Pl. 1; fee 2-3 pi.). We descend a few

steps (Pl. 2) and enter, through a low arch hewn out in the rock, a Rotunda (Pl. 4) lighted from above. Some passages radiate from the rotunda into the rock, and are intersected by two semicircular passages in such a manner, that large natural rocky pillars are formed, some of which are 33 yds. in circumference. The passages are




uneven, and partly filled up. The wall of the outermost of these passages contains about twenty-four shaft-tombs (p. cxiii). To the N.W. a passage with steps leads to an adjoining chamber (Pl. 3), but the end of the passage cannot be reached. (Lights should be brought.) This is a very fine example of an ancient rock tomb. The rough way in which the chambers are hewn point to a very early origin, but there is no historical authority for connecting them in ony way with the prophets. That they belong to the Jewish period, is proved by the form of the receptacles for the dead (kôkîm). The Jews have a great veneration for these tombs. Greek inscriptions, however, are to be found in them, which show that the tombs were at least made use of afresh in Christian times.

A few steps to the S. of the bend in the road, we reach a narrow aperture in the rock, through which we may visit a small tomb-chamber with a number of niches, discovered in 1847, at which time the bodies, covered with lime, were still lying there untouched. To the W. is another chamber, of a roundish form, roughly hewn in the rock, containing nine sunken tombs, all close together. To the E., adjacent to these, is another fine tomb-chamber.

*e.* The fourth (N.) summit of the Mt. of Olives, at a distance of 1/4 hr. from the village *Eṭ-Ṭûr*, is called **Viri Galilaei** (Arab. *Karem eṣ-Ṣayyâd*, 'the vineyard of the hunter'). The first name it owes to the tradition that the 'men of Galilee' were addressed here by the two men in white apparel after the Ascension (Acts i. 11). The bases of two columns still mark the traditional spot where they stood. This tradition was current in the 13th cent., but was not connected with this locality till the 16th. The passage Matth. xxvi. 32 was also interpreted to mean that Christ had appeared here. Extensive ruins once lay here, and some pilgrims even mention a village. The greater part of the area now belongs to the orthodox Greeks, who have erected there a chapel, a small episcopal residence and other buildings. Towards the S., traces of a Christian burial-ground (remains of the wall, fragments of columns, mosaic pavement with 15 graves beneath it) were discovered. Under the present E. wall of the area an extensive burial-place, consisting of Jewish and Christian rock-tombs (possibly the Peristereon of Josephus), was found. The antiquities have been preserved in the bishop's house.

From this point we may either return direct to the garden of Gethsemane or, turning to the N. and following the top of the hill, perform the circuit of the valley of the Kidron. The valley gradually expands, and the hill begins to rise from it more precipitously. At the point where the hill turns towards the N.W. it is called *'Aḳabet eṣ-Ṣuwân.* We thus reach the road leading from Jerusalem to *'Anata* (p. 117). The view of the town from the brink of the plateau is interesting, as its position on the top of a rocky eminence is distinctly seen, and its indented N. wall, resembling that of a mediæval fortress, its towers, and its numerous mosques and minarets appear to great advantage. Many of the details, however, and particularly the Ḥarâm, are now too far distant to be distinguishable. — In 1/2 hr. we reach the N.E. corner of the town-wall. The ancient tower here is called *Burj Laklaḳ* ('Stork Tower'). Ancient tombs may be seen by the large pine of *Kerm esh-Shêkh.* In a projectingtower between the N.E. corner of the wall and the Damascus Gate we observe a gate which has been called by the Christians the *Gate of Herod* for two centuries past, and is named by the Arabs *Bâb es-Sâhiri.* — *Damascus Gate*, see p. 105.

From the 'Anata road we may cross the hills to the Nâbulus road. To the E. of this road, near the spot called by the Arabs *Meshârif* ('hills'), was situated the **Scopus**, where Titus and his legions once encamped.

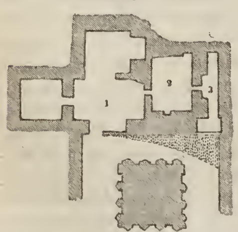
*f.* From the village *Eṭ-Ṭûr* the road to the S.E. mentioned on p. 93 brings us in 1/2 hr. to *Bethany* (p. 162). On this road **Bethphage** (Mark xi. 1) was situated, on the ridge of a small hill, about 10 min. E. of the Latin buildings. At any rate the ruins found here in 1880 and a stone with frescoes (Christ's entry into Jerusalem, the awaking of Lazarus) show that the Crusaders believed this to be the site of Bethphage. The Franciscans have built a chapel over the stone on the ruins of a small ancient church.

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## 2. The Valley of the Kidron.

The *Valley of the Kidron*, now called *Wâdy Sitti Maryam*, or valley of St. Mary, bounds Jerusalem on the E. side. The floor of the valley deepens somewhat rapidly. The upper part is broad and planted with olive and almond trees, while the lower part is narrower.

As early as the time of Christ, the Kidron was called the 'winter brook', and at the present day the valley is always dry above the springs which we are about to mention. By way of contrast to the mount of the Temple, this valley was regarded as unclean. The name of '*Valley of Jehoshaphat*' is of early origin, having been already applied to this valley by the venerable pilgrim of Bordeaux. The tradition that this gorge will be the scene of the last judgment (p. 51), founded on a misinterpretation of a passage in the book of Joel (iii. 2), is probably of pre-Christian origin, and has been borrowed from the Jews by Christians and Muslims alike. The Muslims accordingly bury their dead on the E. side of the Ḥarâm, while the Jews have their cemetery on the W. side of the Mt. of Olives. At the resurrection, the sides of the valley are expected to move farther apart, in order to afford sufficient room for the great assembly. — Captain Warren's excavations have led to most interesting results with regard to the valley of the Kidron. Thus, it has been ascertained that the E. slope of the Temple hill is very deeply covered with debris, and was formerly much steeper than now. The ancient bed of the brook lies about 10 yds. to the W. of the present floor of the valley, and, opposite the S.E. corner of the Temple plateau, is about 38 ft. deeper than the present channel. Contrary to expectation, no water was found, but the soil in the ancient bed of the valley was moist and slightly muddy.




To the W. of Gethsemane, a road branches off from the high road to Jericho and leads to the right (S.W.) to the *lower bridge*. This bridge may also be reached by following the wall of the Ḥarâm from the Gate of St. Stephen as far as the Golden Gate, and then descending into the valley to the left. The first tomb we come to, on the left of the road, is the **Tomb of Absalom** (Arab. *Ṭanṭûr Firʿaun*, 'cap of Pharaoh'), so called from 2 Sam. xviii 18.†

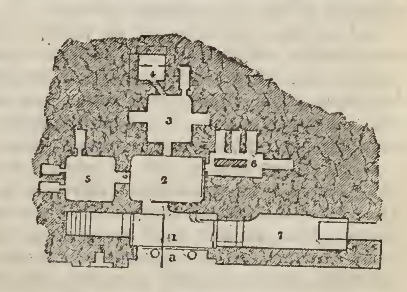
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† 'Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place'.

There is no mention of the monolith before the year A.D. 333. The names assigned to this and the other monuments vary down to the 16th century. The enrichments, and particularly the Ionic capitals, indicate that the tomb dates from the Græco-Roman period; but the chamber may be older, and the decorations may have been added long after the first erection of the monument, a supposition favoured by the grotesque mixture of Greek and Egyptian styles. In memory of Absalom's disobedience to his father, it is customary with the Jews to pelt this monument with stones.

The massive substructure of this strange-looking monument is a large cube, $6^1/_2$ yds. square, and 20 ft. high. It is hewn out of the solid rock, and is detached on three sides, being separated from the rock by a passage 8-9 ft. wide. The E. side, however, is imbedded in rubbish. On each side of the rock-cube are four half-columns with very prominent capitals of the Ionic order, those on the W. front being best preserved. They bear, together with the corner pilasters, a frieze and architrave of the Doric order. As the surrounding rock was not high enough to admit of the whole monument being executed in a single block, a square superstructure of large stones was erected above the massive base. On this is placed a drum, terminating in a low spire which widens a little at the top like an opening flower. So far as it is visible above the rubbish, the monument is 47 ft. high. The proper entrance to the structure is imbedded in rubbish.

In the rock on the E. side, behind the Tomb of Absalom, is the **Tomb of Jehoshaphat.** The entrance is entirely choked with rubbish, and surmounted by a kind of gable. The interior is of irregular shape. In the first chamber (Pl. 1), there are three entrances to adjoining chambers, of which that on the S. side (Pl. 2) has an additional cell of two compartments (Pl. 3). The traces of a coat of mortar and of frescoes would lead one to infer that the principal chamber had once been used as a Christian chapel. It may possibly be the chapel which enclosed the tomb of St. James in the time of the Franks.




We proceed over the hill towards the S. to the **Grotto of St. James,** situated exactly opposite the S.E. corner of the Temple plateau. The narrow entrance looks towards the S., and opens into a long passage, leading to a kind of vestibule (Pl. 1). In front, towards the W., the vestibule is open for a space of 16 ft., and is borne by two Doric columns 7 ft. in height, adjoining which are two side-pillars in-

corporated with the rock. Above these runs a Doric frieze with triglyphs; over the cornice is a Hebrew inscription. We next enter an ante-chamber (Pl. 2) towards the E., and beyond it a chamber (Pl. 3) with three shaft-tombs of different lengths; beyond which we ascend by several steps to a small chamber to the N.E. (Pl. 4). To the N. of No. 2 is a chamber (Pl. 5) containing three shaft-tombs, and to the S. of it is a passage (Pl. 6) with a shelf of rock, to which steps ascend; above the shelf are four shaft-tombs. The 'grotto of St. James' is considered holy by the Christians from the tradition that St. James lay concealed here after the Crucifixion, and that he ate no food until after the Resurrection. This tradition, and another that he is buried on the Mt. of Olives, date from the 6th cent., while another to the effect that this grotto is his tomb is not older than the 15th. Monkish preachers are said to have lived here for a time, but the cavern was afterwards used as a sheep-pen and is still sometimes used for this purpose.

From the vestibule of the Grotto of St. James a passage (Pl. 7) leads southwards to the **Pyramid of Zacharias**, executed according to the Christians in memory of the Zacharias mentioned by St. Matthew (xxiii. 35), but according to the Jews in memory of the Zechariah of 2 Chron. xxiv. 20. The monument resembles Absalom's tomb, but is not so high (29 ft. only), and is entirely hewn in the rock. This cutting in the rock is very remarkable. On the S. side are still seen the holes which probably supported the scaffolding of the masons. The monument is about 16 ft. square. The sides are adorned with Ionic columns and half-columns, and at the corners are square pillars. Above runs a bare cornice, over which rises a blunted pyramid. No entrance is discoverable. A great number of Hebrew names are inscribed on the monument. — The traditions with regard to all these rock-tombs fluctuate, but they were probably executed in the Græco-Roman period.

Above these monuments, to the E., the whole hill is covered with Jewish tombstones, and we pass others on our way southwards to the village of **Siloah** (Arab. *Silwân*), which we reach in 4 minutes. The village clings to the steep hill-side, and, when seen from the opposite side, is not easily distinguished from the neighbouring rocks, which are of the same colour. The main street intersects the village from N. to S.; it consists of about eighty houses, and miserable as is its appearance, there are many worse in Palestine. As many of the ancient caverns of the Jewish necropolis, which was formerly here, are now used as dwellings and stables, they cannot easily be examined. At the entrance to the village, in the rock to the right, there is another monolith like the monument of Zacharias; but as it is enclosed by a wall in front, it is best seen from above. In the lower part of the cliff is a series of entrances to tombs, some of them artistically hewn. That these are remains of tombs, and that the back only of most of them is left, is apparent

from the niches for lamps which they contain. Still farther to the S., on the descent to Job's well, numerous remains of tombs are seen on the hill to the left. The inhabitants of Silwân, who are all Muslims, are notorious for their thievish propensities. They live chiefly by farming and cattle-breeding, and some of them bring water from the Siloah or Job's well on the backs of donkeys into the town for sale. These grottoes were once tenanted by hermits, and the Arabian village has only existed for a few centuries past. — Near Siloah is the house for lepers, erected by the Turkish government.

The village lies on the slope of the S. eminence of the Mt. of Olives, called *Baṭn el-Hawâ*, and sometimes **Mountain of Offence** (*mons offensionis*, *mons scandali*), from 2 Kings xxiii. 13; but it is questionable whether there is any foundation for the story that this was the scene of Solomon's idolatrous practices, although they appear to be localised here by the Vulgate. The top, which may be reached in 7 min., commands an interesting view, though very inferior to that from the Mt. of Olives. To the E. lies the *Wâdy Kattûn*, to the W., the valley of Jehoshaphat, and to the S., the valley of the Kidron, or valley of fire.

From the N. part of the village of Siloah a road leads to the neighbouring (4 min.) **St. Mary's Well**, Arab. *'Ain Sitti Maryam*, or *'Ain Umm ed-Derej* (fountain of steps).

The name is derived from a legend of the 14th cent. to the effect that the Virgin once washed the swaddling clothes of her Son, or drew water here. It has also been called the *Dragon's Well*, or *Well of the Sun*, and frequent attempts have been made to identify it with springs mentioned by ancient writers. It is probably identical with the spring of *Gihon* (1 Kings i. 33; p. 83). Gihon could not be brought within the walls of the city, but Hezekiah, in order to render it available for the inhabitants, and to deprive their enemies of the water, caused a channel to be excavated from it towards the Tyropœon, a reservoir to be constructed there, and the upper channel of the spring to be closed (2 Kings xx. 20). The inscription mentioned below most probably dates from his time. The basin near the Gihon was also called the *King's Pool* (Nehem. ii. 14). The spring also watered the orchards which from the time of Solomon down to the present day have presented so refreshing an appearance in this part of the valley.

The entrance is to the W. of the remains of a small mosque. The well runs under the rock on the W. side of the valley of Jehoshaphat. We descend by sixteen steps through a vault to a level space, and by fourteen steps more to the water. The basin is $11^1/_2$ ft. long and 5 ft. wide, and the bottom is covered with small stones. The spring is intermittent. In the rainy winter season, the water flows from three to five times daily, in summer twice, and in autumn once only. This is accounted for as follows. In the interior of the rock there is a deep natural reservoir, which is fed by numerous streamlets, and has a single narrow outlet only. This outlet begins a little above the bottom of the basin, rises to a point higher than the top of the basin, and then descends. As soon as the water in the basin has risen to the height of the bend in the outlet, it begins to flow through it, and continues to flow on the syphon prin-

ciple until it has sunk in the basin to the point where the outlet begins. An outlet descends to the lower pool of Siloah. The connecting passage is of very rude construction and varying height, being so low at places as only to be passable on all fours. Curiously enough, this passage is not straight, but has several windings, and there are a number of small *culs de sac* in its course, apparently showing that the unskilled workmen had frequently lost the right direction. The distance in a straight line is 368 yds., but by the rocky channel 586 yds. As the water frequently fills the passage quite unexpectedly, it is dangerous to attempt to pass through it.

In 1880, the oldest Hebrew inscription we possess was found at the mouth of this channel in the rock. It contains a brief account of the construction of this channel, 1200 ells long, and, among other details, mentions that the workmen began the boring from both ends. In consequence of this most important discovery, the channel was again examined, and the spot was found where the hoes of the diggers met. The shafts in a vertical direction, which have been discovered in the interior, are also very remarkable.

Traces have lately been discovered of a second and probably older channel which ran near the former, but was open at the top.

A path ascends from St. Mary's Well to the N., towards the S.E. angle of the Temple wall.

The **Pool of Siloah** (Arab. *'Ain Silwân*), lower down, at the outlet of the valley of Tyropœon, anciently lay near the Fountain or Water Gate (p. 22), within the walls. From this point also a road ascends to the Gate of Zion, and the Dung Gate. The pool is 52 ft. long and 18 ft. wide. In consequence of the miracle recorded by St. John (ix. 7†), the pool was deemed sacred. In the year 600, a basilica with baths stood over the pool, and in the 12th cent. a kind of monastery was erected here. The walls of the pool are now fallen in, and the bottom is covered with rubbish. At the S.E. angle of the pond there is an outlet. The water is generally more or less salt to the taste, perhaps from the decomposition of the soil through which it percolates, and is, moreover, polluted by the washerwomen and tanners. It loses itself in the gardens of the valley below. E. of the upper pool is the *Lower Pool of Siloah*, now dry. The Arabs call it *Birket el-Ḥamra*, or the red pond. There was probably a double town wall in this vicinity, the exterior comprising the large lower pool, and the interior the fountain of Siloah in its proper sense. To the S. of the large pool stands an old mulberry-tree, enclosed by stones for its protection, and mentioned for the first time in the 16th cent., where the prophet Isaiah is said to have been sawn asunder in presence of King Manasseh. The tradition of this martyrdom is alluded to by some of the fathers of the church.

A road hence leads farther down the valley, reaching in a few minutes the junction of the valleys of Jehoshaphat and Hinnom.

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† 'Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way. therefore, and washed, and came seeing.'

We follow the road to *Mâr Sâba* (p. 175), which leads us in 2 min. to a spring called **Job's Well** *(Bîr Eyyûb)*, from a late and senseless Muslim legend. The channel of the Kidron is at this point 345 ft. lower than the Temple plateau (near Gethsemane 145 ft. only), and Mt. Zion rises steeply on the N.W. Near the well is a ruined mosque. Adjoining the place where water is drawn there are several stone troughs for cattle. The well is lined with masonry, and is 123 ft. deep. The water varies greatly in height, sometimes overflowing after much rain, which is considered to indicate a fruitful year, and gives occasion for a general festivity; it very seldom dries up altogether, and is noted for its excellence. 'Job's Well' has been called the 'Well of Nehemiah' by the Frank Christians since the 16th cent., from the tradition that the holy fire was concealed in this well during the captivity until recovered by Nehemiah. Probably we are here standing on the brink of the well of *En-Rogel* (fullers' spring), mentioned (Josh. xv. 7) as the boundary between the tribes of Judah and Benjamin. Here, too, Adonijah prepared a feast for his friends on the occasion of his attempted usurpation of the throne of David (1 Kings i. 9). The modern *Ez-Zehweleh* has of late been supposed identical with the 'stone of *Zoheleth*' mentioned in the latter passage, but the fullers' well would then have to be placed nearer that of St. Mary. The question cannot be answered until it has been settled whether Job's well is of ancient or modern date.

About 20 min. from this point, on the hill to the S.E., is the village of **Bêt Sâḥûr el-ʿAtiḳa**, which consists of a few miserable hovels, but contains several rocky caverns and a pigeon-tower. Some flint implements were also found here. Along the whole N. and N.E. side of the hill of Bêt Sâḥûr are rock-tombs and large tomb-chambers, some with a handsome portal. Most of these tombs are probably to be referred to the Jewish epoch. The traces of oil-presses should also be observed. — For the return, we may take the Mâr Sâba road in the valley.

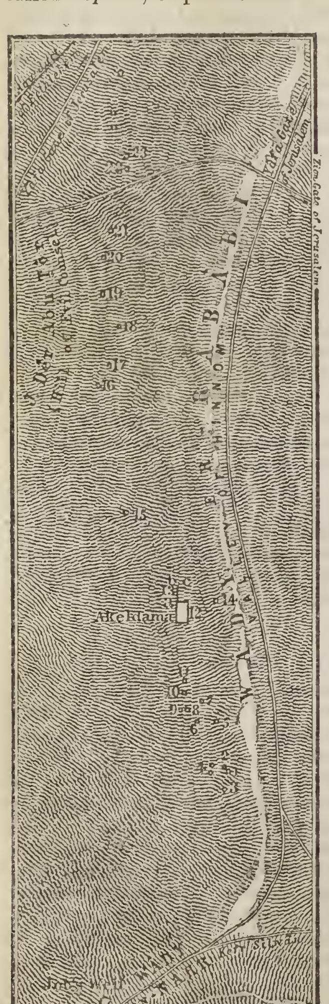
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### 3. The Valley of Hinnom.

The *Valley of Hinnom* is bounded on the S. (left) by the *Jebel Abu Ṭôr*, a hill also called the *Hill of the Tombs*, the *Hill of the Field of Blood*, and most usually by the Franks the *Mount of Evil Counsel.* It is most easily ascended from the Bethlehem road (p. 119). It derives the last of these names from a legend of the 14th cent., to the effect that Caiaphas possessed a country-house here, where he consulted with the Jews how he might kill Jesus.

The Valley of Hinnom, which never contains water, separates this hill from Zion. It comes from the W. and slopes precipitously. The soil is well cultivated at places, though plentifully sprinkled with small stones. The name of the valley occurs in the description of the boundaries between Judah and Benjamin (Joshua xv. 8). It is properly the 'valley of the descendants of Hinnom', '*Gê Benê Hinnôm*', a name specially applied to the lower half of the valley (now *Wâdy er-Rebâby*). It was in this valley that children were

anciently sacrificed to Moloch (2 Kings xxiii. 10). The spot was called *Topheth*, or place of fire. Jeremiah rigorously opposed these revolting practices, and Josiah caused the place to be defiled that it might never again be the scene of such sacrifices. Even at a later period the valley was an object of detestation to the Jews, whence the word *Gehenna*, used in the New Testament, a contraction of the name mentioned above, came to signify hell. It is not now ascertainable whether the name 'valley of fire', at present applied to the lower part of the valley of the Kidron, has any connection with these ancient idolatrous rites. The valley of Hinnom was formerly confounded with the upper part of the valley of Kidron, and is therefore occasionally, but improperly called the 'valley of Gihon' (p. 99).




From Job's Well we turn to the W. and ascend the slope of the hill to the left, to the ancient *Necropolis*. A little beyond the point where the valleys unite we find tombs in the hill to the left. They are excavated in two slopes of rock, one above the other. The low entrances are said once to have been furnished with stone doors. They contain a number of vaults for different families. Some of them were occupied by hermits from the early Christian period down to the middle ages, and afterwards by poor families and cattle.

We here adopt Tobler's plan, which is, unfortunately, not altogether reliable: —

1. Group of chambers, blackened with smoke, once a hermitage.

2. Rock-chamber with four shaft-tombs.

3. Portal. The second chamber towards the S. once contained a beautiful vaulted chapel. Farther S., a tomb-chamber.

4. Imbedded chamber with ten shaft-tombs.

5. Cavern farthest E., once a hermitage. That in the centre has a vault, and cells adjacent to it. Next to it, on the N., is a cavern with an illegible Greek inscription.

6. Tomb-chamber.

7. Chamber with three niches, and a cross over the entrance.

8. Chamber remarkably well hewn. A few steps descend to the portal adorned with mouldings and gable. The upper story contains a large anteroom with six finely enriched doors, and there are in all fourteen tomb-niches. The lower story is uninteresting.

9. Tomb-grottoes and chapel with paintings.

10. The so-called *Apostles' Cavern*, in which, according to a tradition of the 16th cent., the apostles concealed themselves when Christ was taken prisoner, and during the crucifixion. Above the entrance is a frieze in ten sections. In the forecourt are two series of frescoes, one above the other, with monograms of the name of Jesus Christ, crosses, and other devices. The large chamber at the back of the chapel was probably once a hermitage; beyond it is another chamber with tombs, as there is on the E. side also.

11. This is a group of three different sets of chambers. Over the entrance is the inscription 'to the holy Zion' in Greek. The tombs were probably those of members of the 'church of Zion'.

12. We now ascend to the *Aceldama*, or **Building of the Field of Blood,** Arab. *El-Ferdûs* (paradise).

The Bible does not inform us where the 'field of blood' (Acts i. 19) lay, and it has since been shown in different parts of the environs of Jerusalem, churches and monasteries having been erected in connection with it. The present Aceldama has always been much revered by Christians, and is frequently visited by pilgrims, many of whom are buried here. The soil is believed to be very favourable to decomposition.

The building is situated in the midst of the tombs (Pl. 12), near a place where clay is dug. A view of several vaults may be obtained here from above (E.). The building is about 25 yds. long and $6^1/_2$ yds. wide. The vaults are 34 ft. high, and borne by massive central pillars. The lower part of the building consists of rock, the upper of drafted blocks of stone. The rocky sides contain shaft-tombs, and the whole building forms the vestibule of a series of tombs, the entrances to which are partly choked up. The flat roof contains round apertures through which the bodies were formerly let down by ropes. On the W. wall of the interior are crosses and Armenian inscriptions.

13a. Cavern, which the Greek Christians call *Ferdûs er-Rûm*, 'the paradise of the Greeks', or the 'cavern of the giant saint Onophrius'. Near it is a small chapel of the Greeks.

13b, 13c. Uninteresting.

14. Two chambers with shaft and niche tombs.

15. Unimportant.

16. A cavern with a lower story containing shaft-tombs. The white limestone of the central chamber is remarkable for its red veins.

17. A cavern with ancient Greek inscriptions.

18. Lower down, a tomb with the inscription, 'Burial-place of the holy church of Zion for several persons from Rome,' in Greek.

19-21. Unimportant. Some with inscriptions.

22. Tomb with an inscription like No. 11, and provided with a cistern.

23. Cavern, to which ten steps in the rock ascend. Over the entrance to the chamber is the inscription, 'Tomb of Thekla the daughter of Marulf' in Greek.

From the W. end of the tombs we pass by the eye-hospital of the English knights of St. John, on a hill to our left, and come to the Bethlehem road (p. 119), where a road branches off to the S.W., past the large *Jewish Hospice* (Pl. f) founded by Sir Moses Montefiore. This road brings us in a few minutes to the station of the Yâfa railway and the pleasing houses of the **German Colony of the Temple.** This flourishing colony (some 300 souls) is named *Rephaim*, from the plain (p. 120). Here are the offices of the Temple Society. — A road leads hence to the S.W., past the cemetery of the colony, and brings us in rather less than 1/4 hr. to the Greek colony *Kaṭamôn* (p. 120). — The new **Lepers' Hospital** is situated a few minutes to the W. of the Temple colony. The institution is maintained by the brethren of Herrnhut. The disease is not at all infectious, but the seclusion of the patients is necessary to prevent them from marrying and thus perpetuating the evil. Hideously repulsive leprous beggars are still met with on the Yâfa road, as many of them, particularly the Jews, have a great repugnance to being lodged in the hospital; but it is hoped that most of them will in time be thus secluded, as there is no other effectual mode of eradicating this generally incurable disease. The malady being hereditary, the children of leprous persons are almost always attacked with it in later life.

Leprosy was a disease of somewhat frequent occurrence among the Israelites. There are now about 40-50 lepers in Jerusalem. The Biblical regulations regarding leprosy are of a very rigorous character (Levit. xiii, xiv). Leprosy is the consequence of a kind of decomposition of the blood. Several months before the outbreak of the disease, the patient feels languid and suffers from cold chills, shivering in the limbs, and attacks of fever. Reddish spots then make their appearance on the skin, and under them rise dark red lumps which are more or less movable. In the face particularly these lumps unite into groups resembling bunches of grapes. The mouth and lips swell, the eyes run, and the patient is frequently tormented by excessive itching over the whole body. The mucous membrane begins to be destroyed, and nodules form internally also. The organs of speaking, seeing, and hearing become affected, At length, the swellings burst, turn into dreadful, festering sores, and heal up again, but only to break out at a different place. The fingers become bent, and some of the limbs begin to rot away. This kind of leprosy, with its accompanying swellings, differs from the smooth leprosy, which produces painful, flat,

inflamed patches on the skin, followed by sores. Other maladies are generally superinduced by the leprosy, but the patient sometimes drags on his melancholy existence for twenty years or more. The patients in this hospital present a spectacle of human misery in one of its most frightful phases, and the visitor will not fail to sympathise with the benevolent efforts that are being made to alleviate their suffering to the utmost, and to prevent the farther spread of the scourge.

By proceeding directly to the N. from the Lepers' Hospital we reach the road to the Monastery of the Cross (p. 112), which passes the Mamilla Pool (1/4 hr). Returning by the Bethlehem road and proceeding along it for about 10 min., we cross the Valley of Hinnom, on the S. bank of the **Birket es-Sulṭân**, or *Sultan's Pool.*

This reservoir is probably to be referred to the ancient Jewish epoch. In the time of the Franks, it was called *Germanus*, in memory of the Crusader who discovered Job's Well. It was remodelled at that period, and, in the second half of the 16th cent., was restored by Sultan Solimân, whence its present name. At a later period, the spot was pointed out here where David first beheld Bathsheba.

The pool is 185 yds. long from N. to S., and 73 yds. in width; the N. wall has fallen to ruin. On the N. side it is 35 ft. in depth, and on the S. side 41 ft., including the rubbish. This imposing reservoir has been constructed by the erection of two substantial walls across the valley, the intervening space being excavated as far as the rocky sides of the valley, these last thus forming the two other sides. The dry floor of the lower part consists of rock. In the middle of the wall to the S. of the pond is an old well, now dry. Formerly it was fed by a branch of the conduit from the Pools of Solomon. This conduit (p. 132) descends the valley from the N., and turns to the S. beyond it.

From this point the road skirts the town wall and brings us in 5 min. to the Yâfa Gate (p. 83).

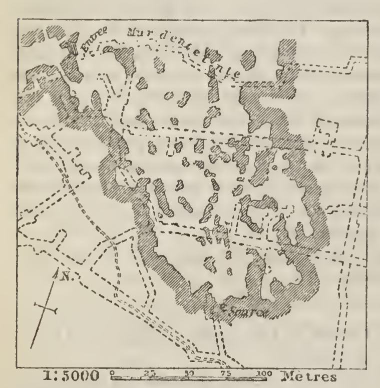
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## 4. N. Side of the City. Tombs of the Kings. Tombs of the Judges, etc.

It is necessary to take a light when visiting the different caverns. — The key to the Cotton Grotto must be procured (through the landlord of the hotel) from the Serâi, whence a guide will also be sent (fee 6-9 pi., or more in proportion for a party).

We leave the town by the **Damascus Gate**, which is the handsomest gate at Jerusalem, and with its battlements is a fine example of the architecture of the 16th century. According to the inscription, it was built, or at least restored, by Solimân in the year 944 of the Hegira (beginning 10th June 1537). On each side of the inside of the gate are very slender columns, above which is a pointed pediment with an inscription. From these columns (or perhaps from the small tapering columns on the battlements) the gate is called *Bâb el-'Amûd*, or 'gate of the columns'. The tower of the gate commands a celebrated view. In the 12th cent., the gate was called that of 'St. Stephen', as a church dedicated to that saint stood in the neighbourhood (p. 107). Excavations here have elicited the fact that the

gate undoubtedly stands on the site of an ancient gate, as a reservoir and a fragment of wall (running from E. to W.) constructed of drafted blocks have been discovered here. Outside the gate, we can still clearly see on our right (E.) ancient courses of drafted blocks; when the gateway was rebuilt, the Turks had grooves cut in the blocks to make them look more modern. The Damascus Gate is built in an angular form. It consists, properly speaking, of two gate-towers, between which there are distinct traces of an ancient gateway, or, at least, of the upper part of the arch of the gateway, which probably once formed an entrance through the second or third wall (p. 25). Under the gates there still exist subterranean chambers. That of the E. tower is 15 paces long and 9 paces wide, and is built of large blocks. The rushing of a subterranean water-course is said to have been frequently heard below the Damascus Gate, and it is not improbable that one may exist here.




The open space in front of the Damascus Gate is the point where four roads meet. On the left is the road skirting the wall from the Yâfa Gate, and descending on the right into the valley of the Kidron. Straight before us (N.) is the road to Nâbulus (p. 107); the road to the N.W. leads between Jewish colonies to the Yâfa road (p. 83).

We skirt the wall in an easterly direction. About 100 paces to the E. of the Damascus Gate, there is in the rock, 19 ft. below the wall, the entrance to the so-called **Cotton Grotto**, discovered in 1852. Muslim authors speak of this cavern as the cotton, or rather linen grotto *(maghâret el-kettân)*. It is an extensive subterranean quarry, stretching 213 yards in a straight line below the level of the city, and sloping considerably down towards the S. On the sides are still seen niches for the lamps of the quarrymen. The rocky roof is supported by huge pillars. The blocks were separated from the rock by means of wooden wedges, which were driven in and wetted so as to cause them to swell; and traces of this mode of working the quarry, are still distinguishable. We possess no clue as to the period when the quarry was used. The floor is very uneven, especially at places where blocks of rock have fallen down. There is a trickling spring on the right side, but the water is bad.

Exactly opposite the Cotton Grotto, and a little to the N. of the

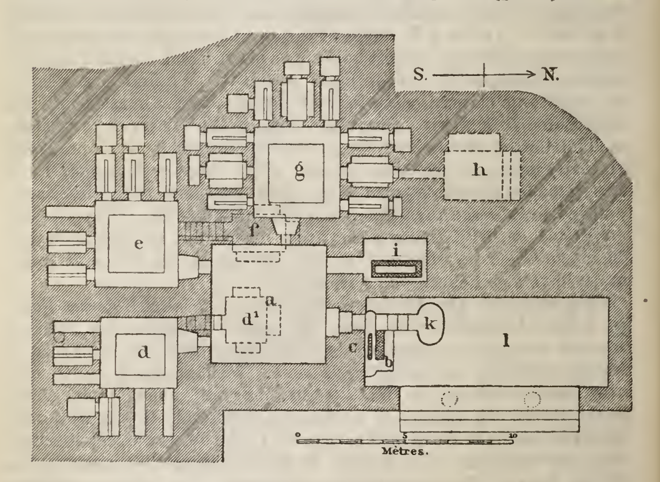
road, is the so-called **Grotto of Jeremiah** *(el-Edhemîyeh).* This is now a Muslim sanctuary, and a wall is built across the entrance. The Muslim custodian often makes extortionate demands before he will open the door, but becomes reasonable when the traveller turns to go away (6 pi.). We first enter a small open court planted with fruit-trees, a view of which can also be obtained from the hill. Fragments of columns are scattered about here. Passing through a place of prayer, we are conducted into a cavern towards the E., and then into a second, circular in shape, about 40 paces long and 35 wide, and supported by a pillar in the centre. To the S.W., we are shown the tomb of the Sultan Ibrâhîm, and beyond it a lofty rock-shelf, with a tomb, which since the 15th cent. has been called the tomb of Jeremiah. The prophet is said to have written his Lamentations here. These caverns were once inhabited by Muslim santons or monks. — In the S.E. angle of the court there is an entrance and a descent of 7 steps to a vault borne by a short, thick column, beyond which a passage like a door leads to the N. We find here a large and handsome cistern, with its roof supported by a massive pillar, and lighted from above. Steps lead down to the surface of the water. — The Cotton Grotto and the Grotto of Jeremiah were probably originally parts of the same quarry, and a ridge of rock may have once extended from this point to the town-wall, and been afterwards removed to increase the strength of the fortifications. — As already mentioned (p. 61), many authorities regard the hill immediately above the Grotto of Jeremiah as the true Golgotha. Ancient rock-tombs have also been found here.

We return to the Damascus Gate and take the *Nâbulus Road* (p. 106). About 390 yds. from the gate is an extensive field of ruins on the right, surrounded by high walls. The best entrance is through the gate on the Nâbulus road. We first see 4 vaults, one after another from E. to W., 26 yds. long and about 9 yds. wide. To the S. are the remains of a rather small church, 8 yds. wide and 22½ yds. long. In front of the entrance to the W. is a Greek inscription, now illegible. The ground is paved with well-preserved flat stones. Part of the pavement is in mosaic. The remains are probably those of the **Church of St. Stephen**, with its adjacent monastery, built by the Greeks in the 8th century and rebuilt by the Crusaders in 1099. It is less probable that this is the Church of St. Stephen built by the Empress Eudoxia, which must have stood closer to the town. The Dominicans have built a monastery and seminary on the site.

We now proceed along the Nâbulus road till we come to a cross road (5 min.). A few paces to the E. of the cross road are the so-called **Tombs of the Kings**, Arab. *Kubûr es-Salâṭîn* (direct carriage road from the Herodes Gate, p. 95; 5 min.). They belong to the French and are surrounded by a wall. We enter from the W. side. A rock-cut staircase of 24 steps, 9 yds wide. leads down into the

tombs in an E. direction. Along the steps descend the channels for conducting water to the cisterns below, which cross the staircase at the 10th and 20th steps and lead down on the wall to the right.

Descending below, we observe the beautiful cisterns, which have now been repaired; the smaller is on the right; straight before us is a much larger one, with a double arched entrance in the wall of the rock. The roof is slightly vaulted and supported by a pillar. At the corners of each cistern are steps for drawing water. On the left is a round-arched passage which leads hence through a rocky wall, $4^1/_2$ ft. thick, down three steps into an open court hewn in the rock, 30 yds. long and 27 yds. wide. We now at length perceive to the W. the richly hewn portal of the rock-tombs. The portal has lately been widened to 38 ft.; like that of St. James' grotto (p. 97), it was




formerly borne by two columns, which relieved the open space. Some of the mouldings of the portal are still in admirable preservation, consisting of a broad girdle of wreaths, fruit, and foliage.

In the vestibule (l) are fragments of columns, capitals, and fragments of sarcophagi. We cross over a round cistern (k) and descend a few steps; on our left is an angular passage (b) with a movable rolling stone (c) by which the entrance to the tomb could be closed. The chamber a is about $6^1/_2$ yds. square, and from it four entrances, two to the S., one to the W., and one to the N., lead to tomb-chambers. The S.E. chamber (d) contains rock-shelves on three sides, and shaft-tombs (p. cxiii) on the E. and S. In the N.W. angle we descend by 4 steps into a lower chamber (d') with 3 shelf-

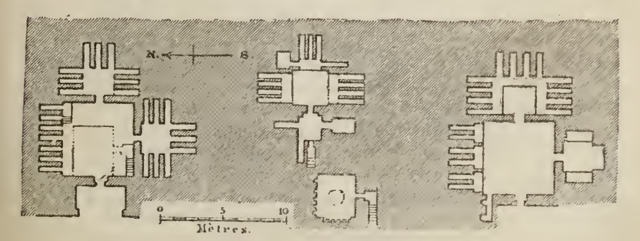
tombs. The second chamber (e) has a depression in the middle, three shaft-tombs on the S., and three on the W.; this chamber also has a subsidiary chamber (f). The chamber g (W. of the vestibule) contains two shaft-tombs on the right and on the left, in addition to the shelves in the walls. In the middle is a passage leading to a small chamber with 3 shelf-tombs. From this chamber in the N. wall a passage leads farther down to a larger apartment (h), in which is a vaulted niche-tomb on the left, and a double shelf at the back.

The different chambers bear distinct traces of having once been closed by properly fitted stone doors. The chamber i to the right of the principal entrance once contained a richly decorated sarcophagus (now in the Louvre).

These catacombs, the careful construction of which leads to the inference that they were the burial-places of persons of high rank, are revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of the rich Kalba Sabua*, a noble who lived at the time of the Roman siege. It is most probable, however, that this is the Tomb of *Queen Helena of Adiabene*, which, according to Josephus, was situated here. This queen, with her son Izates, became converted to Judaism in her own country, and, after the death of her husband Mumbaz, in A.D. 48, resided at Jerusalem. She afterwards returned home, but after her death her body was brought to Jerusalem and buried in a pyramidal tomb three stadia from the city. Izates had twenty-four sons, and hence probably the extent of the tomb. These vaults were understood to be tombs as early as the 14th cent., and they were sometimes referred by tradition to the early kings of Judah, whence they are still called 'tombs of the kings'.

Descending the slope in a N.E. direction (towards the village *Sha'fât*), and crossing over the flat bed of the upper valley of the Kidron (Arab. *Wâdy el-Jôz*, the valley of nuts), we come to graves in the rock, among which the so-called grave of *Simon the Just* should be noticed. The Jews make pilgrimages to this spot.

I. Tombs on level of ground. II. Basement. III. Upper series of tombs.




The road to the **Tombs of the Judges,** *Ḳubûr el-Ḳuḍât*, which leads on to Neby Samwîl, branches off from the Nâbulus road opposite the Church of St. Stephen (p. 107). From the Tombs of the Kings we go in the direction of the minaret of Neby Samwîl. After some 25 min., we observe the entrance to the tombs in the rock on the

right of the road. A forecourt, $6^1/_2$-7 ft. wide, has been hewn eastwards in the rock; the vestibule is 12 ft. wide, open in front, and provided with a gable. In the pediment is a ring from which pointed leaves extend in the form of rays. Another gable rises over the portal which leads into the tomb-chamber. The portal was once capable of being closed from within. The S.E. and N.W. corners of the first tomb-chamber are imbedded in rubbish. On the left (N.) side of it are seven shaft-tombs, above which, at irregular distances, are three vaulted niche-tombs; and at the back of these there are several shaft-tombs. In the W. wall is a niche. Adjoining this first chamber on the E. and S. (Pl. I) are two others on about the same level, and two on a lower level (Pl. II). On each of three sides of the E. chamber are three shaft-tombs on a level with the ground (Pl. I), and 3 ft. above these (Pl. III) are four more of the same kind. The S. chamber has on each of three sides three shaft-tombs, and above these a long vaulted niche-tomb. From the first chamber a passage, with three shaft-tombs, descends to the N.E. chamber, which contains five shaft-tombs on the N., five on the S., and three on the E. side. The subterranean side-chamber to the S.W. was originally a quarry. The myth that the 'Judges of Israel' are buried here is of later origin. These chambers have also been styled 'tombs of the prophets' *Ḳubûr el-Anbiyâ*, and by others are assigned to members of the Jewish courts of justice. There are other rock-tombs in the vicinity, but none of so great extent.

We return by the road from Neby Samwîl to the Damascus Gate, or we turn by a hill of ashes into a path to the right, which takes us past St. Paul's (p. 84) to the Yâfa road.

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# II. JUDÆA, SOUTHERN PALESTINE, AND THE COUNTRY EAST OF THE JORDAN.

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## 6. From Jerusalem to the Monastery of the Cross, ʿAin Kârim, and St. Philip's Well.

The new carriage road from Jerusalem to *ʿAin Kârim* direct strikes off to the left from the Yâfa road a little beyond the 3rd watch tower (p. 18), and skirting a low range of hills leads towards the S.W. past *Khirbet en-Naḥleh* (p. 113).

From Jerusalem to the *Monastery of the Cross* 20 min., *ʿAin Kârim* 1¼ hr., *ʿAin el-Habs* 1 hr., *Kulôniyeh* 1 hr., *Jerusalem* 1½ hr. ʿAin Kârim to the *Well of St. Philip* 1¼ hr., *Jerusalem* 1½ hr.

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### 1. Jerusalem — ʿAin Kârim — ʿAin el-Ḥabs.

From the Yâfa Gate to the *Birket Mâmilla* see p. 83. We next leave the road to ʿAin Yâlo (p. 115) to the left, and the old road to ʿAin Kârim to the right (see the map, p. 84), and descend the valley in 20 min. to the Greek Monastery of the Cross, Arab. *Dêr el-Muṣallabeh.*

**Monastery of the Cross.** — History. The foundation of the monastery is attributed to the Empress Helena; according to another tradition, the church was founded in the 5th cent. by King Mirian, one of the three kings depicted over the inner portal of the church. The fact that in 1098 the Crusaders found the monastery already in existence, renders it certain that it was really founded before the introduction of El-Islâm. At that period, it was the property of the Georgians, and was restored in 1644 by Leontation, one of their kings. The monastery seems to have subsequently belonged to various other sects, but never to the Latins. It has suffered much from the hands of the Arabs, who plundered it and murdered the monks more than once, as evidenced by the traces of a great pool of blood in the nave. Hence, too, the high wall without windows and the iron-mounted wicket, which has so long been in use in Oriental monasteries.

The monastery is of irregular quadrangular form, occupying the E. side of the bottom of the valley. The buildings embrace several large and irregular courts, and are fitted up partly in the European style. They also contain a large seminary for priests (now closed). The library contains many fine works and a number of MSS., among




COUNTRY BETWE
JERUSALE
Hebron, Jericho, and the De
Scale of 1:250.000
English Miles
Kilometres
Drawn by H.Kiepert
JERUSALEM
Bêt Jâla
Bêt Lahem (BETHLEHEM)
El-Khalîl (HEBRON)



J. Karantal
(Quarantania)
Nawâ'imeh
W. Nawâ'imeh
Bridge
Jordan (esh-Sherî'a)
Salt
Sugar Mills
'Ain es-Sultân
Elisha's Spring
W. Jitteh
W. Sahams
Erîha
(JERICHO)
-895
El
-1230
W. Kilt (Chilt)
Tell
-500
Kakôn
Kefrên
Tell Jeljûl
(GILGAL)
Kasr el-Yehûd
'Ain Hajla
Ford el-Henu
Kasr Hajla
Khân Hadrûr
720
Ghôr
W. es-Sidr
W. Kefrên
En-Neby Mûsa
W. ed-Dabr
Rejûm Lût
Khirbet
el-Esbeh
J. el-Kahmûn
W. Suweneh
W. Ghadâimeh
Kala'at-Mirdeh
W. Burughât
'Ain el-Feshkha
El-Bkê'a
Khirbet el-Feshkha
Khirbet el-Yahûd
W. el-Ghuwêr
Râs el-Feshkha
Wady en-Nâr
W. Abu Hanna
W. Hamâra
DEAD SEA
(Arab. BAHR-LÛT)
-1280
es-Seghîr (the little)
hûl-el-Kebîr (the great)
W. Râs el-Ghuwêr
'Ain Ghuwêr
W. Hammâm
W. Zerka Ma'in
'Ain Terâbeh
W. et-Ta'âmireh
W. el-Merabba
Zâra
Warm Spring
W. ed-Derejeh
W. Muwasseleh
Sea.
Engraved & printed by Wagner & Debes, Leipzig.



them a roll of Chrysostom, with splendid miniatures. The plan of the monastery Church seems to corroborate the conjecture that it dates from the Byzantine period. It consists of a nave and aisles. The dome is borne by four large pillars, and is provided with small windows. The vaulting and arches are pointed. The paintings on the walls, some of them of a rude character, were also retouched about 200 years ago. The interesting mosaic pavement is of considerable antiquity. The principal shrine of the monastery is behind the high altar, where a round aperture, lined with marble, marks the spot where the tree from which Christ's cross was formed is said to have grown. This tradition gives the monastery its name, which is more properly the 'monastery of the place of the cross'. The tradition is probably very ancient, although not traceable farther back than the Crusaders' period, and never entirely recognised by the Latins. Among later myths may be mentioned that of Adam being buried, and that of Lot having lived here.

Leaving the monastery, we retrace our steps for about 190 yds., and then take the *ʿAin Kârim* road to the left. It intersects the valley of the monastery of the Cross, and in 12 min. enters the *Wâdy Medîneh;* it then crosses a hill in 12 min. to the *Wâdy el-Bedawîyeh.* On the right lies *Khirbet en-Naḥleh.* In 10 min. we skirt the head of a dale (well cultivated terraces, vineyards), and thus reach the high road from Jerusalem (p. 112). The top of the *Jebel ʿAli,* which we now ascend, commands a view of the Mediterranean, the Mt. of Olives, and part of Jerusalem. In front are the houses of *ʿAin Kârim;* we leave to the right a steep valley, with a path down it, and remain some time on the top of the hill. After 12 min. we come to the ruins of *Bêt Mismir;* to the N. lie the ruins of *Dêr Yâsîn*, and on a hill farther off, *Neby Samwîl;* beyond the valley is *El-ʿAḳûd* on a hill. The carriage road leads in great windings down to *ʿAin Kârim* in 30 min. During the descent, we have a beautiful view of ʿAin Kârim; below us, the Franciscan monastery and church, with the village behind; a little to the right, on an eminence, is the large establishment of the Sisters of Zion: convent, girls' school, and girls' educational institution (founded by Father Ratisbonne). On the hill to the left (S. of the village) are the Russian buildings (chapel and hospice) and a Latin chapel; below in the valley, between this hill and the village is the beautiful St. Mary's Well.

**ʿAin Kârim.** — History. ʿAin Kârim probably corresponds to the *Karem* of the Septuagint (Josh. xv. 60). A tradition, which arose in the time of the Crusaders, makes ʿAin Kârim the 'City of Juda' (Luke i. 39); but that place is probably the modern Yâta near Hebron.

*ʿAin Kârim* (St. John) is much visited by Greek and Latin pilgrims. The village lies in a beautiful and fertile district on the slope of the hill to the E., above a broad basin. It contains about 1200 inhabitants, of whom 100 are Latins, 50 Greeks, and the rest Muslims. They are all tillers of the ground, and possess fruitful olive-groves and vineyards.

The castellated Latin *Monastery of St. John* belongs to the Franciscans. Travellers can be accommodated on bringing letters of recommendation from the secretary of the Salvator monastery in Jerusalem. The garden of the monastery, with its conspicuous cypresses, lies within the enclosure. The dome-covered *Church of St. John*, which is enclosed by the monastery on three sides, peers prettily above the walls. Tradition declares it to be the spot on which stood the house of Zacharias, John the Baptist's father.

After this church had for centuries been used by the Arabs as a stable, the Marquis de Nointel, ambassador of Louis XIV., prevailed upon the sultan to restore it to the Franciscans; and these indefatigable monks succeeded in firmly establishing themselves here, rebuilding the monastery, and purging and restoring the church. The older part of the building is probably not earlier than the Crusaders' period, when the birth of John the Baptist was first localised here.

The church consists of nave and aisles; the elegant dome is borne by four pillars, and the pavement is still adorned with old mosaics. The high altar is dedicated to Zacharias, the father of John the Baptist, and the S. chapel to the memory of the Virgin's visit to Elizabeth. Adjoining the organ is a picture representing St. John in the desert, copied from Murillo. On the left (N.) of the altar, seven steps descend to a *Crypt*, the alleged birthplace of the Baptist, where five well-executed basreliefs in white marble, representing scenes from his life, are let into the black walls.

We take the first turning to the left from the Monastery, and in 4 min. arrive at the *Spring* of ʿAin Kârim', which lies a little to the S., and which was associated in the 14th cent. with the supposed visit of the Virgin and called *St. Mary's Well.* Over the spring is a Moḥammedan place of prayer. — About 4 min. to the W. of the spring stands a chapel, constructed in 1860 from ruined walls and vaults, marking the alleged site of the summer-dwelling of Zacharias, where the Virgin visited Elizabeth. In the chapel near the entrance is shown a piece of the stone which yielded when Elizabeth, during her flight before Herod, laid the infant John on it.

From ʿAin Kârim we proceed to the W., towards the so-called *Terebinth Valley* (see p. 160), the lower part of the *Wâdy Bêt Ḥanîna* or *Wâdy Kulôniyeh* (p. 17), which is partly planted, and partly overgrown with underwood. In 1 hr. we reach the spring **ʿAin el-Ḥabîs.** The *Grotto of St. John* (*el-ḥabîs:* 'the hermit'), to which steps hewn in the rock ascend, lies close to the spring. It belongs to the Latins, who have erected an altar in it. On the side next the valley, there are two apertures in the wall of rock, leading to a kind of balcony, whence we survey the *Wâdy Ṣâṭâf* and the village of *Ṣôba.* The place is called by the Christians the *Wilderness of St. John*, although now well planted. It was cultivated in ancient times also, if we may judge from the traces of garden terraces. The altar is said to stand on the spot where the Baptist slept when he dwelt in the grotto (Matth. iii. 1-6; Luke i. 80). From other passages, however (Luke iii. 3), it is obvious that by the 'wilder-

ness of Judæa' the region near Jordan is meant; and, moreover, the tradition attaching to ʿAin el-Ḥabîs does not date farther back than about the year 1500.

For the sake of returning to Jerusalem by a different route, we may proceed from ʿAin el-Ḥabîs through the *Wâdy Bêt Ḥanîna*, and reach the Yâfa road near *Kulôniyeh* (p. 17) in an hour.

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### 2. From ʿAin Kârim to Philip's Well.

We ride through the Moḥammedan burial ground of the village and ascend the side of a narrow valley towards the S.E. Halfway up, we leave on our left the path which leads by *El-Maliḥa* and *Bêt Sufâfa* and joins the Bethlehem road near *Ṭanṭûr* (p. 120), and keep to the right (S.E.). After 1/2 hr. we arrive at the top, which commands a splendid view. Continuing in the same direction we descend on the right side of a small dale, passing some tombs on our way. We then cross the dale and arrive in 1/2 hr. at the *Wâdy el-Werd* ('Valley of Roses'), near the spot where the *Wâdy Aḥmed* runs into it from the other side.

Ascending the narrow *Wâdy Aḥmed*, which is richly planted with vines and olive-trees, we reach *Bîr Hauna* in 45 min., *Bêt Jâla* (p. 130) in another 13 min., and *Bethlehem* in 25 min. more.

The old caravan route from Jerusalem to Gaza runs through the Valley of Roses. We follow the road down the valley for 1/4 hr. till we come to **Philip's Well** *(ʿAin el-Ḥanîyeh)*. The spring bubbles forth from beneath a niche in the wall, with Corinthian columns on each side. At the back is a small pointed window, now walled up. The building is a ruin; remains of columns and hewn stones still lie scattered about. The tradition that ʿAin el-Ḥanîyeh was the spring in which Philip baptised the eunuch of Ethiopia (Acts viii. 36), dates from 1483, before which the scene of that event was placed near Hebron (p. 136).

To reach *Bittîr*, we remain in the Valley of Roses. After 20 min. the village of *El-Welejeh* lies on our right. (Thence to *ʿAin Kârim* 1 hr.) A few min. beyond the spot where the Valley of Roses enters the *Wâdy Bittîr* lies the village of *Bittîr* (p. 13).

From Bittîr to Bethlehem (1 3/4 hr.). The direct road ascends the *Wâdy Bittîr*. In 1/2 hr. it reaches *Kalʿat Ṣabâḥ el-Khêr*, where a cavern, probably once a hermitage, is hewn in a block of rock. After 20 min. we ascend to the E. from the bottom of the Wâdy Bittîr; in 1/2 hr. we reach *Bêt Jâla* (p. 130), and in 25 min. more Bethlehem.

The route from Philip's Well to Jerusalem ascends the Valley of Roses. To the right (15 min.) the *Wâdy Aḥmed* (see above) diverges, and 5 min. farther on we reach the village of *ʿAin Yâlo*, anciently *Ajalon* (but not the famous place of that name, p. 18). By the spring are several remains of marble columns. To the N. of ʿAin Yâlo are some remarkable artificial hills *(rujûm)*. Among the olive-trees in the valley are traces of an old road. On the hill to the right, among the rocks, we perceive (10 min.) the small village of *Esh-Sherâfât* (p. 120), and to the left, farther on, the larger village

of *Mâliha*, the inhabitants of both of which have to fetch their water from ʿAin Yâlo. To the right we next ($^1/_4$ hr.) see the village of *Eṣ-Ṣufâfa* and the monastery of *Mâr Elyâs* (p. 120). In $^1/_2$ hr. we reach the *Monastery of the Cross*; thence to the Yâfa Gate see p. 112.

## 7. From Jerusalem to Neby Samwîl and El-Ḳubêbeh (Emmaus).

From the Damascus Gate or the Yâfa Gate to the Tombs of the Judges (about 40 min.), see p. 109. The road descends steeply into the valley (8 min.). Following the downward course of the valley we arrive in 13 min. at the *Wâdy Bêt Ḥanîna*, deriving its name from the village of *Bêt Ḥanîna*, on the spur rising between the two valleys which unite here. We now cross the wide bed of the brook which is full of boulders, and ascend to the N.W. in the side valley which opens exactly opposite. After 25 min. we reach a small plateau; to the left, on the crest of the hill, is the ruin of *Jôz*, dating from the Crusaders' period, and supposed in the middle ages to have been the château of Joseph of Arimathea. To the S.E. we see *Bêt Iksa*, the track of the Yâfa road, and, farther distant, *ʿAin Kârim*. The village of *Neby Samwîl* is reached in 20 min. In front of the village, on the right of the road, are two reservoirs hewn in the rock and of high antiquity; the spring which supplies them is more to the N. The village possesses few inhabited houses, but its walls partly hewn in the rock, and the fine large blocks of building-stone outside the mosque on the N.E. side, show traces of great antiquity. — The summit may be reached in 5 min. from this point.

**Neby Samwîl** ('Prophet Samuel'), 2852 ft. above the sea-level, is the highest mountain near Jerusalem.

We are here standing on what is most probably the venerable spot where rose the ancient fortress of *Mizpeh* ('the sentinel'), the famous city of Benjamin. Tradition points out Neby Samwîl as the birthplace, residence, and burial-place of the prophet Samuel, although without sufficient foundation. It is recorded, however, that the Emperor Justinian (d. 565) caused a well to be dug in the monastery of St. Samuel, which probably occupied this site. The Crusaders regarded the place as the ancient *Shiloh*, and built a church here over 'Samuel's Tomb'. They called the mountain *mons gaudii*, or Mountain of Joy, because they gained their first glimpse of Jerusalem from *Biddu* (p. 117). In the 16th cent., a handsome and much-frequented pilgrimage-shrine stood here.

The transept and the N. apse of the Crusaders' church, which was erected here in 1157, are still extant. The present mosque, to which admission is easily obtained (entrance from a court), contains the tomb of Samuel. The tomb is shown reluctantly, though revered by Jews, Christians and Muslims alike. The traveller loses nothing if he fails to see it, as the sarcophagus and the winding sheet are certainly modern. He should not however, fail to ascend the minaret for the sake of the magnificent *View. To the right, to the N. of *El-Jîb*, rises the hill of *Râmallâh* (p. 212), in front of it,

below, lies the village of *Bîr Nebâla;* to the E., *Bêt Ḥanîna*, and farther E., the hill of *Tell el-Fûl* (p. 118). Beyond these, in the distance, rise the blue mountains of the valley of the Jordan; to the S.E. are Jerusalem and the Mount of Olives; adjoining these, on the hill to the S., is *Mâr Elyâs;* above it rises the round summit of the Frank Mountain (p. 134), and farther distant is Bethlehem. The village of *Bêt Iksa* lies quite near us to the S.; to the S.S.W. is *Lifta*, and to the W.N.W., *Biddu. Ramleh* and *Yâfa* lie farther W.; the Mediterranean is also visible in clear weather.

From the summit we descend to the S.W. and then turn directly to the W. We remain on the height and thus skirt the valleys which descend towards the S. (left). After 35 min. we reach the village of *Biddu*, surrounded by heaps of stones and destitute of trees. It was at Biddu that the Crusaders gained their first glimpse of Jerusalem (the road by *Bêt Nûba* and *Biddu* is a very old one; traces of the pavement are still visible). **El-Ḳubêbeh** is then reached in 15 min. On the identification of the village with the *Emmaus* of the N.T., see p. 16. The village is prettily situated and contains numerous ruins. The Franciscan monastery, which has been in existence since 1862, offers a friendly welcome to travellers. Ruins of an old Crusaders' church, with a nave and aisles (the apses are distinctly visible), were found in the ground on which the monastery is built. The church is said to stand on the spot where Jesus broke bread with the two disciples (Luke xxiv. 30). Some antiquities (a sarcophagus) have also been dug up. In return for the hospitality of the monks, each visitor should give 1 or 2 francs for the poor.

We now return to *Biddu* (see above). Three roads meet here; we take the central one, which leads us along the valley past the spring *ʿAin Bêt Sûrîk* (above us, on the right, is the village of the same name). In $^3/_4$ hr. we pass the ruins of *Khirbet el-Lôza* on our right; in 20 min. more the valley unites with the *Wâdy Bêt Ḥanîna;* on the right are the ruins of *Bêt Tulma* (road on the right to *Kulôniyeh* in 20 min.). We cross the valley, ascend straight on to the S.E., and in 10 min. reach the Yâfa road. Thence to the Yâfa Gate 1 hr. (p. 18).

## 8. From Jerusalem to ʿAnata, ʿAin Fâra, Jebaʿ, and Mikhmâsh.

Leaving the Damascus Gate, we turn to the right and follow the city walls. From the N.E. corner we proceed by a road to the left, and crossing the upper valley of the Kidron reach the top of the Mount of Olives in 20 min. (p. 90). From the top we have a fine view towards the E. (the Dead Sea and valley of the Jordan). We avoid a road to the right, leading to the village of *El-ʿIsâwîyeh*, per-

haps the ancient *Nob* (Isaiah x. 32). The path next descends gradually to the N. to (28 min.) the village of —

**ʿAnata.** — History. ʿAnata corresponds to the ancient *Anathoth*, in the territory of Benjamin, the birthplace of Jeremiah (Jerem. i. 1), where the prophet's life was also once endangered (Jerem. xi. 21-23). Tradition has erroneously placed Anathoth near *Abu Gôsh* (p. 16). The district we are now surveying is mentioned in Isaiah's description of the approach of the Assyrians under Sennacherib (x. 28, 30). The village was repeopled after the captivity (Ezra ii. 23).

ʿAnata seems to have been fortified in ancient times, and fragments of columns are built into the huts of the present village. A little to the right of the road, at the very entrance to the village, we observe the ruins of a large old building, probably a church, with a well preserved mosaic pavement. The view from the top of the broad hill on which the village lies embraces towards the E. the mountains of ancient Benjamin, sloping down to the valley of Jordan, and part of the Dead Sea. A number of villages, among them *Tell el-Fûl* (see below), lie on the hills to the W. and N.

Starting from ʿAnata (guide necessary), the road leads us towards the N.E., and in 3/4 hr. skirts the *Wâdy Fâra* (magnificent view). After 20 min. more, we descend precipitously into the valley a little below the **ʿAin Fâra**, a spring with abundant water. The vegetation in the bottom of the valley remains green and fresh even in summer; the brook in some places runs underground; numerous relics of aqueducts, bridges, and noble buildings are visible. High up on the steep rocky sides are ancient habitations of hermits (which may be reached from the S. side, but the ascent is difficult).

Following a small side valley which issues a little below the spring, we ascend in a N.W. direction, and in 3/4 hr. reach the village of —

**Jebaʿ.** — History. *Jebaʿ* is the ancient *Gebah* in the tribe of Benjamin, near *Gibeah of Benjamin* (1 Sam. xiv. 2), but not to be confounded with it. The latter is now *Tell el-Fûl* (see above) and is identical with 'Gibeah of Saul' (1 Sam. xv. 34) and 'Gibeah of God' (1 Sam. x. 26). But 'Gibeah of God' in 1 Sam. x. 5 seems to have been confounded with Geba, 1 Sam. xiii. 3. The situation of Jebaʿ, as it commands the pass of Mikhmâsh, would serve to explain the exploit of Jonathan (1 Sam. xiv. 1-15); but verse 16 suddenly takes us back to Gibeah of Benjamin, towards which the Philistines would hardly have retreated if any other route had been open to them. Possibly Gebʿa and Gibeah of Benjamin have been confounded in this passage too. In 2 Kings xxiii. 8, the kingdom of Judah is described as extending 'from Gebah to Beersheba'.

The shrine of Jebaʿ is called *Neby Yaʿkûb* (prophet Jacob). Here also we obtain an extensive view, especially towards the N., where the villages of *Burka*, *Dêr Divân*, and *Ṭayyibeh* are situated (the latter a Christian village, perhaps *Ophra* of Benjamin, Josh. xviii. 23; 1 Sam. xiii. 27); to the N.E. *Rammûn* is visible.

From Jebaʿ to Jerusalem, the direct route leads viâ *ʿAnata*. Going S., we descend after 25 min. into the *Wâdy Fâra*, near its head; in about 10 min. we ascend the hill again towards *El-Ḥizmeh*, enjoying a fine view

from the summit. N. of the village lie the stone monuments of *Kubûr Beni Israʿîm* (?), to the W., numerous cisterns and caves. — In 20 min. we descend into the *Wâdy Selâm*, cross it and ascend the steep slope to wards the S., reaching *ʿAnata* in 10 min. (see p. 118).

To go FROM JEBAʿ TO MIKHMÂSH, we now descend to the N.E. into the *Wâdy Suweinît* (35 min.); another valley also opens here to the N. The sides of the Wâdy Suweinîṭ, the ancient *Pass of Mikhmâsh*, are indeed very steep, answering their description in 1 Sam. xiv. 4, 13. The village of **Mikhmâsh**, on a hill, 1/4 hr. to the N.E., is now nearly deserted, and contains no curiosities except a cavern with round vaulting and columbaria (p. 153).

FROM MIKHMÂSH TO BÊTÎN. We ascend towards the N. to the table-land along the E. side of a narrow, but deep valley which runs into the *Wâdy Suweinît*. At the point where we obtain a view of the valley, there are several rock-tombs on the W. slope, above which lie the ruins of *Makrûn*, the ancient *Migron* (Isaiah x. 28) .After 35 min., the village of *Burka* lies opposite, to the W.N.W., and that of *Kudêra* farther to the N. After 1/4 hr., tombs and quarries. We next reach (1/4 hr.) the large village of **Dêr Divân**, loftily situated, and enclosed by mountains. To the N., the deep *Wâdy Matyâ* descends to the Jordan. The slopes around the village are clothed with olives and fig-trees.

The city of *ʿAi* lay near Dêr Divân, but where, is quite uncertain. ʿAi is described as having lain to the E. of Bethel (Gen. xii. 8). It was a royal Canaanitish city. The place is again mentioned at a later period. Isaiah (x. 28) calls it Aiath, and after the captivity it was repeopled by Benjamites.

From Dêr Divân the road leads through a hollow to the (20 min.) top of *Tell el-Ḥajar*, and then traverses a beautiful, lofty plain. To the N.E. we see the hill of *Rimmon*, now *Rammûn* (Judges xx. 45-47). Farther on, we pass the ruins of *Burj Bêtîn*. On the opposite side of a fertile valley we perceive the village of *Bêtîn*, which we reach in 20 min. more (p. 213).

## 9. From Jerusalem to Bethlehem.

1 1/4 hr. Good ROAD. The excursion may also be made on foot. — CARRIAGES and riding horses may be obtained through the hotel or hospice. Price of a carriage 10-12 fr. — Half a day will suffice for Bethlehem itself, but travellers who go on to Solomon's Pools or ʿAin Kârim will require a whole day (comp. pp. 112 and 130).

Immediately outside the Yâfa Gate, the road descends to the left into the upper part of the Valley of Hinnom, skirting the Birket es-Sulṭân (5 min.) and the Montefiore institution. We leave the road to the railway station and the Temple colony (p. 104) on our right. At the point where the valley turns towards the E., our route ascends to the S., straight up the rocky hill. The best view of Jerusalem from this side is obtained by diverging to the left, immediately before the table-land is reached, and ascending the *Hill of Evil Counsel* (p. 101), a walk of a few minutes only. Its summit commands a particularly good survey of the S. side of Jerusalem, with the village of *Silwân* and the Mt. of Olives opposite, and the villages of *Bêt Sufâfa*, *Esh-Sherâfât*, and the monastery of *Mâr Elyâs* to the S. The ruins on the 'hill of evil counsel' are probably those of an Arabian village, though traditionally called the *Country-house of Caiaphas*. Above is the *Wely Abu Ṭôr;* to the S. of it, the tree is

shown on which Judas is said to have hanged himself; all the branches of the tree extend horizontally towards the E.

The lofty plain extending hence towards the S., which our route traverses, is called *Beḳâ'a.* It is probably identical with the valley of *Rephaim*, through which the boundary between Judah and Benjamin ran (Josh. xv. 8, etc.). The Philistines were frequently encamped there, and it was here that they were defeated by David (2 Sam. v. 18, etc.). On the chain of hills which bounds the plain on the E. (to the left of the road) is a large Convent of the Clarisses. — The plain sinks towards the W. to the *Wâdy el-Werd* (p. 115). On the right, at the entrance to this valley, we first observe the village of *Bêt Sufâfa*, and then that of *Esh-Sherâfât*, at some distance. In this plain also, tradition points out several sacred spots. The Greek settlement on an eminence to the right, at some distance, called *Ḳaṭamôn*, is said to have been the *House of Simeon* (Luke ii. 25). It consists of a small church and the summer residence of the Patriarch, and affords a pretty view (road to the German colony, p. 104). Farther on, to the left of the road, a cistern: the traditional *Well of the Magi (Bîr Kathisma)*, where these are said to have again seen the guiding star (Matth. ii. 9).

At the extremity of the plain we ascend a hill to the monastery of **Mâr Elyâs**, 3/4 hr. from Jerusalem, very pleasantly situated on the saddle of the hill. On the left of the road lies a well from which the Holy Family is said once to have drunk. The view from the adjoining hill to the right is quite as fine as that from the terrace of the monastery. To the S. lies Bethlehem, to the N. Jerusalem, beyond which rises Neby Samwîl, and the blue mountain-range to the E. of Jordan forms a beautiful background.

The monastery was erected at an unknown date by a bishop Elias, whose tomb was shown in the monastery church down to the 17th cent., and was rebuilt during the Frank régime (1160) after its destruction by the infidels. Shortly afterwards, the tradition was invented that the place was connected with the prophet Elijah, and the events described in 1 Kings xix 3 et seq., were even localised in a depression in the rock (to the right of the path, opposite the monastery-door), which was said to have been made by the prophet's foot.

Beyond the monastery the road leads to the right, skirting a valley which descends to the E. The soil here is cultivated. In front of us, beyond the valley towards the S. E., the round summit of the Frank Mountain (p. 134) comes in sight, and towards the S., Bethlehem. On the right (S.S.W.) lies the large village of *Bêt Jâla* (p. 130), with its white buildings. After 13 min. we observe on a hill to the right the beautifully situated *Ṭanṭûr*, a settlement of the Roman Catholic Maltese Order, containing a hospital, house for the brethren, and chapel. Here is shown the *Field of Pease*, so called from the legend that Christ once asked a man what he was sowing, to which the reply was 'stones'. The field thereupon produced pease of stone, some of which are still to be found on the spot.

After 9 min. we see on our right an insignificant building styled

the **Tomb of Rachel** *(Kubbet Râhîl)*. The dome of the tomb closely resembles those of the innumerable Muslim welies, and the whitewashed sarcophagus is modern. The entrance to the forecourt is on the N. side. The tomb is revered by Muslims, Christians, and Jews, and is much visited by pilgrims, especially of the last-named faith; Beduins bring their dead to be buried here. The walls are covered with the names of these devotees.

Tradition appears for once to agree with the Bible narrative. Rachel died on the route to Ephratah (which an old gloss identifies with Bethlehem), in giving birth to Benjamin, and was buried 'in the way' (Gen. xxxv. 19). Throughout the whole of the Christian period, the tradition has always attached to the same spot, and for many centuries the supposed tomb was marked by a pyramid of stones, of which the number was said to have been twelve, corresponding with the number of the tribes of Israel. The monument appears to have been altered in the 15th cent., since which time it has been repeatedly restored. A single but insuperable objection to the genuineness of the tomb, however, is founded on the passage 1 Samuel x. 2, where Rachel's tomb is described as being in the border of Benjamin. As the boundary between Judah and Benjamin could not, for many reasons, have passed this way, it is more probable that the tomb lay on the N.W. side of Jerusalem where traces of a suitable spot (based on old tradition) have lately been found about 1½ M. to the N. of *Kastal* (p. 17).

Here the road divides; the road straight on leads to Hebron (p. 130); we turn to the left, and in 13 min. reach the first houses of Bethlehem on a hill opposite the town proper. At the point where the road bends to the right, a narrow path straight on brings us in a minute or two to the so-called *David's Well*, consisting of three cisterns hewn in the rock. Since the 15th century, tradition has associated this spot with the narrative in 2 Sam. xiii. 14-17. The view of Bethlehem, situated beyond the *Wâdy el-Kharrûbeh* ('valley of the carobs'), is very picturesque from this point. The eye is at once struck with the careful way in which the ground is cultivated in terraces. The vegetation here, partly owing to the greater industry of the inhabitants, is richer than in the immediate environs of Jerusalem.

**Bethlehem.** — History. In the name of this town (Arab. *Bêt Lahem)*, which has existed for thousands of years, is perpetuated a very ancient popular tradition. In Hebrew, the word means the 'place of bread', or, more generally, the 'place of food', and is probably derived from the fact that the region about Bethlehem has from very remote antiquity presented a marked contrast to the surrounding 'wilderness' (comp. p. 129). The epithet of Ephratah (Micah v. 1) indicates the district in which the town lay. Bethlehem is the scene of the beautiful idyl of the book of Ruth, which forms an introduction to the history of David, and it is to that monarch, who, especially at a later period, was looked upon as an ideal type, that the little town owes its celebrity and importance. In the eyes of the prophets Bethlehem was specially sacred as the home of the family of David, and the other celebrated members of the family, Joab, Asahel, and Abishai, also once resided here (2 Sam. ii. 18). It was not, however, until the Christian period, when it began to attract pilgrims, that Bethlehem became a place of any size. Down to the 4th cent. it was still unimportant; Justinian, however, caused the walls to be rebuilt, and so many monasteries and churches were soon erected, that it is spoken of as a flourishing place about the year 600, its church being at that period especially famous. On the approach of the Crusaders, the Arabs destroyed

Bethlehem, but the Franks soon rebuilt the little town, and ffounded a castle near the monastery. In 1244, the place was devastated by the Kharezmians; in 1489, the fortifications and the monastery were destroyed. For a time the place lost much of its importance, but within the last three centuries, it has gradually recovered. Quarrels between the Christians and the Muslims frequently caused bloodshed, and the inhabitants were even occasionally molested by the Beduins. The Muslims, who occupied a separate quarter at Bethlehem, were expelled by the Christi ansin 1831, and after an insurrection in 1834 their quarter was destroyed by order of Ibrâhîm Pasha. Since that period the town has been almost exclusively occupied by Christians.

Bethlehem is situated 2550 ft. above the level of the sea, on two hills running from E. to W., and connected with each other by a short saddle. To the S. of the town is situated the *Wâdy er-Rahîb*, and to the N. the *Wâdy el-Kharrûbeh.* The slope of the hills towards the W. and E. is gentler than towards the N. and S. The situation of Bethlehem and its surrounding valleys is not unlike that of Jerusalem. — *Café* on the square in front of the church. — *Turkish telegraph office.*

The town numbers about 8000 inhabitants, about 260 of whom are Muslims and 50 Protestants. The Latins possess a large Franciscan monastery here with a hospice, boys' school, and a handsome new church (these buildings lie on the slope of the hill, at the back of the large church); they have also a school for girls and a convent belonging to the sisters of St. Joseph. In the S.W. quarter of the town is the convent of the French Carmelite sisters, a building in the style of the Castle of S. Angelo at Rome; on the W. slope of the valley of the carobs, on the hill of the N. suburb, is the large boys' school conducted by Father Belloni. A convent and a school of the 'frères de la mission algérienne' are in construction. The Greeks have a monastery of the Nativity, two churches (St. Helen and St. George), a school for boys, and another for girls. Adjacent is the Armenian monastery. The three monasteries together occupy a large building resembling a fortress, which forms a prominent object at the S.E. end of the town. There is also a school for girls of the British mission, and a German Protestant institution containing a school for boys and one for girls, both well attended. A handsome German church is in course of erection.

The inhabitants, who have often given proofs of their intrepidity in their battles with their neighbours (see above), live chiefly by agriculture and breeding cattle, besides which they have for several centuries been occupied in the manufacture of rosaries, crosses, and other fancy articles in wood, mother-of-pearl, coral, and stinkstone (lime mixed with bitumen) from the Dead Sea. The vases made of the last-named material, however, are very fragile. A visit to one of the workshops, when buying, will prove interesting. Bethlehem is also the market-town of the peasants and Beduins in the neighbourhood, many of the latter coming from the region of the Dead Sea.

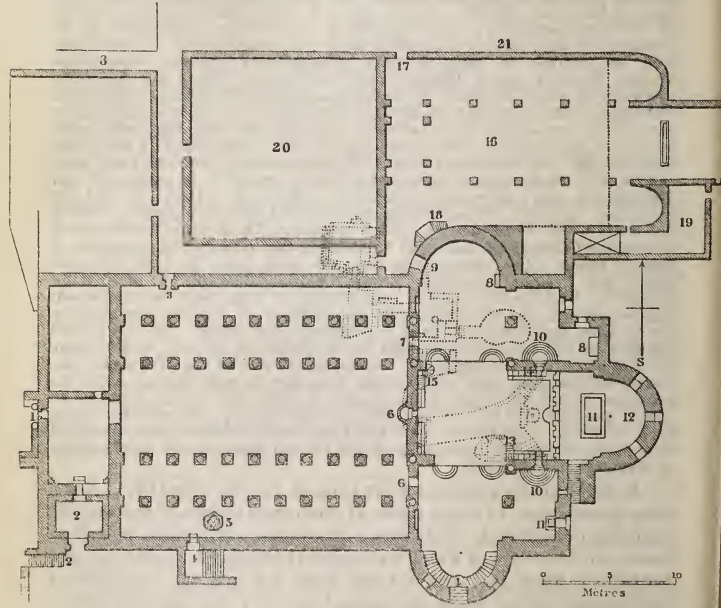
The large ***Church of St. Mary**, erected over the traditional birthplace of Christ, lies in the W. part of the town, above the Kharrûbeh valley, and is the joint property of the Greeks, Latins, and Armenians.

The tradition which localises the birth of Christ in a *Cavern* near Bethlehem extends back as far as the 2nd century (Justinus Martyr). As an insult to the Christians, Hadrian is said to have destroyed a church which stood on the sacred spot, and to have erected a temple of Adonis on its site, but this story is not authenticated. In 330 a handsome basilica was erected here by order of the Emperor Constantine. The assertion that the present church is the original structure, is based on the simplicity of its style and the absence of characteristics of the buildings of the subsequent era of Justinian. Other authorities consider it beyond question that the Church of St. Mary underwent considerable restoration in the days of Justinian (527-565). In any case, we are about to visit a church of venerable antiquity, and one which is specially interesting as an example of the earliest Christian style of architecture. In the year 1010 the church is said to have miraculously escaped destruction by the Muslims under Ḥâkim, and the Franks, whose aid had been invoked by the Christians of Bethlehem, found the church uninjured. Throughout the accounts of all the pilgrims of the middle ages, there prevails so remarkable an unanimity regarding the situation and architecture of the church, that there can be little doubt that it has never been altered. On Christmas Day, 1101, Baldwin was crowned king here, and in 1110 Bethlehem was elevated to the rank of an episcopal see. The church soon afterwards underwent a thorough restoration, and the Byzantine emperor Manuel Comnenos (1143-1180) munificently caused the walls to be adorned with gilded mosaics. These were executed by an architect named Efrem, who introduced the effigy of the emperor at various places. The church was covered with lead. In 1482 the roof, which had become dilapidated, was repaired, Edward IV. of England giving the lead for the purpose, and Philip of Burgundy the pine-wood. The woodwork was then executed by artificers of Venice, conveyed by sea to Yâfa, and carried thence to Bethlehem by camels. At that period the mosaics fell into disrepair, and the condition of the roof soon became the subject of new complaints. Towards the end of the 17th cent., the Turks stripped the roof of its lead, in order to make bullets. On the occasion of a restoration of the church in 1672, the Greeks managed to obtain possession of it. During the present century, the roof has again been repaired. The Latins, who had long been excluded, were admitted to a share of the proprietorship of the church through the intervention of Napoleon III. in 1852.

In front of the principal Entrance on the W. side (Pl. 1) lies a large paved space, in which traces of the former atrium of the basilica have been discovered. This was a quadrangle surrounded by colonnades, in the centre of which were several cisterns for ablutions and baptisms. From the atrium three doors led into the vestibule of the church; but of these the central one only has been preserved, and it has long been reduced to very small dimensions from fear of the Muslims. The portal is of quadrangular form, and the simply decorated lintel is supported by two brackets. The windows on each side are built up. The porch is as wide as the nave of the church, but is not higher than the aisles, so that its roof is greatly overtopped by the pointed gable of the church. The porch is dark, and is divided by walls into several chambers. One door only leads from it into the church, instead of three as formerly.

On entering the church, we are struck by the grand simplicity

of the structure, but the transept and apse are unfortunately concealed by a wall erected by the Greeks in 1842. The building consists of a nave and double aisles, the nave being wider (11½ yds.) than either pair of aisles (4½ yds. and 4 yds.). The floor is paved with large slabs of stone. Each pair of aisles is separated by two rows of eleven monolithic columns of reddish limestone, with white veins. The base of each column rests on a square slab. The capitals are Corinthian, but show a decline of the style; at the top of each is engraved a cross. The columns, including capitals and bases, are 19 ft. high. Above the columns are architraves. In the aisles




1. *Principal Entrance.* 2. *Entrance to the Armenian Monastery.* 3. *Entrance to the Latin Monastery and Church.* 4. *Entrances to the Greek Monastery.* 5. *Font of the Greeks.* 6. *Entrances of the Greeks to the Choir.* 7. *Common Entrance of the Greeks and Armenians to the Choir.* 8. *Armenian Altars.* 9. *Entrance to the Latin Church.* 10. *Steps leading to the Grotto of the Nativity* (comp. Plan, p. 126). 11. *Greek Altar.* 12. *Greek Choir.* 13. *Throne of the Greek Patriarch.* 14. *Seats of the Greek Clergy.* 15. *Pulpit.* 16. *Latin Church of St. Catharine.* 17. *Entrance to the Latin Monastery.* 18. *Stairs to the Grottoes.* 19. *Latin Sacristy.* 20. *Schools of the Franciscans.* 21. *Latin Monastery*

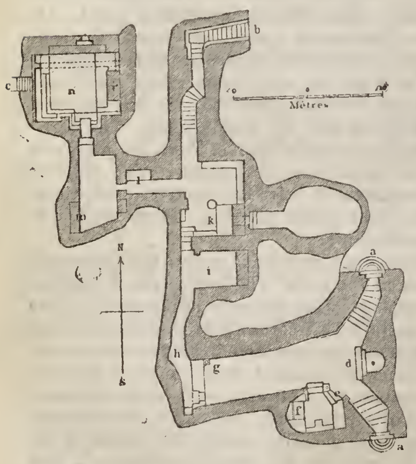
The dotted lines in the Plan indicate the situation of the grottoes under the church (comp. Plan, p. 126).

these architraves bear the wooden beams of the roof. The aisles were not, as elsewhere, raised to the height of the nave by means of an upper gallery, but walls were erected to a height of about 32 ft. above the architraves of the inner row of columns for the support of the roof-beams of the nave. These form a pointed roof, dating from the end of the 17th cent., and once richly painted and gilded. The church is lighted only by the windows in the upper part of the wall, each window corresponding to a space between the columns. Unfortunately very little has been preserved of the mosaics of Comnenus (p. 123), coloured glass cubes set in a ground of gold. This fivefold series of mosaics represented the following subjects, beginning from below: (1) A series of half-figures representing the ancestors of Christ; (2) A number of the most important Councils, with groups of fantastic foliage between them; (3) A frieze of foliage with rows of beading; (4) Figures of angels between the windows; (5) A frieze similar to No. 3. On the S. (right) side there are now about seven busts only, which represent the immediate ancestors of Joseph; above these are arcades, containing altars concealed by curtains, on which books of the Gospels are placed. The inscription above contains an extract from the resolutions of the Council of Constantinople, and still higher are two crosses. Adjoining the arcades is placed a large, fantastic, artificial plant. On the N. (left) side, in the intervening spaces, are placed fantastic plants with vases or crosses; but for the arcades are substituted representations of sections of churches, containing altars with books of the Gospels. Two of these are still preserved, viz. the churches of Antioch and Sardike, and one-half of a third church. The drawing is very primitive, being without perspective. Here, too, are Greek inscriptions relating to the resolutions of Councils. The order in which the Councils were represented, with the relative inscriptions, is recorded in the writings of the earlier pilgrims. There are figures of six angels between the windows.

A passage from the N. or S. aisle next leads us into the Transept, which is of the same width as the nave. The four angles formed by the intersection of the transept with the nave are formed by four large piers, into which are built half-columns corresponding to the columns of the nave. The transepts terminate in semicircular apses. The nave is prolonged beyond the transept, but the aisles here are of unequal length, terminating in a straight wall, while the nave ends in an apse like those of the transept. This part of the church also was once embellished with mosaics, chiefly representing the history of Christ. The S. apse of the transept contains a very quaint representation of the Entry into Jerusalem. Christ, accompanied by a disciple (the other figures having been destroyed), is riding on the ass. The people come from Jerusalem to meet him, and among them is observed a woman with a child sitting on her left shoulder. Children spread their garments in the way, and a man

climbs a tree to cut branches. In the N. apse of the transept is a representation of the scene where Christ invites Thomas to examine his wounds. The apostles here are without the nimbus. In the background is seen a closed door, in front of which are arcades with foliaged capitals. The central arch is pointed. The third fragment represents the Ascension, but the upper part is gone. Here again the apostles are without the nimbus; in their midst is the Virgin between two angels. The other small fragments are unimportant.

We now descend to the Crypt, situated under the great choir. It has three entrances, two from the choir (Pl. a); the third entrance (Pl. b) is from the church of St. Catharine and was constructed in 1479 by the Minorites. The two staircases (Pl. *a*, *a*) descend through doors direct into the **Chapel of the Nativity,** the most important part of the crypt, lighted by 32 lamps. It is $13^{1}/_{2}$ yds. long (from E. to W.), 4 yds. wide, and 10 ft. high. The pavement is of marble, and the walls, which are of masonry, are lined with marble. Under the altar in the recess to the E., a silver star (Pl. d) is let into the pavement, with the inscription '*Hic de Virgine Maria Jesus Christus natus est*'. Around the recess burn 15 lamps, of which 6 belong to the Greeks, 5 to the Armenians, and




a. *Stairs to the Crypt*, descending from the Greek choir of the church of St. Mary (see Plan, p. 124). b. *Stairs to the Crypt*, from the Latin Church of St. Catharine. c. *Stairs now closed.* d. *Place of the Nativity.* e. *Manger of the Latins.* f. *Altar of the Adoration of the Magi.* g. *Spring of the Holy Family.* h. *Passage in the Rock.* i. *Scene of the Vision commanding the flight into Egypt.* k. *Chapel of the Innocents.* l. *Tomb of Eusebius.* m. *Tomb of St. Jerome.* n. *Chapel of St. Jerome.*

4 to the Latins. The recess still shows a few traces of mosaics. This sacred spot was richly decorated as early as the time of Constantine, and even with the Muslims was in high repute at a later period.

Opposite the recess of the Nativity are three steps (Pl. e) descending to the *Chapel of the Manger.* The manger, in which,

according to tradition, Christ was once laid, is of marble, the bottom being white, and the front brown; a wax-doll represents the Infant. The finding of the 'genuine' manger, which was carried to Rome, is attributed to the Empress Helena. The form of the chapel and manger of Bethlehem have in the course of centuries undergone many changes. — In the same chapel, to the E., is the *Altar of the Adoration of the Magi* (Pl. f), belonging to the Latins. The picture is quite modern.

We now follow the subterranean passage towards the W. At its end, we observe a round hole (Pl. g) on the right, out of which water is said to have burst forth for the use of the Holy Family. In the 15th cent., the absurd tradition was invented, that the star which had guided the Magi fell into this spring, in which none but virgins could see it. Passing through a door, and turning to the right, we enter a narrow passage in the rock (Pl. h), probably hewn by the Franciscans in 1476-1479, leading to the chapel (Pl. i) where Joseph is said to have been commanded by the angel to flee into Egypt. Other Scriptural events were also associated by tradition with this spot, and in memory of them the chapel was fitted up in 1621. Five steps descend hence to the *Chapel of the Innocents* (Pl. k), where, according to a tradition of the 15th cent., Herod caused several children to be slain, who had been brought here for safety by their mothers. The rocky ceiling is borne by a thick column. Under the altar is an iron gate, generally closed, leading to a small natural grotto.

Proceeding in a straight direction, we reach a stair ascending to the church of St. Catharine, where we turn to the left and come to the altar and tomb of *Eusebius of Cremona* (Pl. l), of which there is no mention before 1556. A presbyter Eusebius (not to be confounded with the Bishop Eusebius of Cremona in the 7th century) was a pupil of St. Jerome, but that he died in Bethlehem is very unlikely. Farther on is the *Tomb of St. Jerome* (Pl. m), hewn in the rock. The tomb of the saint has been shown for about three centuries on the W. side; opposite, on the E., the tombs of his pupil *Paula* and her daughter *Eustochium* (formerly on the S. side of the church) have been shown since 1566.

St. Jerome was born of pagan parents at Stridon in 331, and was afterwards baptised at Rome. While journeying in the East, he had a vision at Antioch, commanding him to renounce the study of heathen writers. He then became an ascetic, went to Constantinople, and afterwards to Rome, where he interpreted the Bible to a band of Christian women. Paula, a Roman lady, and her daughter, accompanied him thence on a pilgrimage to the holy places, after which he retired to a cell near Bethlehem, where he presided over a kind of monastery, Paula becoming head of a nunnery. He died in 420. At a very early period, it began to be related that he desired to be buried near the *place of the Nativity*. St. Jerome is chiefly famous as a scholar. As a dogmatist he anxiously strove to support the orthodox doctrine of the church. He learned Hebrew from the Jews, and translated the Bible into Latin (the Vulgate). Following the example of the Greek fathers, he distinguished between canonical

and non-canonical books, which last he called apocryphal. Interesting letters written by him are also still extant.

A little farther to the N. is the large *Chapel of St. Jerome* (Pl. n), in which he is said to have dwelt and to have written his works. It is large and originally hewn out of the rock, but is now lined with walls. A window looks towards the cloisters. A painting here represents St. Jerome with a Bible in his hand. The chapel is mentioned for the first time in 1449, and the tomb of the saint was also once shown here.

Retracing our steps, we ascend the stairs (Pl. b) leading to the *Church of St. Catharine.* Here Christ is said to have appeared to St. Catharine of Alexandria and to have predicted her martyrdom. The church is probably identical with a chapel of St. Nicholas mentioned in the 14th century. It is handsomely fitted up and in 1861 was entirely re-erected and enlarged by the Franciscans, principally at the expense of the Emperor of Austria. On the N. and W. is the *Monastery of the Franciscans*, which overlooks the *Wâdy el-Kharrûbeh*, looking like a fortress with its massive walls. Within its precincts are several fine orchards. — S. of the basilica are the *Armenian* and the *Greek Monastery.* The Emperor of Russia has built to the Greeks a pretty tower, from which we have the most beautiful view of Bethlehem and its environs, particularly towards the S. and E., into the *Wâdy er-Rahîb*, and towards Tekoah and the Frank Mountain.

To the S. of the basilica, a street leads from the forecourt between houses, the *Greek Monastery* and its dependencies back to the open air. The chain of hills still continues for some distance before we reach the descent into the valley. After 5 min. we come to the *Milk Grotto*, or *Women's Cavern*, to which 16 steps descend from a large, open, and vaulted entrance. The rocky cavern is about $5^1/_2$ yds. long, 3 yds. wide, and 8 ft. high. The tradition from which it derives its name, and of which there are various versions, is that the Holy Family once sought shelter or concealment here, and that a drop of the Virgin's milk fell on the floor of the grotto. For many centuries both Christians and Muslims have entertained a superstitious belief that the rock of this cavern has the property of increasing the milk of women and even of animals, and to this day round cakes mixed with dust from the rock are sold to pilgrims.

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In order to visit Bêt Sâḥûr and the so-called Field of the Shepherds, we may continue to follow the road which led us to the Milk Grotto towards the E., but as the descent is very steep, it is advisable to send round our horses by the easier route on the N. to await us. About 7 min. after leaving the Milk Grotto, proceeding towards the E., we observe to the right of the road a small ruin, which, according to a mediæval tradition, occupies the site of the

*House of Joseph*, and in which he had his dream (Matt. i. 20). A little beyond it we reach the foot of the hill, and in 4 min. more the village of **Bêt Sâḥûr**, sometimes called *Bêt Sâḥûr en-Nasâra* (*i.e.* 'of the Christians'), to distinguish it from the village of that name mentioned at p. 101. The first mention of it is by pilgrims in the 16th cent.; possibly it is the *Ashur* of 1 Chron. ii. 24. It has about 600 inhabitants, mostly Latins, with a few orthodox Greeks and Muslims. There are several grottoes with flint tools and cisterns here. The highest of the latter, situated in the middle of the village, is famous as the scene of a traditional miracle: the inhabitants having refused to draw water for the Virgin, the water rose in the well of its own accord. The dwelling of the shepherds is now placed here (Luke ii. 8). The key of the Grotto of the Shepherds must be obtained at the Greek monastery here *(Dêr er-Rûm).*

We then ride on towards the E. to a small, well-cultivated plain, called by tradition, but without any authority, the *Field of Boaz*. After 10 min. (N. E.) we reach the **Grotto of the Shepherds,** situated in the midst of an enclosed group of olive-trees. A tradition extending back to the year 670, and perhaps to the time of the Roman Paula (p. 127), makes the angels to have appeared to the shepherds here. For centuries a church and a monastery stood on the spot, but there is no mention of a *grotto* until the Crusaders' time. The subterranean chapel, to which 21 steps descend, belongs to the Greeks. It contains some paintings, shafts of columns, and a few traces of a mediæval mosaic pavement. Around lie some ruins which perhaps belong to the mediæval church of '*Gloria in Excelsis*'. An attempt has been made to identify the site of this church with a spot about half-a-mile to the N., but if that were its true locality, the *Eder Tower*, or '*Tower of Flocks*', would also have to be transferred thither. This tower is mentioned by Paula as having stood in the Field of the Shepherds (Gen. xxxv. 21). In the middle ages its site was pointed out in the direction of Tekoah, but since the 16th cent. has been again fixed here.

In returning to Bethlehem, we leave the road to the village of Bêt Sâḥûr to the left. The ascent to Bethlehem from the N. E. is more gradual than from the E., and this is the direct route to the Franciscan monastery.

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From Bethlehem to the Pools of Solomon, see p. 130.
From Bethlehem to ʿAin Kârim, see p. 115.

From Bethlehem to Engedi (8-9 hrs.). An escort (p. 140) of the *Taʿâmireh* Beduins or the *Beni Naʿim* is necessary. People from these tribes are to be found in Bethlehem, or they may be directed to come to Jerusalem. Prices vary: up to 1 mej. per day and member. Those who travel without tents and fail to reach Engedi in one day, may obtain shelter at one of the numerous encampments of these tribes. At Engedi the night may, if necessary, be passed in the open air.

History. The *Desert of Judah* is mentioned in the O.T. either under that name, or under the names of its parts (1 Sam. xxiv. 2 and other places). It consists of a plateau with small conical hills and intersected

by deep ravines. It is a yellow desert, devoid of water, about 5 hrs. broad and 20 hrs. long. The heat is oppressive in this shadeless district, visited only by Beduins.

*a.* By Tekoah. We first follow the road to the (1 hr. 20 min.) *Frank Mountain* (p. 132), before reaching which we diverge by a road to the right to (3/4 hr.) *Khirbet Teḳûʿa.* About 3 hrs. to the S.E., we reach the cistern of *Mîmeh* in the *Wâdy Ḥasâseh*, and in 3 hrs. more we attain the culminating point of the pass of *Engedi* (p. 140).

*b.* By Wâdy et-Taʿâmireh. This is also a fatiguing route, and at places not entirely free from danger. Little water.

## 10. From Jerusalem (Bethlehem) to the Pools of Solomon, Khareiṭûn, and the Frank Mountain.

From Jerusalem to the *Pools of Solomon* 2 1/4 hrs., *Khareiṭûn* 2 hrs., the *Frank Mountain* 1 hr., *Bethlehem* 1 1/2 hr., *Jerusalem* 1 1/4 hr. — A guide is necessary to Khareiṭûn and the Frank Mountain; provisions and lights should also be taken. — By starting early from Jerusalem, the traveller may on the same day visit Khareiṭûn and the Frank Mountain. If Tekoah be also included in the excursion, one day and a half will be required, the night being spent at Bethlehem or Arṭâs, whence an early start should be made, or else the Pools must be visited in connection with some other tour (see below). If the traveller only wishes to see the Pools, he can do this best when visiting Bethlehem (p. 119) or Hebron (p. 135).

For the road to the *Tomb of Rachel* (1 1/4 hr.) see pp. 119-121; here the road to Hebron diverges to the right (p. 135), and this we follow for about 1 hr. to the *Burak*, or Pools of Solomon. After a few steps, the road leads to the right to *Bêt Jâla*, which perhaps corresponds with *Giloh*, Joshua xv. 51; 2 Sam. xv. 12. It is situated on the opposite slope of the valley, and possesses beautiful olive plantations. The village, which is large and tolerably clean, is inhabited by Christians only (about 4000), most of whom are Greeks (with a large church); about 160 Protestants (pretty little church, served from Bethlehem, and school); 700-800 Latins (seminary of the Latin patriarchate and school). — For some distance along the road, we see from time to time on our left the siphon pipes of the old aqueduct (see p. 132).

The road to the ponds is very uninteresting. At length, after 50 min., at the point where the road bends to the left, we observe on the right the Greek monastery *Dêr el-Khiḍr*, with an insane-asylum, close to the village of *El-Khiḍr.* In a few minutes we reach the *Castle* by the ponds, a large square building with corner-towers, resembling a large khân, and dating in its present form from the 17th century. It was erected for protection against the Beduins, and is still garrisoned with a few soldiers. Within the court are a number of cylindrical beehives made of clay. — About 110 yds. to the W. of this, in the midst of the fields on the hill-side, is a small door, within which stairs descend to the so-called *Sealed Spring* (light necessary). We enter a vaulted chamber, and to the right of it a smaller chamber, at the end of which a spring bubbles forth. The different streams unite in a basin of beautifully clear water,

which is conducted by a channel to a fountain-tower above the first pond, part of it, however, flowing into the old conduit which passes the pools. The Arabs call the spring *'Ain Ṣâliḥ*, while the Christians for the last three centuries have supposed it to be identical with the 'Sealed Fountain' mentioned in Solomon's Song (iv. 12). There is a second fountain a little to the S. of the castle; this fountain unites with the water of 'Ain Ṣâliḥ at the fountain tower.

The so-called ***Pools of Solomon**, three in number, are situated in a small valley at the back of the castle. They were repaired in 1865. As the valley descends abruptly towards the E., the reservoirs had to be constructed in steps, as an embankment of great size would have been necessary to confine the water in a single large reservoir. The three ponds do not lie exactly above each other. The second is 53 yds. distant from the highest, and 52 yds. from the lowest, and is about 19 ft. below the former and the same height above the other. At the lower (E.) end of each pond a wall is built across the valley, as is the case with the Sultan's Pool (p. 105). The *Highest* pond is 127 yds. long, 76 yds. wide at the top and 79 yds. below, and is at the lower (E.) end 25 ft. deep. It is partly hewn in the rock, and partly enclosed by masonry, flying buttresses being used for the support of the walls. A staircase descends in the S.W. corner. The *Central* pool is 141 yds. long, 53 yds. wide at the top and 83 yds. below, and is 38 ft. deep. It is almost entirely hewn in the rock, and stairs descend in the N.W. and N.E. corners. In the N.E. corner is the mouth of a conduit from 'Ain Ṣâliḥ (see above). The E. wall of the reservoir is very thick, and is strengthened by a second wall with a buttress in the form of steps. The *Lowest* pond, the finest of the three, is 194 yds. long, 49 yds. wide at the top and 69 yds. below, and is at places 48 ft. deep. It is partly hewn in the rock, and partly lined with masonry. Stairs descend in the S.E. and N.E. corners. The inner walls are supported by numerous flying buttresses. On the S. side there is a conduit for the reception of rain-water. The lower wall (E.) is built of large blocks in the form of steps, and is penetrated by an open passage leading to a chamber. Similar chambers, but inaccessible, exist in the lower masonry of the other pools. In the chamber of the lowest pool rises the third spring, *'Ain Farûjeh*, and flows through a channel into the Jerusalem aqueduct. A little to the E. of it, another spring, *'Ain 'Atân*, issues from a little valley to the S., runs into a stone cistern on the N. side of the valley of the pools, and there unites with the Jerusalem aqueduct.

These springs, however, did not suffice for the water supply of ancient Jerusalem. Two other large conduits met at the pools and allowed their water to flow into them. One of these conduits runs above the first pool and was carried through the valley of *'Atân* by a tunnel. Farther on, it runs along the W. slope of the *Wâdy Dêr el-Benât* (the 'Nunnery'), then for 3/4 hr. along the bottom of the *Wâdy el-Biâr* (Valley of Springs), in a channel cut in the rock and with openings in the top, and finally flows into the spring *Bîr ed-Derej* (Spring of the Steps). The other con-

duit, which is much longer, is a rectangular channel, 9 in. wide. It begins in the *Wâdy ʿArûb* (p. 135), crosses the plateau of *Tekûʿa*, and is carried along the slopes of the hills in remarkable windings. It finally flows into the middle pool, the upper side of which it encircles. — From the pools the water was carried to the city in two different conduits. The higher of these conveyed the water from *ʿAin Ṣâliḥ* (the Castle Spring), and the aqueduct of the *Wâdy Biâr* along the N. slope of the valley of Burak. It was partly hewn in the rock, partly constructed of masonry. The conduit descends near Rachel's Tomb and then rises again: here the water ran in stone siphon pipes. The conduit then continues in the direction of the hill of *Tanṭûr* and the Valley of Hinnom. The lower conduit, still in a state of complete preservation, conveyed water to the city from all the pools and springs in great windings 7 hrs. long. It begins below the lowest pool, runs E. along the slope of the valley and W. above *Arṭâs*. One arm of the conduit was connected, no doubt under Herod's government, with the Arṭâs spring, and conducted to the Frank Mountain. The main arm passed Bethlehem and Rachel's Tomb on the S. By the bridge over the Valley of Hinnom the upper and lower conduits met, and ran along the southern slope of the western hill of Jerusalem towards the temple. The upper conduit is the more artificial construction, and is no doubt the older; but it is difficult to say to what period these gigantic works should be assigned. The name 'Solomon's Pools' is based solely upon Eccles. ii. 6, and, notwithstanding the statement of Josephus, we have no evidence that the gardens of Solomon were situated in the *Wâdy Arṭâs* (= hortus, garden?). Josephus speaks of a conduit which Pilate began to build, taking the necessary funds from the Temple treasury, a proceeding which gave rise to an insurrection. The length of this conduit is stated by Josephus to have been 200, or in another passage, 400 stadia, and the latter figure (about 20 hrs.) would suit the conduit from the *Wâdy ʿArûb*. It is probable, however, that Pilate simply repaired existing conduits. The question who built the pools and conduits, had therefore better be considered an open one, but it may be observed that historical reasons are against our placing the construction of these great works in the period after the return from the exile. They may with greater probability be referred to the golden age of the Kingdom of Judah. It has lately been maintained, however, that these conduits are exactly similar to those which the Arabs constructed in Spain.

Descending the *Wâdy Arṭâs* towards the E., and skirting the pools, we find openings in the conduit whence water can be drawn. The surrounding mountains are barren, but the bottom of the valley is not entirely destitute of vegetation. After 10 min., we observe on the opposite side of the valley, to our right, a conical hill with ruins and rock tombs, probably the site of the ancient *Etham* (1 Chr. iv. 3), the name of which is still preserved in *ʿAin ʿAtân* (p. 131). In 7 min. more, we perceive to the right below us the village of *Arṭâs*, which has given its name to the valley. It is chiefly inhabited by Muslims. The houses are miserably bad. A European colony has existed here since 1849; and an Alsatian (Baldensperger), who cultivates vegetables and keeps bees, also lives here. Accommodation may, in case of need, be found in his house.

From Arṭâs to Bethlehem. The road continues to follow the conduit. After 8 min., a view of the town is obtained in front; in 15 min. more, the foot of the hill is reached, and the ascent is made in 10 min.

Beyond the village of Arṭâs, the road descends the valley to the traditional Cave of Adullam and Tekoah. The irrigation soon ceases, and the gardens disappear. After 20 min., a small lateral valley descends from Bethlehem on the left, while the main valley curves

to the S.E. Our route frequently crosses the dry and stony bed of the brook, and descends the desert valley between low ranges of hills. After 1/4 hr., we observe the ruins of mills on the rock to the right. After 1/2 hr., we leave the *Wâdy Arṭâs*, and ascend a lateral valley to the right (S.W.). After about 10 min. this valley makes a sharp bend to the left (S.); another lateral valley descends from the right (N.W.).

Proceeding further up the valley to the S., we come in about 3/4 hr. to *Khirbet Teḳû'a*, the ancient **Tekoah**, on the summit of a long hill, 2790 ft. above the level of the sea. At the foot is a spring. The place was fortified by Jeroboam, and was celebrated as the birthplace of the prophet Amos, who was originally a herdsman (Amos i. 1). The ruins are a shapeless mass; the remains of a church (there was a monastery here in the middle ages) may still be recognised, and an octagonal font is to be seen. There is a good view to the E.; through the clefts between the mountains, glimpses of the Dead Sea may be obtained.

At this bend, we leave the valley and ascend the steep hillside to the E. At the top, we again see Bethlehem, and enjoy a fine view of the hills to the E. of Jordan. In 20 min. we descend to the spring of *Khareiṭûn*, named *Bîr el-'Ain*ĕ*zîyeh;* by the rock opposite lies the ancient ruined Laura, or monkish settlement of **Khareiṭûn**, and before us opens a deep gorge. The whole scene is very imposing. A group of natives is generally congregated by the spring. We now descend on foot by a path to the right (1 min.). The opening to the traditional **Cave of Adullam** is partly blocked by fallen rocks, and on the left yawns a deep abyss.

Since the 12th cent. tradition has identified this cavern, now called *El-Ma'ṣa*, with the fastness of *Adullâm* in which David sought refuge (1 Sam. xxii. 1; 2 Sam. xxiii. 13). According to the Book of Joshua (xv. 35; xii. 15), however, the stronghold of Adullam must have lain much farther to the S. (p. 161), and this agrees also with the statement of Eusebius. The name *Maghâret Khareiṭûn* is derived from St. Chariton, who founded a so-called Laura, or colony of monks near Tekoah, and retired to this cavern, where he died in 410. The cave was occupied by other hermits also at a later date.

The cavern itself is a natural grotto of labyrinthic character formed by the erosion of water, 182 yds. long, and, as the explorer may easily lose his way, he should be provided with a cord of sufficient length, or better with a guide. The temperature in the interior is somewhat high. The cavern consists of a continuous series of galleries and side-passages, which are sometimes so low as to be passable by creeping only, but sometimes expand into large chambers. In many places the ground sounds hollow, as there are several stories of passages, one above another. A short rock-passage leads us into a spacious chamber, about 38 yds. long, from which several side-passages diverge. In a straight direction, we traverse a long passage to a second cavern, into which we must clamber down a steep descent of 10 ft.; another very narrow opening then leads to a third chamber. The innermost passages contain niches cut in the rock, and the fragments of urns and sarcophagi found here indicate that the place was once used for interments. The inscriptions found in the inmost

recesses are illegible. — A little distance from the cavern, by the spring *ʿAin Khareiṭûn*, is an excellent spot for camping.

From the *Wâdy Arṭâs*, and a little above the point at which we left it, a road ascends to the N.E. to the (1 hr.) —

**Frank Mountain.** — History. The attempted identification with *Beth Haccerem* (Jer. vi. 1) fails of proof. It is most probable that we see here the remains of the town of *Herodia* and the castle of *Herodium* founded by Herod the Great, which were situated on the spot where he defeated the partizans of Antigonus. Josephus says that Herodium was 60 stadia from Jerusalem, and that is about the distance. He states that the hill was thrown up artificially, a statement which is correct, if the top only of the hill be taken into account. Josephus also informs us that Herod was buried here. Herodium was the seat of a toparchy. After the overthrow of Jerusalem it surrendered without a blow to the legate, Lucilius Bassus. The tradition that at the time of the Crusades the Franks held out for a long time here against the Muslims, dates only from the end of the 15th cent.

The hill (2487 ft. above the sea-level) is now called by the Arabs *Jebel el-Ferdîs*, or *Fureidîs* ('paradise', *i.e.* orchard), by the Europeans the '*Frank Mountain*'. At the foot of the hill, on the W. side, are some ruins called *Ṣṭabl* (stable) by the natives, and a large quadrangular reservoir, called *Birket Bint es-Sulṭân* (pool of the sultan's daughter), 81 yds. long and 49 broad, but now dry. In the middle of it rises a square structure, resembling an island. Remains of the conduit from the *Wâdy el-ʿArûb* are also visible. On the N., we see traces of the great flight of 200 steps mentioned by Josephus. The summit of the hill, which rises in an abrupt (35°) conical form to a height of about 385 ft., may be reached in 10 minutes. The platform is not level, but depressed like a crater. The castle which once stood here has disappeared, with the exception of the enclosing wall, of which the chief traces are the remains of four round towers. The E. tower contains a vaulted chamber with a mosaic pavement. The blocks of stone which lie on the plateau at the top and on the slopes of the hill are large, regular, and finely hewn.

The *View is beautiful. It embraces to the E. the desert region extending down to the neighbourhood of the Dead Sea, with a profusion of wild cliffs, between which a great part of the blue sheet of water is visible. To the S., the view is intercepted by hills. To the S.W. are the ruins of Tekoah, and the village of Khareiṭûn. To the W.S.W. is the wely of Abu Nejêm, and to the N.W. Bethlehem; to the right of it Bêt Sâḥûr, and in the foreground Bêt Taʿmar; on a hill rises Mâr Elyâs. To the N. are Neby Samwîl and the village of Abu Dîs. Farther off stretches the chain of hills to the N. of Jerusalem.

The road to Bethlehem runs to the N.W., along the *Wâdy eḍ-Ḍîyaʿ*. After 1/4 hr., we leave *Bêt Taʿmar* (with traces of ancient buildings) on a hill to our right. After 25 min. we descend. Bethlehem now lies before us, but we are still in an uncultivated region. When we have descended the valley for 1/2 hr. more, cultivation begins, and in 17 min. more we reach Bethlehem.

## 11. From Jerusalem to Hebron (and the Southern End of the Dead Sea).

Good Road. Time required: for carriages $4^1/_2$ hrs., for riders 6 hrs. Carriages and riding horses, see p. 116. Carriages may also be hired of *Kaminitz*, the proprietor of the Jerusalem hotel, who has a hotel in Hebron. Price for a carriage 30 fr., for a single seat 10 fr. for the trip there and back within 24 hrs., with a corresponding increase for a longer stay. — If two days are taken, this trip affords the best opportunity of a visit to Solomon's Pools at the same time (comp. p. 130). Dragoman unnecessary.

From Jerusalem to the *Pools of Solomon* ($2^1/_4$ hrs.), see p. 130. Our route ascends gradually past the highest pool to the hill towards the S.W. ($^1/_4$ hr.). Turning back, we see the small village of *El-Khidr*, to the left (p. 130), and soon afterwards the ruins of *Dêr el-Benât* on the right; to the left, far below, is the deep *Wâdy el-Fuhêmish*, or *Wâdy el-Biâr*, along which the old road runs. The new road runs in great windings along the slopes of the hills, round the ravines of the lateral valleys of the Wady el-Biâr. On the right is *Bêt Zakârya*, where Judas Maccabeus was defeated by Antiochus Eupator (1 Macc. vi. 32), on the left *Khirbet Bêt Faghûr*. After 40 min., we cross the *Wâdy el-Biâr* near its head and come to a small plateau. On our right is *Khirbet Bêt Ṣâwîr*. In 10 min. more, we descend into the broad *Wâdy el-ʿArûb*, and in $^1/_4$ hr. we reach the bridge, near which is a café. This is about half-way and a halting place for carriages. Right and left of the road are the copious springs of the Wâdy el-ʿArûb; exactly on the right (W.) of the bridge a handsome well-room. A portion of the water is brought by a subterranean conduit from the isolated hill 5 min. to the W. On this hill there are extensive ruins. The water was formerly collected in a large reservoir *Birket el-ʿArûb* further down the valley (10 min. to the S.E. of the bridge), and conveyed thence to the Pools of Solomon and Jerusalem (see p. 132). The reservoir (80 yds. long by $53^1/_2$ yds. broad) is fairly well preserved and lined with masonry like Solomon's Pools. It is now empty and has been converted into a garden. The springs now water the fruitful gardens of the Wâdy el-ʿArûb.

From the bridge the road ascends to the W. and brings us in 10 min. to a rather large but not very deep reservoir partly hewn in the rock. It contains no water in summer. In ancient times, the water from it was conducted to the above-mentioned reservoir in the Wâdy el-ʿArûb. Close by is a pretty plantation of olives; to the W. are the ruins of the village of *Kûfîn*. A few yards from the road on the S. side of the hill are handsome rock tombs and a number of small caverns, some of which were also used as burial places. W. of Kûfîn we see the Moḥammedan village of *Bêt Ummar* (perhaps *Maʿarath*, Josh. xv. 59), and near it are the ruins of *Jedûr* (*Gedor*, Josh. xv. 58). — The road now crosses a valley and passes in great windings round the head of a second. The slopes are almost entirely bare, only a few low shrubs growing here and there.

After 3/4 hr., we reach the spring of *'Ain ed-Dirweh*, the enclosure of which is built of fine, regular blocks. Above it are a Mohammedan house and praying place. The traces of an ancient Christian church were formerly visible. In the time of Eusebius, the spring in which Philip baptised the eunuch was pointed out here (p. 115), and if this was really the scene of that event the old road from Jerusalem to Gaza must have passed this way.

A little way to the S. there are tomb-chambers in the artificially hewn and levelled stratum of rock, and there are others on the hill to the W. of the road. At the top of the hill are ruins called *Burj Ṣûr*, which answer to the ancient *Beth-Zur* (Josh. xv. 58; Nehem. iii. 16). At the period of the Maccabees, Beth-Zur was a place of great importance. A little farther on (5 min.), a ruined tower rises on the right; the rather large Mohammedan village of *Ḥalḥûl* (Josh. xv. 58) becomes visible on a hill to the left. The mosque of *Neby Yûnus* outside the village is built, according to Mohammedan tradition, over the grave of the prophet Jonah. Some of the later Jewish writers mention a tradition that the prophet Gad was buried here (2 Sam. xxiv. 11). There are rock-tombs in the neighbourhood. Several other spots, however, claim to be the burial-place of Jonah (p. 282).

After 35 min., we perceive about 200 yds. to the left of the road a large building called ***Harâm Râmet el-Khalîl**, the shrine of Abraham. The S. and W. walls only are preserved (71 yds. and 53 1/2 yds. long respectively), and two or three courses of stone are still visible. The blocks are of great length (10-16 ft.), and are jointed without mortar. In the N.W. angle of the interior there is a cistern. What purpose the building served, and whether it was ever completed, cannot now be ascertained. Jewish tradition places here the *Grove of Mamre*, and the valley is still called the *Valley of Terebinths* (p. 114). About 60 paces farther to the E. are the ruins of a large church, probably the basilica which Constantine erected by the terebinth of Mamre. Near it are two oil-presses in the rock.

Returning to the road, we come, a few paces farther on, to a footpath on the right, which leads past the ruins of the village of *Khirbet en-Naṣâra* (ruin of the Christians), or *Rujûm Sebzîn*, and proceeds (35 min.) direct to the Russian hospice, the tower of which is visible from afar. Following the road we gradually descend the hill and in about 3/4 hr. reach the small town of *El-Khalîl* (Hebron).

### Hebron.

Accommodation: *Hotel Hebron* (landlord *Kaminitz*), on the main road from Jerusalem; *Russian Hospice*, near Abraham's oak (p. 139; good lodging but without board; during the season a letter of recommendation from the superintendent of the Russian Buildings at Jerusalem is necessary). In case of necessity, male travellers can obtain accommodation in some Jewish houses. The price should be fixed beforehand. — Travellers are earnestly warned against that arrant beggar, the old shêkh *Ḥamza* and

his son. — The Muslims of Hebron are notorious for their fanaticism, and the traveller should therefore avoid coming into collision with them. The children shout a well-known Arabic curse after the 'Franks', of which of course no notice should be taken. — Guide through the town advisable, to be found at the hotel or the hospice. Fee 6 to 12 pi., for a party proportionately more.

History. *Hebron* is a town of hoar antiquity. Mediæval tradition localised the creation of Adam here; and at a very early period, owing to a misinterpretation of Joshua xiv. 15, where Arba is spoken of as the greatest *man* among the Anakim (giants), *Adam's* death was placed here. The ancient name of Hebron was *Kirjath Arba* ('city of four'; Numbers xiii. 22). Abraham is also stated to have pitched his tent under the oaks of Mamre, the Amorite (Gen. xiii. 18), the place being near Hebron, and opposite the cave of Machpelah. When Sarah died (Gen. xxiii.) Abraham purchased from Ephron the Hittite the double cavern of *Machpelah* as a family burial-place; and the narrative is no doubt intended to convey the meaning that an interest in the soil of Palestine was thereby secured to Abraham's descendants. Isaac and Jacob were also said to be buried here. Hebron was destroyed by Joshuah (Josh. x. 37) and became the chief city of the tribe of Caleb (ch. xiv.), which gradually became incorporated with the tribe of Judah. David spent a long time in the region of Hebron. After Saul's death, David ruled over Judah from Hebron for 7½ years. It was at the gates of Hebron that Abner was slain by Joab, and David caused the murderers of Ishbosheth, the son of Saul, to be hanged by the pool of Hebron. Hebron afterwards became the headquarters of the rebellious Absalom, but after that period it is rarely mentioned. It was fortified by Rehoboam, and repeopled after the captivity. Judas Maccabæus had to recapture it from the Edomites, and Josephus reckons it as a town of Idumæa. Hebron was next destroyed by the Romans. During the Muslim period, Hebron still maintained its importance, partly by its commerce, and partly as a sacred place owing to its connection with Abraham, who was represented by Mohammed as a great prophet. The Arabs call him *Khalîl Allâh*, or the 'friend of God' (St. James ii. 23), and their name for Hebron is therefore 'the town of the friend of God', or briefly *El-Khalîl*. The Crusaders also called Hebron the *Castellum*, or *Praesidium ad sanctum Abraham*. Godfrey de Bouillon invested the knight Gerard of Avesnes with the place as a feudal fief. In 1167, it became the seat of a Latin bishop, but in 1187 it fell into the hands of Saladin. Since that period it has been occupied by the Muslims.

Ancient Hebron lay to the W., opposite the modern town, on the olive-covered hill *Rumeideh*, N.W. of the Quarantine. On this hill are ruins of old cyclopean walls and modern buildings called *Dêr el-Arba'în*, 'the monastery of the forty' (martyrs); within the ruins is the tomb of Jesse (Isai), David's father. At the E. foot of the hill is the deep spring of Sarah, *'Ain Jedîdeh*. Modern Hebron lies in the narrow part of a valley descending from the N.W. (3018 ft. above the sea-level) and, unless it be assumed that the ancient city extended further along the hill to the E., is one of the few towns of Palestine that are not built on a hill. The environs are extremely fertile, and beautifully green in spring. The vine thrives here admirably, and it has therefore been supposed that the valley of *Eshcol* ('valley of grapes', Numbers xiii. 23, 24) was situated in the neighbourhood, possibly in the *Wâdy Bêt Iskâhil*, N.W. of Hebron. Almond and apricot trees also occur.

The present town was formerly divided into four distinct quarters. In the N.W., the *Ḥâret esh-Shêkh*, deriving its name from the beautiful *Mosque* (begun in 668, or A.D. 1269-70) *of the Shêkh 'Ali*

*Bakka*, a pious man who died in 670 (A.D. 1271-2), and whose minaret forms the handsomest modern architectural feature in the town. Above this quarter is the aqueduct of the *Kashkala* spring, near which there are ancient grottoes and rock-tombs. From the spring a path well worn in the limestone of the mountain leads to the top of the hill *Hobâl er-Riâh*. The W. quarter is called *Hâret Bâb ez-Zâwiyeh;* to the S.E. is *Hâret el-Harâm*, and to the S. lies *Hâret el-Mushâreka*. Of late years the town has grown considerably, so that six new quarters have been added, thus uniting the old quarters together. The houses are generally spacious and built of stone, many of them having cupolas as at Jerusalem. The population numbers from 8000 to 10,000 souls, including 500 Jews (with 3 synagogues). The merchants of Hebron carry on a brisk trade with the Beduins, and often travel about the country with their wares. The chief branches of industry are the manufacture of water-skins from goats' hides, on the N. side of the Harâm, and the glass-houses, which are also at the N. end of that quarter. Glass was manufactured here as early as the middle ages, and the principal articles made are lamps and coloured glass rings used by the women as ornaments. The wine of Hebron is made by the Jews.

In the bed of the valley to the S.W. of the Hâret el-Harâm are situated two large reservoirs: the upper one, called *Birket el-Kazzâzîn*, is 28 yds. in length, 18 yds. in width, and 27½ ft. in depth; the lower basin constructed of hewn stones, square in form, each side being 44 yds. long, is called *Birket es-Sultân*. These pools are unquestionably ancient, and it was perhaps near one of them that David hanged the murderers of Ishbosheth (p. 137). Tradition has settled the point in favour of the larger pool. In the town the tombs of Abner and Ishbosheth are shown (the former within the castle) but are not worth visiting. — The large building on the hill of *Kubb el-Jânib*, to the S., is the *Quarantine*.

The *Great Mosque*, the ***Harâm,** encloses, according to tradition, the cave of *Machpelah*. It is situated in the quarter named after it, and also named *Hâret el-Kal'a*, or castle quarter. The castle is now used as barracks, and is half in ruins. On the N. side it is overtopped by the adjacent wall of the Harâm, which also appears once to have been fortified. The enclosing wall is built of very large blocks, all drafted and hewn smooth. The drafting, however, is not so deep as that of the stones of the Harâm at Jerusalem. The walls are strengthened externally by square buttresses, sixteen on each side, and eight at each end. They are without capitals, but a kind of cornice runs round the whole building. The wall belongs to the Herodian period. Above this old wall, which is 39 ft. high, the Muslims erected a modern wall and at the four corners minarets, of which two still exist at the N.W. and S.E. corners. The Muslims have also erected a second and modern enclosing wall on the N.E. and S. sides. Two flights of steps on the N. and S., be-

tween this wall and the old one, lead to the court in the interior, which is 5 yds. above the street level. The only entrance is in the middle of the E. wall. Visitors are conducted as far as this entrance, but Muslim fanaticism precludes their nearer approach. — From the elevation on the N. of the Ḥarâm a sight of the court and the buildings within the walls may be obtained.

Few Europeans have ever been admitted to the mosque, and then only by a special firman of the sultan. The last visitor was the Prince of Wales in 1881. — The S. part of the Ḥarâm is occupied by a *Church* (now a *Mosque*), 23 yds. long from to N. to S., and 30½ yds. wide from E. to W. The interior is divided by 4 columns into a nave and aisles running N. and S. The capitals of these columns appear to be partly Byzantine, partly mediæval work. In the middle of the S. wall is a *miḥrâb* or prayer niche, to the right (W.) of which is a handsome pulpit. Two openings in the floor of the church lead direct to the *Cavern* beneath. The cavern is said to be double, each half having a separate opening. A third opening in the floor of the church affords a view of a subterranean chamber, which seems to form a kind of antechamber to the cavern. At any rate, a door leading to the tombs is visible in the S. wall. The walls of the church are incrusted to a height of nearly 6 feet with marble, above which runs a band with an Arabic inscription. A church was probably erected here in the time of Justinian, but few relics of it are now extant. The present mosque was built by the Crusaders between 1167 and 1187, and has been restored by the Arabs. — Under the floor are six *Cenotaphs*, which are said by the Moḥammedans to stand exactly over the spot where Abraham, Isaac, and Jacob, with their wives Sarah, Rebecca, and Leah were buried. The cenotaphs of Isaac and Rebecca are inside the church, those of Abraham and Sarah in octagonal chapels in the open court N. of the church, those of Jacob and Leah in chambers in the N. of the Ḥarâm. They are of stone and are hung with green cloth embroidered with gold and silver. A number of apartments have been built against the N. and W. walls of the Ḥarâm. — Outside the Ḥarâm, at the N.W. angle between the Ḥarâm and the castle, is a two-story building, containing two cenotaphs of Joseph. A footprint of the Prophet is still shown in a stone here. — The oldest Arabian buildings date from 1331, under the Mameluke Sultan Moḥammed Ibn Ḳilâwûn; Joseph's tomb dates from 1393.

The building is surrounded with the dwellings of dervishes, saints, and the guards of the mosque, who derive their maintenance from six villages in the plain of Sharon and Philistia.

In order to visit the traditional **Oak of Mamre** (½ hr.), we quit the town, leave the road to Jerusalem on the right, and ride towards the N.W., on a paved road between vineyard-walls. The garden with the oak belongs to the Russians, who have here built a hospice for pilgrims (p. 136). Behind the hospice stands a tower, which travellers should not fail to visit (key in the hospice), as a magnificent *View as far as the sea may be obtained from the top. The oak which is shown here as the *Oak of Abraham* was highly revered as far back as the 16th cent., and is unquestionably of great age. For the earlier (Jewish) tradition see p. 137. The trunk of the oak is about 32 ft. in circumference below. At a height of 19 ft. it divides into four huge branches, which together form a majestic umbrageous crown, 95 paces in circumference. The finest and strongest branch was unfortunately broken off by a storm some time ago.

In the country to the W. of Jordan, the oak *el-ballût* (Quercus ilex pseudococcifera) does not, as beyond Jordan, develop into a large tree, but, as the young shoots are eaten off by the goats, it usually takes the form of bushes only. A few gigantic trees were, owing probably to superstitious veneration, allowed to grow up unmolested. Under such trees the Israelitish community was in the habit of assembling (Judg. ix. 6); and there, too, they used to bury their dead.

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## *Excursions to the South.*

All these excursions require an escort and competent guides, and are therefore somewhat expensive. When the Beduins of these districts are at war with each other, travelling becomes impossible. The traveller should negociate direct with the tribe in question without resorting to agents. The tribes are *Ta'âmireh* for Engedi; *Jahâlîn* for the S. end of Dead Sea; *Beni Sakher* for Moab; *Jahâlîn* and *Huwêtât* for Petra. Representatives of these tribes are most easily found in Bethlehem. We warn travellers once more to have nothing to do with Shêkh *Hamza* in Hebron (p. 136). — Extreme caution is necessary in selecting a dragoman. Prices vary exceedingly: 50 fr. a day for each person is often demanded.

History. The country to the S. of Hebron, the South Country (Heb. *negeb*), is an arid steppe with few villages and numerous ruins. There are many caverns in the hills. The ground is soft white limestone, through which the water penetrates and, where it is not collected in cisterns, runs away below the surface of the beds of the valleys. Near *Yaṭa*, *Dûra*, and *Yekîn* the ground falls some 160 yds., forming a plateau about 2620 ft. above the sea-level. This plateau is crossed by the great valley extending from Hebron to *Bersheba* and then W. to *Gerar*.

### 1. Engedi.

From Hebron to Engedi (7-8 hrs.), an interesting but fatiguing route. The road ascends the *Jebel Jôbar* and reaches in about $1^3/_4$ hr. *Tell Zîf* (*Ziph*, 1 Sam. xxiii. 24), on the left; after 40 min., cisterns; 1 hr., *Wâdy Khabra* (little water) which we follow (2 hrs.). Then we ascend in about $1^1/_2$ hr. to the top of the *Pass of Engedi* (656 ft. above the sea-level, 1945 ft. above the Dead Sea; magnificent view). The descent to Engedi (35 min.) is very toilsome. There is no doubt that the modern *'Ain Jidy* answers to the ancient Engedi, both names signifying 'goat's spring'. To the wilderness of Engedi, which belonged to the dominions of Judah, David once retired (1 Sam. xxiv. 1 et seq.). According to Josephus, there were once beautiful palm-groves here, and in the time of Eusebius, Engedi was still a place of importance; but in the middle ages the place was almost unknown. The water of the spring is warm (80° Fahr.), sweetish, and impregnated with lime, and contains a number of small black snails. The natives assert that the water comes under the mountain from Se'îr (?) near Hebron. Different varieties of zizyphus, the *nebk* and *sidr* (p. 165), occur here, as well as the *'oshr (Calotropis procera)*, which is seldom found except in Nubia, S. Arabia, and other sub-tropical regions. This tree bears the apple of Sodom, described by Josephus: a yellow, apple-like fruit; on being squeezed it bursts, and only fibres and bits of the thin rind remain in the hand. The *seyâl (Acacia seyal)*, from which gum Arabic is obtained, occurs here as well as on Mt. Sinai. Among the smaller plants the night-shade *(Solanum melongena)* is very common.

By the spring, and to the E. of it, are a few remains of old buildings. The ancient Engedi probably lay below the spring. The gradual slope towards the Dead Sea was converted into terraced gardens. We have still to descend about 330 ft. to the level of the sea, which we reach in 20-25 minutes.

Engedi is very impressive by moonlight. The precipitous cliffs on one side and the sea on the other, the warmth of the atmosphere, and the strange-looking vegetation seem to transplant the traveller into an almost tropical zone. In the morning, the sun, which in spring rises in

HEBRON (EL-KHALÎL).

From F. de Saulcy.

1:15000

0 50 100 200 300 400 500

Yards.

Vineyards

'Ain Kashkala

Wady el-Khalil

HÂRET ESH-SHEKH

Mosque

Haret Bab ez-Zawiyeh

Gardens

Olive Plantation

Olive Plantation

HÂRET EL-HARÂM

HARÂM

Jews' Houses

Birket el-Kazzazin

Mohammedan Cemetery

Olives

Birket es-Sultân

Hospital

Olive Plantation

HÂRET EL-MUSHÂREKA

Olive Plantation

Wady el-Khalil

Tell Zif



ARABIA PETRÆA.
1: 1.500.000
English Miles
Kilomètres
Ghazza (GAZA)
El-Khalil (HEBRON)
Dhoheriyeh
Yatta
Semua
El-Karyatên
Ehdêb
Sebbeh
Bîr es-Sebda
Tell Milh
Zuêret-el-tahta
Salt M.
Khashm Usdum
Kurnub
Khalasa (ELUSA)
Rohêbeh
El-Jebel
J. Hadhira
J. Mâdera
Sbeta
'Abdeh
J. Khayi
J. Tuâl-el-Fahm
'Ain Kudêrat
'Ain Kudês
Lussân (LYSSA)
Biyâr Mâyen
J. Orf-en-Nâka
J. el-Makhra
'Ain Mreden
'Ain el-Weibeh
Um Kuser
'Ain Ghamr
Watershed
790
(Vigne)
'Ain Gharendel
Ras el-Kâ'a
J. es-Suêkeh
J. et-Tîh
D e s e r t
e t - T î h
Ed-Daba
'Ain Ghadiân
EZEON-GEBER
Kalaat el-Akaba
Bahr Akaba
AILA
El-Homeyimeh
El-Kuwêra
Ain Dalagha
El-Bêda
Dahr el-Akaba
J. Sherâh
Sebyl Harûn (M. HOR)
Wady Mûsa PETRA
El-Bârid
Shôbek
Dâna
Gharendel
Tafileh
'Aimeh
Buserâ
Kerak
Es-Sâfieh
Ghôr
BAHR LÛT, DEAD SEA
El-Lisân
Dhibân
W. Môjib
Shîhân
Rabba (RABBAT-MOAB)
El-Mezraa
Maân
Syrian Pilgrimage Route
Egyptian Pilgrimage Route
W a d y e l - A r a b a
MEDITER. S.
Drawn by H. Kiepert.
Engraved & printed by Wagner & Debes, Leipzig.

the gap formed in the opposite mountains by the *Wâdy Heidân*, tints the rocks with a peculiar red glow, and sets in motion the fleecy mists which frequently hover over the sea.

*From Engedi to Jericho*, see p. 172; *to Bethlehem*, see p. 129.

### 2. Masada.

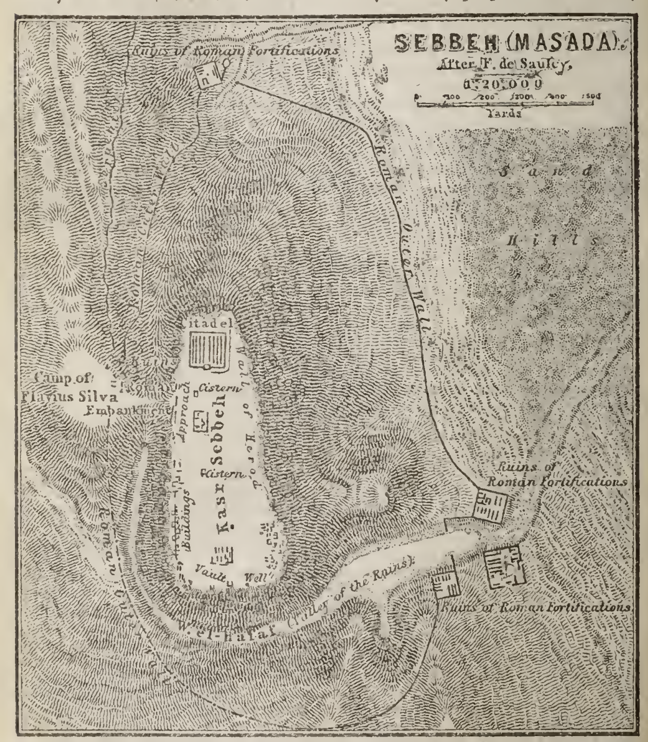
From Engedi to Masada ($4^3/_4$ hrs.). About 20 min. below the spring we turn to the S. We cross the (12 min.) *Wâdy el-ʿOrêjeh*, and Masada comes in sight to the S. The ground is barren and uncultivated, a few salt-plants only appearing to thrive. The chief of these is the *Salsola kali*, Arabic *ḥubêbeh*, a plant with a flat, glossy, reddish stalk, and small glass-like leaves, which the Arabs burn in order to obtain *alkali*. The so-called *Rose of Jericho* also occurs here, but the plant is neither a rose, nor does it grow near Jericho. It is a low annual herb of the cruciferous order, soft and herbaceous at first, but whose branches become woody with age. It owes its name *anastatica* (the arising) to a peculiarity of its woody branches, springing from the crown of the root, which are curved inwards when dry, but spread out horizontally when the plant is moistened. This phenomenon has given rise to a superstitious belief in the virtues of the plant, and it is accordingly gathered in great quantities and sent to Jerusalem, where it is sold to pilgrims. The finest specimens occur to the S. of Masada. Another similar plant to be found here is the *Astericus aquaticus*, which was perhaps considered in earlier times to be the Rose of Jericho.

After 1 hr. we round a promontory. To the left are several small hills where the sea-water is evaporated for the sake of its salt. Abraham, once coming this way with his mule, is said to have asked some people engaged in carrying salt what they found here, to which they replied 'earth'. Since that period the salt has had to be procured by evaporating the water in small artificial lakes. After 20 min., the *Wâdy Khabra*. 32 min., the small valley of *Umm el-Fûs*, deeply hollowed in the mountain-side. The large peninsula of *El-Lisân* rises more and more conspicuously from the sea. 18 min., the *Wâdy Seyâl;* 40 min., the *Wâdy Nemrîyeh* (no water). In 10 min. we reach the opposite height, and proceed direct to the hill of Masada. On the way we cross the two small valleys of *Zenût* and *Gallâr*, and in 50 min. reach the foot of the hill. The country is devoid of water.

**Masada.** — History. The castle on the hill, now called *Es-Sebbeh*, is identical with the ancient *Masada*, a mountain-stronghold founded by the Maccabees. Herod the Great afterwards rendered it an impregnable place of refuge. Josephus states that Herod enclosed the whole of the plateau at the top of the hill with a wall constructed of white stone, seven stadia in circumference, 12 ells high, and 8 ells thick; and that he erected on this wall 37 towers each 50 ells high, through which the fortress was entered. The enclosed space, the soil of which was very rich, was used by the king for cultivation. He then built a strong and sumptuously furnished palace on the W. slope, with four corner-towers, each 60 ells high. Access to the fortress was very difficult, the only ascent being by an artificial stair called 'the serpent' on the W. side. — It was after the destruction of Jerusalem that Masada played its most important part in history. Eleazar with his band of robbers gained possession of the place by stratagem, and found there considerable stores of provisions and weapons. The Romans under Flavius Silva then built out from the rock to the W. of the castle an embankment 200 ells in height, on which they brought their besieging engines close to the wall. The defenders then erected within the outer wall a second, of beams of wood, and filled the intervening space with earth. The Romans succeeded in setting this second wall on fire. Eleazar hereupon persuaded his adherents to kill their wives and children, and then themselves. They obeyed, and the sole survivors were two women and five boys who had hidden themselves. The Romans left a garrison in the place.

The hill (1703 ft. above the Dead Sea) must be ascended on foot, the path being impracticable for riding. At places there are remains of

the Roman siege-wall. After 25 min. we come to ruins of Roman towers, and cross a small valley. To the left, on the hill opposite, are several inaccessible rocky caverns. We now (10 min.) reach the last and most laborious part of the ascent, and cross a slope of loose stones which form the remains of the Roman embankment. Through a well-preserved mediæval gateway, consisting of a pointed arch with inscriptions and the marks of Beduin tribes, we enter upon the spacious plateau on the summit of the hill. This plateau is 600 yds. long and 200-250 yds. wide, and is surrounded on almost every side by perpendicular rocks,




about 1180 ft. in height. Around the brink of the precipice runs the enclosing wall, which is still preserved at places. The other remains are not extensive. On the N. side of the hill stands a square tower; and 38 ft. higher, but still 19 ft. below the level of the plateau, rises a round tower. From the N. wall branch off a great many side-walls, which were perhaps built during the last siege of the place. To the W. and S. are cisterns. In the centre of the plateau are the remains of a building resembling a Byzantine chapel, with walls adorned with mosaics. To the S. of the chapel is a tomb-cavern with inscription. To judge from

the remains, it would seem that Masada was still inhabited after the catastrophe mentioned above. The archway on the W. side, looking down on the Roman embankment, looks as if it belonged to the Crusaders' period. The ruins to the N. and W. of this arch, however, seem to belong to the palace of Herod, while those on the S. side of the plateau are now a shapeless mass. — The greatest attraction is the view from the top. The nearer we approach the S. end of the Dead Sea, the more desolate does the wilderness become. Around lies a vast mountainous region, without a trace of a human habitation. The colouring of the sea and mountains, except when the midday heat envelops everything in a white haze, is singularly vivid, and we obtain almost a bird's-eye view of the S. end of the sea. Exactly opposite to us lies the pointed promontory (p. 144); to the S. the eye ranges as far as the salt mountain Jebel Usdum, with its fantastic outline, and opposite rises Kerak and the whole range of the mountains of Moab. Immediately below the fortress to the S.E., as well as on a low chain of hills of the W., the camps of the Roman besiegers are still distinctly traceable; that on the W. was Silva's.

From Masada to Hebron (10 hrs.). We return to the *Wâdy Nemrîyeh* (p. 141). After 3/4 hr. the ascent begins on the right side of the valley. The mountain-goat of Sinai occurs here, and also the cony (*Hyrax Syriacus*, Arab. *wabr*, Hebr. *shâfân*), a very curious little animal of the cloven-footed family, with a brown coat. Its flesh is much esteemed, but it was forbidden to the Israelites (Levit. xi. 5). It was known to the psalmist also as a frequenter of the rocks (Psalm civ. 18). — After 25 min. we see to the right *'Ain el-Hshîba*, after 10 min., the spring of *'Orêbeh*. In 1 1/2 hr. the top of the hill is reached. To the right lies the *Wâdy Seyâl* (or *Seferîyeh*). After 50 min. a steep descent begins. After 20 min. we descend to the (20 min.) bottom of the Seferîyeh valley, where rain-water is to be found. Beduîns of the Jahâlîn tribe have encampments in this region. Again ascending to the W. we reach the top of another hill (1/2 hr.), and then descend into the valley of *Abu Marâghit* (13 min.). Beyond another small valley (10 min.), we ascend to the N.W., and on arriving at the top of the hill (25 min.) we see the valley of *El-Mghâra* in front of us. The road now ascends to the (1 1/4 hr.) hill of *Rijm el-Baḳara*, which commands a view, and then leads to (3/4 hr.) the *Wâdy el-Hadîreh*, to the (1/2 hr.) valley of *Lghêf el-Ḥtêm*, and to (1 hr.) *Khirbet el-Melaṣṣafa*, a place where a number of half-caste Beduins live in tents. These people are notorious thieves. We are now on a lower level, and cultivated land is reached. After 1 hr. we see the village of *Yâṭa*, the ancient *Juttah* (Joshua xv. 55), or *Juda* (Luke i. 39). The soil is productive. In 1 hr. *Tell Zîf* (p. 140) becomes visible, and in 40 min. more we reach *Hebron* (p. 136).

### 3. Jebel Usdum (and thence to El-Kerak).

From Masada to Jebel Usdum (6 3/4 hrs.). From the foot of the hill the route leads to the S. to the (35 min.) *Wâdy Sebbeh*, with extensive ruins of walls and towers built by Silva in his campaign against the 'Sicarii'. Groups of eroded hills, with horizontal strata of gypseous clay, are seen in every direction. After 3 hrs., the dry bed of the *Wâdy el-Bedûn* ('mountain goat's valley'), which is deeply cut through beds of clay. The coast road is now quitted, in 20 min. a hill, and then a cliff is crossed. In 1 1/2 hr. we reach the ruined fort of *Umm Bâghek*. There are two reservoirs here, which were once fed by a conduit from the mountains. The whole of the S. bay of the Dead Sea is very shallow, its depth varying from 3 to 11 ft. In 1 hr. 40 min. we reach the N. end of the —

**Jebel or Khashm Usdum.** — *History.* In the name of Usdum is preserved the ancient name of *Sodom* (Gen. xviii, xix). It is probable, however, that the name has been artificially revived. The valley of *Siddim*, which was full of asphalt mines, was also situated here (Gen. xiv. 3).

Jebel Usdum is an isolated hill, about 7 M. in length and 145 ft. in height, the highest point of which is about 350 ft. above the level of the Dead Sea. The sides are so steep and crevassed, that it is difficult to ascend it. It consists almost entirely of pure crystallised salt, which

takes the form of pinnacles and minarets, and has been partly washed out by the rain. These formations probably gave rise to the tradition mentioned by Josephus, that the pillar of salt into which Lot's wife was converted was to be seen here (Gen. xix. 26; Wisdom x. 7). In many places the hill is covered with strata of chalky limestone or clay. Many blocks of salt have detached themselves from the top of the hill and rolled down, but these are not generally transparent. The salt is transported to Jerusalem.

From Hebron to Jebel Usdum (direct, 15 hrs.). To *Tell Zîf* (p. 140) about $1^3/_4$ hr., thence towards the S. The plain is one of the best cultivated in the territory of ancient Judah. It slopes towards the Dead Sea to the E. After $^1/_2$ hr., to the left, *Umm el-ʿAmûd*, with remains of some clumsy columns which once belonged to a church. Farther on, to the S.W., rises the tower of *Semûʿa* (p. 151). In $^3/_4$ hr. we reach the ruins of *El-Kurmul* (Josh. xv, 55; 1. Sam. xv. 12, etc.). On the top of the hill are the ruins of a castle, and the foundations of two churches are visible. The terrace affords a survey of the environs. The small valley contains a large ancient reservoir. The village of *Maʿîn* ($^1/_4$ hr.) also possesses ruins, rough-dressed blocks of stone, and subterranean rock-dwellings. We follow the road to the right of *Tell Maʿîn* and in 1 hr. reach the top of a hill. Descending we enter a pasture district which belongs to the Jahâlîn Beduins (scarcely any water).

We proceed along a small valley, passing the ruins of *Jembeh*, *Karyatên*, *el-Beyûd*, and *Et-Tayyibeh* (1 hr.). To the S.W., about 1 hr. distant, rises the *Tell ʿArad* (Numbers xxi. 1; Judges i. 16). We next reach (1 hr.) *Tell Ehdeib.* After $^1/_4$ hr. the valley turns towards the E., and lower down it is called *Wâdy Seyâl* (p. 143). To the left (35 min.) lies the ruin of *El-Msêk.* On the ($^3/_4$ hr.) top of the broad hill are the ruins called *Rujêm Selâmeh.* Farther to the S.E., we reach (10 min.) *Sudeid*, and the country gradually assumes the character of a desert. After 40 min. we come to the first slope of the hills towards the Dead Sea with ruins called *Zuwêret el-Fôka* ('the upper'). Here we survey the S. part of the Dead Sea. On the margin of the sea the top of Jebel Usdum and the peninsula *El-Lisân* beyond it become visible, and to the S. of them lies the *Ghôr.* In the extreme S. rises *Mount Hôr* (p. 150). The route descends and (20 min.) crosses the *Wâdy el-Jerrâḥ.* After 3 hrs. we come to the brink of the second mountain slope, and descend by a defile into the *Wâdy ez-Zuwêra*, at the foot of which (50 min.) the character of the soil alters from limestone to soft chalk, or whitish, hardened clay in horizontal beds. In the bottom of the valley the small fort of *Ez-Zuwêra*, which stands on a cliff of crumbling chalk. In the soft, perpendicular rock, nearly opposite the fort, a little above the ground, is a chamber with loopholes. We now descend the valley, and reach ($^1/_2$ hr.) the broad plain of the coast, covered with acacias and tamarisk trees. On the right is the broad *Wâdy el-Mahauwat.* We cross to the S.E. the plain sloping towards the lake, and in 25 min. reach the N. end of Jebel Usdum.

From Jebel Usdum to El-Kerak (14 to 15 hrs.). After a ride of $1^1/_4$ hr. along the sandy coast, we reach, at the foot of Jebel Usdum, a cavern. The blocks of salt here are often coated with clay. Stalactites hang from the roof of the cavern, through which there is a considerable draught. In 20 min. we reach the S.W. end of the Dead Sea. The S. end of the sea is very shallow, and the coast consists of a marshy flat which is sometimes covered with water, as the pieces of wood drifted over it in all directions indicate. Near the shore the reddish soil is too spongy to walk upon. This tract is furrowed by the channels formed by the water as it retires. We obtain a view here of the white cliffs bounding the Ghôr, or Jordan valley, on the S.E. Beyond them begins the ʿAraba valley, extending to ʿAkaba. The *Valley of Salt* (2 Sam. viii. 13; 2 Kings xiv. 7) lay in this plain, now called *Es-Sebkha*, which is strongly impregnated with salt. To the N. the promontory *Râs Mersed*, and even the *Râs el-Feshkha* (p. 172), are visible. After $1^1/_2$ hr., the Sebkha ends and the so-called *Ghôr eṣ-Ṣâfiyeh* begins. In addition to the reeds we observe the




RUINS of PETRA (WADY MÛSA).
From Léon de Laborde's & Linant's Survey.
Scale of 1:12.500.
Yards
Metres
Ed-Der
Rock Stair
Tombs
Wady Mûsa
Rock Way
Temple
Ruin
Rs. of Bridge
Tomb with Latin Inscription
Kasr Firaûn
Triumphal Arch
Foundation of a Bridge
Ru. of Bridge
Little Temple
Ru.
Tomb in three Stories
Corinthian Tomb
Tomb with Urn
Ruins
Citadel
Ruin of Church
Aqueduct
Theatre
Es-Sik (W. Mûsa)
Khaznet Firaûn
Garden & Tomb
Pyramid
Drawn, engraved & printed by
Wagner & Debes, Leipzig.

oshr tree (p. 140) and the *Salvadora Persica*, a tree averaging 25 ft. in height. After 1½ hr. we reach the plain of *El-Melûha*, with a brook, and in 40 min., the mouth of the *Wâdy Guweyyeh*. In 15 min. we leave the plain of El-Melûha, and in 30 min. reach the promontory near the *Wâdy Kheslân*, where there are thickets. After 15 min. we reach the heap of stones *(rujûm)* marking the tomb of the *Shêkh Sâleh*, whom the Beduîns invoke to aid them in their predatory expeditions. In 13 min. we reach the *Wâdy en-Numêra;* in 48 min., *El-Muraksed;* on our right rugged hills of porphyry; in 14 min., the *Wâdy Berej* on our right. The ground is sandy. After 30 min., cultivated land with the village of *Sahla* in the distance. We then come to the *Wâdy ed-Derâ'a*, or *Wâdy el-Kerak*, which frequently contains water. Some ruins here are popularly called sugar-mills, and in the beautiful and extensive oasis of *Mezra'a* adjoining them are encampments of Ghôr Arabs. The peninsula itself is a flat, clayey plain, about 100 ft. in height, and without a vestige of life of any kind. Opposite are seen Sebbeh, El-Mersed, and other places. Even the Frank Mountain is visible, on the E. side of which are the mouths of the Môjib (Arnon) and the Zerka Ma'în (Callirrhoë).

The path now ascends the wild and grand *Wâdy el-Kerak* to the plateau of *Derâ'a* (55 min.); after 52 min. we reach a cultivated plain. In 14 min. we have *Tell ed-Derâ'a* on our right; in 9 min. more we see the beautiful brook *Sêl ed-Derâ'a;* above is *Kal'at Abu Hind.* In 36 min. we arrive at the ruins of *el-Gabôn;* in 1¾ hr. we see *el-Kerak.* In 20 min., the plateau of *Umm Sidreh;* 20 min., the spring *'Ain Jammâm;* 10 min., the spring *'Ain es-Sakka.* 35 min. later we stand above the *Wâdy Sahûr* in front of the brook of *El-Kerak.* In 40 min. we reach the bottom of the *Wâdy Medâbegh* and in 35 min. we enter the N.E. corner of the town *El-Kerak* by a vaulted passage 19 ft. high and 29 ft. wide, hewn in the rock (see p. 191).

## 12. Petra.

The region to the S. of the Dead Sea has not yet been sufficiently explored, travelling being difficult and unsafe, owing to the numerous different hordes of Beduins whose boundaries meet here. A visit to Petra is a troublesome and costly expedition, and apart from the ruins themselves there is little to repay the traveller. It is most suitably undertaken as a part of the grand tour from Cairo to Suez, Sinai, and Jerusalem. The trip cannot be undertaken without a thoroughly reliable dragoman.

Camels (comp. p. xx and R. 36) are better than horses for this expedition. The journey from 'Akaba to Petra takes 4 days; for the stay at Petra 2-3 days should be allowed; the journey from Petra to Hebron (by the direct route) takes 6-7 days (or viâ Jebel Usdum, Masada, and Engedi 3-4 days more); so that a fortnight at least is required for the tour. It is of essential importance that previous enquiry be made at the consulate (at Jerusalem, Suez, or Cairo) as to the state of the country and the safety of the routes, and a trustworthy escort should also be secured. The guides and escort had better be selected from the tribe of the *'Alawîn.* As the guides vary the route across the desert according to the season and other circumstances, we only give a few general indications as to its direction. — No rule can be laid down as to the cost of this expedition. The contract should expressly bind the dragoman not only to conduct all negociations with the Arabs in person, but himself to pay all the bakhshîsh or black mail levied by them without making any additional demand from the travellers.

Literature. 'Voyage dans l'Arabie Pétrée par *Léon de Laborde et Linant*', etc. (Paris, 1830), an appendix to the same author's 'Voyage en Syrie' (Didot, Paris), completed in 1842; 'Voyage aux bords de la Mer Morte', etc. by the *Duc de Luynes* (Paris), *Palmer's* 'Desert of the Exodus' (Cambridge, 1871), and *Visconti's* 'Diario di un Viaggio in Arabia Petrea' (Rome, 1872).

The *valley of Petra*, from N. to S., is about ¾ M. long, at the N. end 500 yds. wide, and at the S. end 250 yds. The bottom of

the valley is not quite level, several conical hills rising along the course of the brook *ʿAin Mûsa*, which traverses it from the S.E. The valley is enclosed on every side by nearly perpendicular rocks of considerable height. These rocks are composed of sandstone of many different colours (p. xlviii), and contain much saltpetre. The whole basin was evidently once a lake, and the water has worn deep passages for itself among the rocks.

History. The name Petra corresponds to the Hebrew *Selaʿ* (2 Kings xiv. 7; Isaiah xvi. 1); the Hebrew name was known down to Arab times as the name of the fortress. Petra is an *ancient* commercial town, the staple-place for the trade of Arabia with the N. and W. Its site was eminently favourable, the place being very difficult of access, and therefore less exposed to the predatory attacks of the surrounding Beduin tribes. From the 2nd cent. before Christ the population of this region consisted of Nabatæans. Around the city dwelt nomadic Arabs, some of whom owned the supremacy of its princes. The religion and culture of the population were Arabian. In the year B. C. 310, Athenæus, the general of Antigonus, took the town by attacking it in the absence of the men at a neighbouring market. The latter, however, on their return retaliated by a nocturnal attack, which resulted in the destruction of the Greek army. A second attempt to capture the place, under Demetrius, also failed, as the inhabitants were well armed. Strabo states that many Romans had settled there. From the time of Pompey (Gabinius) onwards, Petra was under the suzerainty of the Romans. At length, in 105, we find Arabia Petræa a Roman province under Trajan. Hadrian seems to have conferred privileges on the town of Petra, and some of the coins of the place bear his image. Christianity was introduced here at an early period, and bishops of Petra are mentioned. In the 4th cent., however, the prosperity of Petra was gone, its commerce began to be diverted into various other channels, and the Arabs of the desert gradually encroached upon its territory. The whole region was at length conquered by the Arabs, and from that period the name disappears from history, the town having by this time dwindled into insignificance, or entirely vanished. Seetzen was the first of the modern explorers of the place.

The general character of the buildings at Petra is that of the debased Roman style of the 3rd and 4th centuries of the Christian era, when simplicity and unity of design were sacrificed to richness of decoration and theatrical effect; and it is interesting to observe how much resemblance there is between this style of architecture and the degenerate modern style of the 17th and 18th centuries. The monuments of Petra, nevertheless, are strikingly imposing, as almost all of them are hewn in the rock. Græco-Roman forms are blended with those of native art. To the latter belong the truncated tomb-pyramids, the gables on the portals of the tombs; the urns which ornament these portals are characteristic. It has even been thought that traces of the influence of Egyptian art may be found. The capitals of the pilasters are partially of rough workmanship.

The valley of Petra owes its name of *Wâdy Mûsa* to the fact of its being the scene of the story told in the Korân about Moses striking the rock (Petra), whereupon twelve springs burst forth. This is the account of Yâkût, the Arabian geographer, and even Eusebius hints at a similar tradition. The modern *Spring of Moses* rises near the village of *Elji*, descends the valley towards the W., and uniting its waters with those of another valley forms the brook of Wâdy Mûsa.

Of the Buildings of the ancient town there are few traces left. Following the left bank of the brook from the W., we come to the remains of a large building, popularly known as the *Kasr Firʿaun*, or Pharaoh's palace. The enclosing walls, with their openings for beams, are preserved nearly entire, but the columns of the N. façade

have disappeared. To the E. of it rises a *Triumphal Arch.* The architectural enrichments of both structures date from the same late period, as appears from a comparison of the decorations in front of the arch with the frieze of the palace. — Following the bank of the brook towards the E., we perceive the substructions of a bridge, and to the right the remains of a *Temple.* In the plain stands the apse of a church near a solitary column named *Zibb Firʿaun;* on a hill to the W. are ruins of a castle.

The Necropolis claims our deepest interest. Although the rocks are of somewhat soft consistency, the elaborate elegance with which they have been chiselled must have required extraordinary perseverance. Far above the ground, in every direction, are seen entrances to tombs which are now inaccessible, and we must therefore infer that the sculptors used ladders to enable them to execute their work. The precipitous rocks on the E. and W. sides of the valley have been principally used for these tombs, but the cliffs of the numerous side-valleys have been similarly hewn.

Proceeding from the above-mentioned column (Zibb Firʿaun) towards the gorge on the S.W. side, we observe in the rock a remarkable unfinished tomb, which shows how the Petræans sculptured their rock-tombs from the top downwards, probably after they had sketched the plan on the surface. Some clumsy capitals only are visible in the rocky wall. In the gorge we perceive several monuments entirely detached from the rock, which recall the Jewish tombs of the valley of Jehoshaphat (p. 97). Here also the surrounding wall of rock has been hewn smooth. Some of the small rock-staircases ascending to loftily situated entrances are in excellent preservation.

The small valley on the S.E. side also contains several tombs and a rock-staircase. The most remarkable part of the place, however, is the gorge through which the *ʿAin Mûsa* flows. Entering it from the N., we see several tombs on the left, and farther on, where the valley turns to the E., we come to a magnificent *Amphitheatre.* It is entirely hewn in the rock, and is 39 yds. in diameter; 33 tiers of seats rise one above another, and the whole could accommodate three or four thousand spectators. Above the seats there are small chambers like arches hewn in the rock. The highest tier commands an admirable view of the valley and the tombs. The brook now flows through the stage of the amphitheatre. — The gorge soon contracts, and the cliffs become more abrupt. The façades of the tombs present every possible variety of design. Opposite the theatre there is a large façade, in front of which the rising rock has been hewn away, apparently with great difficulty. Above the pediment of the large square door are steps descending from the middle to the corners. Several tombs are often seen, one above another, some of them of simpler style, others enriched with columns and pediments. Farther on, we reach a point where smaller valleys

descend from the right and left, and towards the E. we enter the *Sîḳ*. From the W. cliff suddenly projects the so-called *Khaznet Firʿaun*, 'treasury of Pharaoh'.

As the façade of this monument is about 85 ft. in height, it would seem to have belonged to a temple rather than to a tomb. The details are admirable, and having been sheltered by an overhanging rock, the sculpturing of which had not been quite completed, they are in excellent preservation. The beauty of the monument is enhanced by the rich red colour of the stone and the striking picturesqueness of the situation. The capitals of the porch, which has five out of six columns still standing, the cornice above it, and the pediment adorned with a Roman eagle, all betoken careful workmanship. The second story also rests upon columns, but has broken pediments. Between these rises a slender round tower, resting on columns, with a richly adorned frieze, and terminating in a dome. On the keystone of the dome stands a huge stone urn, which the Beduins believe to contain the treasure of Pharaoh. The niches and wall-spaces are adorned with beautiful sculptures, chiefly of female figures, and the ends of the pediments with eagles. The sculptures of the lower story have been injured by the vandalism of the Beduins. — The portal leads into a spacious chamber, about 12 yds. square, and 25 ft. high. The rocky walls of this and the three adjoining chambers are smooth and unadorned.

In ancient times, the *Sîḳ* formed the sole approach to the city of Petra. It is a narrow chasm, flanked by rocks which are at first 150-200 ft., and farther on, 80-100 ft. in height, some of them artificially hewn. The bottom of the ravine is overgrown with oleanders. In the clefts of the rock grow wild figs and tamarisks. Water was brought to the town by means of conduits skirting the bed of the brook, and still traceable in many places. The floor of the defile was paved. Near its extremity, the defile is spanned by a picturesque arch of a bridge, about 50 ft. in height, under which are two niches adorned with two pillars, hewn in the rock. In a lateral valley to the W. is a pyramidal tomb; farther W., a tomb with a rock-staircase.

We now return to the outlet of the gorge. On the right rises a monument resembling the Khazneh, called the *Tomb with the Urn*. The square terrace in front of the monument was approached by steps. A kind of colonnade is formed by two rows of Ionic pilasters, five in each. Over the door is a window, above which are three others. The urn stands on a pedestal above the frieze. In the interior is a quadrangular chamber about 16 yds. long. To the N. of this monument, beyond a few less important tombs, is the *Corinthian Tomb*, borne by a substructure of eight Corinthian columns; but its execution is less elaborate, and it has been more exposed to damage: it contains one large and two smaller chambers. The rocky wall on this E. side of the town is indeed remarkable for the abundance of its monuments. The grandest is the adjacent façade in three stories, each of the two upper of which is adorned with 18 Corinthian columns. Part of this façade consisted of masonry, as its height exceeded that of the rock. Below are four portals. The interiors of these rock-chambers are generally destitute of enrichment. Some of them contain altar-niches, show-

ing that they have also been used for Christian worship. Farther N. is the *Tomb with the Latin Inscription*, that of Quintus Prætextus Florentinus. On the N. side of the rocky basin are tomb-chambers without architectural ornament.

From the W.N.W. corner of the area of the town a very steep gorge resembling the Sîḳ ascends rapidly into the heart of the mountains. At many places steps are hewn in the rock or along the sides. After many windings (guide advisable) the path leads in 1/2 hr. to the *Dêr* (monastery), loftily situated below the highest pinnacles of rock. Mount *Hôr* rears itself opposite in isolated majesty. This monument is of grander proportions than the Khazneh, but the style is overflorid. The peculiar bulbous outline, below the globular terminal, is a feature which is frequently observed in modern edifices. The capitals look as if metallic enrichments had once been attached to them. The wildness of the situation gives the monument a very handsome appearance. In front of it is a large, artificially levelled platform. The walls of the interior are bare, and contain a niche as if for an altar. The lofty rock opposite the Dêr has a levelled surface on its summit with a row of columns.

These are the most important monuments of Petra. Their situation in the midst of the desert greatly enhances the impression they produce. On the complete destruction and desolation of the place, compare the prophecy of Jeremiah (xlix. 16, 17).

In the neighbourhood of Petra there are several other interesting places with antiquities. Thus at *El-Beida* and *El-Bârid* (3 hrs. N. of Petra) are extensive grottoes resembling those of Petra. — In the *Wâdy Sabra*, to the S. of Petra, are the ruins of a town which was probably an offshoot and imitator of the capital. It contains the remains of a theatre or a naumachia. — To the E. of Petra lie the first towns in Arabia, such as *Maʿân*, which to this day is a place of some importance as it lies on the pilgrimage route from Damascus to Mecca.

## *Routes to Petra.*

For ʿAḳaba see Baedeker's Egypt. I.

From ʿAḳaba to Petra. From ʿAḳaba (the ancient Elath, near Ezion-Geber) the route up the ʿAraba by *ʿAin Gharendel* to Petra occupies four days (guides, etc., see p. 145). Another and more interesting route leads more to the E., up the *Wâdy Ḥitem* to the great plain of *Kûra* (1st day), where there are remains of a Roman road leading to the N. On the 2nd day the fort of *Kuwêra* becomes visible in the plain, at the end of which a camp of the Sbêʿ Beduins is reached. On the 3rd day the route reaches the *Wâdy Umm Aḥmed*, and *ʿAin er-Resâs* with a Roman aqueduct and two forts. On the 4th day the Wâdy Umm Aḥmed is ascended to *ʿAin Rajaf*, *ʿAin Ghazâleh*, and *Wâdy Mûsa*.

From Jebel Usdum to Petra (18-20 hrs.). The route passes the base of Jebel Usdum and skirts the *Sebkha* (p. 144) towards the S.W. In 1 hr. it reaches the S. end of the hill, and even here drifted wood is still to be met with. After 10 min. vegetation begins to re-appear. The road next passes (20 min.) a salt spring, *ʿAin el-Bêda*, among reeds on the right, and crosses (20 min.) the *Wâdy el-Emʿâz* descending from the W. In 3/4 hr. the road reaches a shelving cliff, which forms the beginning of a range of hills running across the valley. These water-worn hills, 50-150 ft. in height, which the track follows to the S. E., also consist of soft chalk

or hardened clay. The slightly salt springs promote a luxuriant growth of tamarisks, nebk trees, and stunted palms. In 3/4 hr. the road reaches a brook, tolerably free from salt, issuing from the spring *ʿAin el-ʿArûs.* Beyond the Ghôr are seen the *Wâdy eṭ-Tafîleh* and *Wâdy Gharendel*, which last has been named after the considerable ruins of the ancient episcopal town of *Arindela.* After 1 hr. a point is reached where the line of cliffs crosses the valley, which is about 2 1/2 M. wide, towards the left (E.). After 1 hr. the valley turns S., and Mount Hôr near Petra becomes visible in the distance. After 3 hrs. the route reaches the undulating *ʿAraba*, an extensive desert, with a few scattered shrubs *(ghaḍa).* The soil consists of loose gravel and stones, and is furrowed by water-courses. The only green spots are near springs (towards the W. *ʿAin el-Weibeh*, p. 151, to the N. *ʿAin el-Ghuwêreh*). After 2 hrs. 40 min. the *Wâdy el-Buwêrideh* is reached. The road turns more to the S. E., and in 1 hr. 40 min. reaches springs with vegetation. The route now crosses the ʿAraba towards the E. The watershed which here intersects the valley is at its lowest point 788 ft. above the level of the Mediterranean, so that it is impossible that the waters of the Dead Sea and the Red Sea were ever united (comp. p. 168). The valley, which is now a dreadful wilderness, doubtless served as a route for traffic at the period when the ancient town of Ezion-Geber, near the present ʿAḳaba, was the principal seat of the maritime trade of the Edomites and Israelites. To the W. rises the outline of *Jebel et-Tîh*, and to the E., the mountains of *Esh-Sherâ* (p. 151). After 3 hrs. the road has crossed the valley of the ʿAraba, ascending towards the S. E. The heaps of stones frequently encountered owe their origin to a singular custom. When the Beduins vow to slaughter a sheep in honour of Aaron's memory, they bring their victim within sight of Aaron's tomb on Mt. Hôr, and then kill and eat it, piling stones on the spot on which the blood has been poured. — The road now threads its way through the winding *Wâdy Rubâʿi*, passing round Mt. Hôr on the S. This valley is flanked with hills of coloured sandstone and chalky limestone, and contains several caverns. At the bottom of the valley grow tamarisks, the caper shrub, and a magnificent 'orobanche' with large yellow and blue flowers.

**Mount Hôr** is composed of sandstone, in which brownish-yellow and reddish streaks of different shades alternate. From the principal mass rise several peaks of different heights, in the interior of which the coloured layers run concentrically. The mountains here are furrowed by perpendicular chasms. Mt. Hôr, which is ascended by an extremely steep path, consists of two peaks. On the E. peak, 4360 ft. above the Mediterranean, is situated the *Tomb of Aaron (Ḳabr Hârûn)*, to which pilgrimages are made. Near the summit a ravine is reached in which steps ascend. There are a few ruins here which perhaps belonged to an old monastery. The tomb of Aaron, a modern Muslim sanctuary, is a miserable square building containing a modern sarcophagus. At the N.W. corner a passage descends from the chapel to a subterranean vault (light necessary). The tradition that Aaron was buried here (Numbers xx. 28), is certainly ancient, and is mentioned by Josephus. Many Arabic and Hebrew inscriptions have been written here by pilgrims. The view hence is very curious, including the necropolis of Petra, the gorges and chasms of the mountains, and to the W. the desert of the ʿAraba. The practice of burying their dead on the tops of hills is still common among the nomads of the desert, as it was in ancient times. — From the beginning of the ʿAraba to the N.W. corner of Petra is a journey of about 3 hrs.

From Petra to Hebron (42 hrs.). The traveller may ride direct over the ʿAraba to ʿAin el-Weibeh (18 hrs.). A longer way leads through the plain of *Suṭûḥ Bêḍa* (3 hrs.), and in 3 hrs. more to the summit of the *Nemela Pass*, which commands a fine view. In 3/4 hr. the route reaches the foot of the hill, the porphyry composing which now gives place to limestone. The path descends into the ʿAraba over stony slopes (2 hrs.), and in 2 hrs. 20 min. the *Wâdy es-Sekâkîn* is reached. This valley is now followed to a point where it forces its way through several hills of gravel which run across the ʿAraba. The route proceeds towards the W.N.W.

over the undulating wilderness of gravel, reaches ($2^3/_4$ hrs.) the *Wâdy el-Jêb*, on the W. side of the ʿAraba, and descends about 100 ft. into the valley, which is here 2 M. wide. At the point where the road begins again to ascend on the W. slopes is the *ʿAin el-Weibeh*, with three springs. The water is warm, and contains a little sulphur.

From ʿAin el-Weibeh the traveller is conducted either up to the pass of *Mirzâba* ($2^1/_2$ hrs.) and thence to the *Wâdy Fikreh* ($7^1/_2$ hrs.); or farther to the E. in about $6^1/_2$ hrs. across the pass of *El-Kharâr* and the *Wâdy Fikreh* (2 hrs.), to the pass of *Eṣ-Ṣafa* ($^1/_2$ hr.). In 1 hr. the summit of the pass is reached. It affords a view of an indescribable wilderness. The level tract reached in 2 hrs. is called *Et-Tarâibeh.* In 2 hrs. more the *Wâdy el-Yemen* is reached. To the left lie the ruins of *Kurnub* (20 min.). The road ascends the heights of *Kubbet el-Baul* ($2^1/_4$ hrs.), and descends into the basin of *ʿArʿâra* (*Aroer*, 1 Sam. xxx. 28), where ($^1/_2$ hr.) traces of cultivation are seen. — In 35 min., the ruins of *El-Kuṣêr*, after 1 hr. 40 min., *Tell Milḥ* (*Molada*, Josh. xv. 36; Neh. xi. 26). On the left, after 1 hr. 50 min., is the ruin of *Makḥul.* After 2 hrs. 10 min. is seen *ʿAttîr* (*Jattir*, Joshua xxi. 14). To the left, after 1 hr., lies *Râfât*, with ancient ruins. In 20 min. we reach *Semuʿa* (*Eshtemoah*, Joshua xv. 50; 1. Sam. xxx. 28) with ruins of an Arab castle. On a hill 5 min. to the S.W. of the village are the remains of a tomb monument of the early Byzantine period. On the right lies ($^3/_4$ hr.) *Yâṭa* (p. 143). The road now (1 hr.) reaches the *Wâdy el-Khalîl* (valley of Hebron), and ($^1/_4$ hr.) the village of *Kirkis*, beyond which it ascends the hill to the right ($^3/_4$ hr.). Fields begin here, and the traveller at length reaches ($1^1/_4$ hr.) the beautiful orchards of *Hebron.*

From Petra to El-Kerak (28 hrs.), escort necessary. From Petra by *Elji* to ($6^1/_2$ hrs.) *Shobek*, the principal place of the district of *Esh-Sherâ;* here Baldwin erected the castle called *Mons Regalis*, or *Mont Royal.* The present castle is of Arabian origin, and here also are the ruins of a Crusaders' church. After $6^1/_2$ hrs. the route reaches the ruins of *Gharendel* (p. 150); well-preserved Roman road. After 3 hrs. the road reaches *Buṣêra* (Little Boṣra, Gen. xxxvi. 33; Jerem. xlix. 13), in the district of *Jebâl* (i. e. Gebalene). The ruins are insignificant.

*Tafîleh* (*Tophel*, Deut. i. 1), $2^1/_4$ hrs. farther, is a large village with about 600 houses, the shêkh of which is nominally the chief of the district of Jebâl. The environs are abundantly watered and fertile. The route leads hence towards the N.W., passes the village of *ʿAimeh*, the ruins of *El-Kerr* (1 hr.), the spring *ʿAin el-Kaṣrên*, and reaches ($2^1/_4$ hrs.) the *Wâdy el-Aḥsa*, which is called *Kuraḥi* in its lower course. Here begins the district of Kerak, the territory of ancient Moab. On the N. side of the valley the road ascends, and in $2^3/_4$ hrs. reaches *Khanzîreh*, (1 hr.) *ʿÖrâḳ*, (1 hr.) *Ketherabba.* After $^3/_4$ hr. the top of the hill commands a fine view. The valley of *ʿAin Franji* is now descended, and beyond it Kerak is reached in $1^1/_4$ hr. — The villagers of this district resemble the Beduins much more nearly than do the peasants in the country to the W. of Jordan.

## 13. From Hebron to Bêt Jibrîn and Gaza.

This tour can only be made under escort of a khaiyâl (p. xxxiii). Guide desirable. — A carriage road is in process of construction from Hebron direct to Gaza.

### 1. From Hebron to Bêt Jibrîn ($4^3/_4$ hrs.).

Taking the route from Hebron to Abraham's oak (p. 139), we diverge to the right after 22 min., and reach (8 min.) the remains of an aqueduct. We then (5 min.) avoid a path to the right, and ($^1/_4$ hr.) descend into the *Wâdy el-Franj* (valley of the Franks). In 40 min. we reach a spring, a little beyond which, to the left, is the

village of *Dôra* (*Adoraim*, 2 Chron. xi, 9: Noah's tomb is shown here, see p. 335) and *Taffûḥ* (*Beth Tappuah*, apple house, Joshua xv. 53). Descending the valley, we come in 25 min. to the spring *'Ain el-Uff*. After 35 min. we reach a broad, green level. On the hill to the left, in the midst of olive-trees, lies the village of *Terkûmîyeh* (anciently *Trikomias*), with a few relics of antiquity. After 1 hr. 40 min., we avoid the village of *Bêt Dekhân*. We then ascend a small valley to the W.S.W., and reach (12 min.) the olive-groves of Bêt Jibrin and (20 min.) the ruin outside the village.

**Bêt Jibrîn.** — History. An attempt has been made to identify Bêt Jibrîn with the ancient *Libnah* (Josh. x. 29: 2 Ki. xix. 8). The identity of this place with the ancient *Betogabra* is certain. A town of that name, though in a corrupted form, is first mentioned by Josephus, but Ptolemy gives its proper name. The ancient Betogabra is identical with *Eleutheropolis*. That name, signifying 'free city', was probably given to the town in consequence of the privileges bestowed upon it, as occupying an important central situation, by the Roman Emperor Septimius Severus in 202, on the occasion of his journey in the East. The names of some of its bishops have been handed down to us. The Crusaders found the place in ruins. Under Foulques of Anjou, in 1134, a citadel was erected here, and its defence committed to the knights of St. John. The Franks called the place *Gibelin*. In 1244 it was finally taken by Beibars. The fortress was restored in 1551.

*Bêt Jibrîn* (House of Gabriel) lies between three hills, the *Tell Burnat* on the W., the *Tell Sandeḥanna* on the S.E., and the *Tell Sedeideh* on the N.W., the summits of which were probably once fortified. The village now contains about 900 inhab. (Muslims). It occupies about one-third of the site of the ancient town. Ruins of old buildings are incorporated with most of the houses. Numerous coins, some of them bearing the name of Eleutheropolis, are offered here for sale. A portion of the ancient wall, built by the Crusaders, perhaps in 1134, still exists on the N. side. To the N.W. and E. were forts. That on the E. side has been converted into a Muslim cemetery; fragments of columns, a fine large portal, and a reservoir still exist. The other fort stood on an eminence, and the ancient substructions are still easily distinguished from the later work. Over the door is an inscription dating from the year 958 of the Hegira (1551). The fortress was flanked with a tower at each corner. The interior contains a handsome cistern and many vaulted chambers now used as dwellings and stables. On the S. side runs a gallery from E. to W., which was originally the aisle of a church. On the left and right are five pillars, formerly enriched with columns in white marble. Six of these, with Corinthian capitals, are still in their places. The arcades are pointed. Outside the enclosing wall are two similar columns.

The chief objects of interest here are the **rock-caverns** *('ŏrâḳ or 'arâḳ)*, which begin near Bêt Jibrîn, and extend far into the environs (comp. p. 160). St. Jerome informs us that the *Hôrîm*, or dwellers in mountains and caves, once lived in this district, and that the Idumæans lived in caverns throughout the country from here to

Petra, in order to escape from the intensity of the heat. There is little doubt that these caverns are very ancient. Their number and similarity lead to the inference that they were used as dwellings. It has sometimes been supposed that many of these caverns were once used as churches, as they have apses turned towards the E., and crosses are frequently engraved on their walls. Those caverns which contain the crosses generally have Muslim inscriptions also. The stone, a kind of grey chalk, is moderately soft; the regularity and art with which the chambers have been excavated are admirable. The caverns consist of round, vaulted chambers, 20-25 ft. in diameter, supported by detached pillars. They are 30-40 ft. in height. Each cavern is lighted from above by a well-like opening. In N. Syria there are tomb-chambers of similar form, but smaller. Many of these caverns are now used as stables for goats and for the horned cattle, which now, as in ancient times, are extensively reared in the plains of Philistia.

The following walk is the most interesting here. We descend from the fortress to the S. E., pass the tombs, and ascend a small water-course. In 5 min. we observe caverns below us. To judge from the niches hewn in them (five at the back, three on each side), they must once have been used as sepulchres. The niches are 2 ft. above the ground, and high above them are hewn numerous triangles (possibly for lamps). Some of the round openings above have been widened in the course of ages. After the falling in of the chambers there have also been formed open spaces in front of them, within which the pillars of the groups of chambers are still preserved. — Farther to the S. is a second group of more lofty grottoes, in which numerous wild pigeons have taken up their abode. One of them contains a well, and at several places the ground sounds hollow. The walls are green with moisture and very smooth. Rudely engraved crosses, and, curiously enough, inscriptions dating from the early period of Islamism (in Cufic characters), are sometimes observed. Proceeding from one cavern to another we ascend the valley as far as a ruined church, which in a straight line is only 1 M. from the village. It is still called by the natives *Mâr Ḥannâ*, or *Ṣandeḥanna*. The substructions of this church date from the Byzantine period, but the ground-plan was altered by the Crusaders. The principal apse and a side-apse are well-preserved. The window-arches are round. The stones are carefully hewn, and the walls are massive. On each side of the entrance are pilasters, and under the N. aisle is a crypt with vaults. Near the church is the cavern *Maghâret Sandeḥanna;* not far off, to the W., is the passage of *Es-Sûḳ*, over 33 yds. long.

About 20 min. straight to the S. of Bêt Jibrîn lies *Merâsh* (*Maresah*, Josh. xv. 44), a shapeless mass of ruins. The whole chain of hills of Mâr Hannâ is honeycombed with caverns, especially on the S. and W. sides. The walls of some of the caverns are full of small niches or columbaria, ranged regularly along them; but what their use was, is not clear, as they are too high from the ground to have been used for keeping stores or implements. They were perhaps employed as receptacles for skulls or cinerary urns. — On this hill there are also a number of handsome old cisterns, in some of which winding stairs are still preserved. Some of the caverns also contain such stairs.

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## 2. From Bêt Jibrîn to Gaza (about 7 hrs.).

We ascend the W. range of hills by the central path. The top of the hill ($^1/_4$ hr.) commands a last view of the village. After 35 min.

we observe in the fields to the right the wely of the *Shêkh 'Amer*, and in the distance *Tell eṣ-Ṣâfiyeh* (p. 160). We now leave the mountains of Judah behind us and gradually descend their last spurs to the plain, in a W. direction. On the left, after 1/2 hr., rises *Tell el-Manṣûra*, with some ruins, and 1/2 hr. farther we reach *Tell el-Lâjeh*, with caverns which have fallen in (*'Arâḳ el-Menshîye*; the village lies 1/2 hr. to the N.). The hills *(tell)* we see in the plain are probably artificial constructions. — Our route next crosses the plain towards the S.W. On the right (1/2 hr.) lies *'Ajlân.*

*'Ajlân* is the ancient *Eglon* (Josh. x. 34, 35), one of the cities of Judah in the plain. In the Greek translation of the Septuagint, Eglon is confounded with Adullam, and Eusebius places them both 12 M. to the E. of Bêt Jibrîn (see p. 133).

In about 2 hrs. from *'Arâḳ el-Menshîyeh* we reach the ruins of **Tell el-Ḥesy.**

History. Tell el-Ḥesy is the ancient *Lachish*, an important frontier-fortress in the direction of Egypt, and, according to the prophet Micah, (i. 13) it was also a chariot city, where, in the midst of a grassy plain, the Jewish monarchs stationed the horses they procured from Egypt. It was besieged by Sennacherib, and the name is said to have been found in Assyrian inscriptions. According to Jeremiah (xxxiv. 7), Lachish was one of the last cities taken from the Jews by Nebuchadnezzar.

The extensive and highly interesting excavations which the Palestine Exploration Fund has undertaken here in the last few years, have brought to light large fragments of very ancient town walls, numerous clay vessels, etc.

From Tell el-Ḥesy we proceed towards the N.W. About 1 1/2 M. to the N. of our route lie the ruins of *Umm Laḳis* (more correctly *Umm Latis*), formerly erroneously identified with Lachish (see above). In 47 min. we reach *Burêr;* the first palms occur here. We now enter the *Wâdy Simsim*, and to the right, after 40 min., we perceive the village of *Simsim* in an olive-grove. Tobacco and sesame are the principal crops here. We soon cross the *Wâdy el-Ḥesy*, proceeding towards the S.W. After 1/4 hr., on the left the village of *Nejd.* The road next passes (25 min.) *Dimreh* on the right, and (3/4hr.) *Bêt Ḥanûn.* In 35min. more it reaches the top of a hill. After 40 min. we reach orchards with palms, and in 10 min. more the town of —

**Gaza.** — Accommodation. Latin Hospice (Mr. *Gatt*), comfortable. The Greek monastery affords tolerable accommodation, but an introduction from Jerusalem is desirable. The best place for pitching tents here is near the Serâi. — Turkish Post Office; international Telegraph.

History. *a.* The **Philistines.** In the country of *Peleshet*, in the low plain between 'Akka and the frontier of Egypt, we find in historical times a nation which, judging from its language, belonged to the Semitic race (p. lv). These '*Pelishtîm*', Philistines, however, were uncircumcised, to which the translators of the Septuagint perhaps refer when they designate the Philistines ἀλλόφυλοι, 'people of another race'. The Bible (Amos ix. 7 etc.) connects them with *Kaftor*, which has been supposed to be Crete. In support of this hypothesis it is maintained that Cherethites in the phrase Cherethites and Pelethites (2 Sam. viii. 18 etc.) means Cretan-Philistine paid troops. The Philistines must early have established a constitution; Jewish history, at any rate, shows us a perpetual league of their five chief towns Gaza, Ashdod, Ascalon, Gath, and Ekron. In the

last decades of the period of the Judges, the Philistines contested the hegemony of Palestine with the Israelites, and in fact, ruled over Israel for a long time. The tribe of Dan, in particular, situated almost in the middle of the territory of the Philistines, had much to suffer from them. In what way this guerilla war was carried on, we may learn from the lively and vigorous narrative of the hero Samson (Judges xiii et seq.). According to all accounts, the Philistines far surpassed the Hebrews in culture; and in war-chariots and cavalry they were superior to the Israelites (1 Sam. xiii. 5). The heavy-armed soldiers wore a round copper helmet, a coat of mail, brazen greaves, a javelin, and a long lance, and each had a weapon and shield-bearer, like the Greeks in the Homeric poems. The light-armed were archers. The Philistines possessed fortified encampments; they strengthened their towns by surrounding them with lofty walls; and they kept the territory they had conquered in subjection by means of garrisons. As they were also commercially enterprising, they not only competed with the Phœnicians by sea, but endeavoured to keep in their own hands the inland and caravan traffic, and it was therefore important that they should command the great mercantile route between their country and Damascus. — Their chief god was Dagon (Marnas), who, as well as the goddess Derketo (Atergatis) had the form of a fish. Baʿalzebûb, the fly-god of Ekron, was famed for his oracles. — Their battles with the Philistines, however, served to strengthen and unite the tribes of the Israelites (p. lix). The first kings, Saul and David, effected their final deliverance from the foreign yoke. In the course of the great war between Egypt and Assyria the Philistian plain became strategically important, and its occupation therefore formed a constant source of strife between these nations to the great disquiet of the Philistines. Some of the Philistines, too, were probably exiled at this period. After the Jewish captivity the kingdom of the Philistines had disappeared, and a few of their towns only retained some importance. After the time of Alexander their power was entirely gone. In the wars between the Syrian and Egyptian diadochi Philistia again became the scene of fierce conflicts. During the Maccabæan period the Philistian-Hellenic coast towns gave fresh proofs of their hereditary enmity against the Jews, but the Maccabæans succeeded in permanently subjugating the Philistian plain. Once more, however, the inhabitants of that district exhibited their inveterate hatred of the Jews by co-operating in the destruction of Jerusalem with the other enemies of the ill-fated city.

b. **Ghazza** (Gaza) was the most southern city of the Philistian Pentapolis, or five allied cities, and it was here that Samson performed some of his remarkable exploits (Judges, xvi.). The Israelites held possession of the town only during the most flourishing period of their empire (1 Kings iv. 24). The town was large, and probably chiefly of importance as a commercial place, and some writers mention that it possessed a seaport called *Majumas* as late as the 6th cent. of our era. Herodotus calls the town *Kadytis*. Alexander the Great took it after a vigorous defence. In B. C. 96, it was again taken and destroyed by Alexander Jannæus, as the citizens had allied themselves with the enemies of the Jews. A century later, it was presented by the Emperor Augustus to Herod, after whose death it reverted to the Roman province of Syria. Under the Romans Gaza peacefully developed its resources. Christianity, however, was not introduced until a late period, although Philemon was traditionally the first bishop of Gaza. Down to the time of Constantine the town was one of the chief strongholds of paganism, adhering to its god Marnas, whose statues and temples stood till the year 400, when they were destroyed by an edict of the emperor. On the site of the principal temple a large cruciform church was afterwards erected by Eudoxia, wife of the Emperor Arcadius. In 634, the town was taken by the Arabs under ʿOmar, and it was regarded as an important place by the Muslims, as Hâshim, Muḥammed's grandfather, who had once traded with the place, had died and been buried there. The Crusaders found Gaza in ruins. In 1149, Baldwin II. erected a fortress here, and committed its defence to the Templars. In 1170, Saladin plundered the town, though unable to reduce the fortress;

in 1187, however, the whole place fell into his hands, and it was only for a short period that Richard Cœur de Lion established a footing there. In 1244, the Christians and Muslims were defeated by the Kharezmians near Gaza. Since that period Gaza has been a place of no importance. In 1799, it was taken by Napoleon.

Whether the modern inland town of Gaza occupies the site of the ancient town is uncertain. At present the town has some 16,000 inhabitants, among them a number of Greek Orthodox Christians with a church. The English and the Roman Catholic missions have stations there. — Gaza is the seat of a Ḳâimmaḳâm.

The town is of semi-Egyptian character; the veil of the Muslim women, for example, closely resembles the Egyptian. From time immemorial Gaza has formed a connecting link between Egypt and Syria, and to this day, although the caravan traffic is almost extinct, its market is not unimportant, being in particular abundantly stocked with dates, figs, olives, lentils, and other provisions. The bazaar, too, has an Egyptian appearance. As the town lies on a hill about 100 ft. high, in the midst of orchards, it is difficult to say exactly where it begins. Owing to the abundance of water contained by the soil the vegetation is very rich. At the present day, the town has neither walls nor gates. It consists of four quarters: N., *Ḥâret et-Tufên;* E., *Ḥâret es-Sejâʿiyeh;* S., *Ḥâret ez-Zêtûn;* W., *Ḥâret ed-Darej.* The last of these is reached by steps, as the name implies. Of late years five new quarters have been added. The ancient town was a good deal larger than the modern one, and to the S. and E. elevations of the ground are visible, marking the course of the town wall.

One of the chief buildings is the *Serâi*, on the E. side of the town, the residence of the Ḳâimmaḳâm, but greatly dilapidated. It dates from the beginning of the 13th cent. — To the E. of the town, not far from the Serâi, rises the large mosque *Jâmiʿ el-Kebîr.* Visitors must remove their shoes. The court is paved with marble slabs; around it are several schools, and on the W. side there is a kind of pulpit. The mosque itself was originally a Christian church, consisting of nave and lower aisles, built in the 12th cent. by the Crusaders out of ancient materials and dedicated to St. John. The Muslims erected an additional aisle on the S. side, and, in order to make room for a minaret, built up the apses. Over the three square pillars and two half-pillars which bound the nave rise pointed arcades. The columns opposite the nave consist of shafts and consoles; above them is another row of columns with beautiful Corinthian capitals. On one of the columns (N.E.) is a bas-relief representing the seven-branched candlestick, with a Greek and Hebrew inscription. The church is lighted by small grated windows in the pointed style. The W. portal is a fine specimen of Italian Gothic.

To the S.W. of this mosque is situated a handsome caravanserai, called the *Khân ez-Zêt* (oil khân). Proceeding to the S. W. through the *Ḥâret ez-Zêtûn* we next come to a mosque partly built with finely hewn stones, situated on the road which is traversed by

caravans to and from Egypt. The houses in the suburbs are built of mud, those in the town partly of stone.

Tradition points out, on the S.W. side of the town, the place whence Samson carried off the gates of the Philistines. Passing across tombs towards the W. and walking round the town, we come to the wely of *Shêkh Shaʿbân* and to a mosque of some antiquity in which *Hâshim*, Moḥammed's grandfather, is buried. This building has been restored during the present century, but partly with the old materials. We return by the cemeteries to the E. side of the town. The sandy roads are shaded by beautiful acacias and cactus-hedges. To the E. of the Serâi is a small modern building, which is said to contain the *Tomb of Samson*.

A ride of 1/4 hr. to the S. E. of Gaza brings us to the hill of *El-Munṭar* (273 ft. above the sea-level), which is covered with tombs. (Munṭâr, 'watch-tower', is popularly believed to have been a Muslim saint.) The view hence repays the ascent: to the S., beyond the cultivated land, lies the sandy desert; to the E., beyond the plain, rise the hill-ranges of Judæa; to the W., beyond the broad, yellow sandhills, stretches the sea; but the most picturesque object of all is the town itself, peeping forth from its beautiful green mantle.

From Gaza to Ismaʿîlîya (about 40 hrs.; to El-ʿArîsh 13 hrs.). This uninteresting route crosses the desert of *Et-Tîh*. From Gaza in 1 hr. 5 min. to *Tell el-ʿAjûl* near the *Wâdy Gaza*, which rises near Hebron and passes near Beersheba. About 1 hr. S.E. of Tell el-ʿAjûl near *Tell Jemʿa* are the ruins of *Umm Jerâr* (probably the *Gerar* of Gen. xx, 1). After 1 1/4 hr. *Dêr el-Belâḥ* (the ancient *Dârûm;* the mosque *Jâmiʿ el-Khiḍr* stands on the site of an old chapel). We next reach (1 hr. 37 min.) *Khân Yûnas*, with a fine mosque of the time of sultan Barḳûḳ. A little to the S. of Khân Yûnas is the Egyptian frontier. In 1 hr. 17 min. we reach *Bir Rafâh*, or *Raphia;* then (2 1/4 hrs.) *Shêkh Zuwêd*, (2 3/4 hrs.) *Khirbet el-Borj*, and (2 1/2 hrs.) the broad valley of *El-ʿArîsh*, the 'River of Egypt' of the Bible (Numb. xxxiv. 5; Isaiah xxvii. 12). In 20 min. more we reach the fortress and the quarantine. El-ʿArîsh occupies the site of the ancient *Rhinocolura*. By the cistern in the court there is a miniature Egyptian temple (a monolith of granite), with hieroglyphics on two sides, now used as a trough. — The town is said to have been originally founded by an Ethiopian-Egyptian king as a place of banishment, and under the name of *Laris* it was an episcopal see in the first centuries of our era. Baldwin I. of Jerusalem died here in 1118. The *Hajar Berdawîl*, or stone of Baldwin, is still pointed out. On 18th Febr., 1799, Napoleon took El-ʿArîsh. On 24th Jan., 1800, the Treaty of El-ʿArîsh, in pursuance of which the French evacuated Egypt, was concluded here.

## 14. From Gaza to Jerusalem by Ascalon.

### 1. From Gaza to Ascalon (about 3 hrs.).

Retracing our steps from Gaza towards the N. for 1 hr. by the route already described (p. 154), we turn to the left, following the telegraph-wires. The olive-groves cease (20 min.); to the right *Bêt Ḥanûn* (p. 154) becomes visible; to the left are barren sand-hills. The land is well cultivated. We cross (25 min.) the *Wâdy eṣ-Ṣâfiyeh* (p. 160), and then the *Wâdy el-Jisr* (the lower part of the *Wâdy*

*Simsim*, p. 154). On the right lies *Dêr Esnêd* (20 min.). On the same side we next see (1/2 hr.) *Herbiyeh*, and then (22 min.) *Bêt Jirji*, beyond which we reach (1/4 hr.) *Barbâra*. We now diverge to the left from the main road, and reach (35 min.) *Na'lia* and by *El-Jôra* (whence a guide should be obtained) arrive at (35 min.) —

**Ascalon.** — History. *Ascalon* was one of the five principal towns of the Philistines, and the chief seat of the worship of the goddess Derketo, in whose honour fish, which were sacred to her, were carefully fed in tanks, and never eaten. At a very early period the town was a strong fortress, but it attained its greatest prosperity during the Roman supremacy. Herod the Great was born here, and he caused the town to be embellished, although it was not within his dominions. He erected baths and fountains, and surrounded them with colonnades and beautiful gardens. In the war against the Romans the Jews made a fruitless attempt to gain possession of Ascalon. At that period the constitution of the town was a kind of independent republic under Roman suzerainty. The citizens, like those of Gaza, were bitter opponents of Christianity down to a late period. On the arrival of the Crusaders Ascalon was in possession of the Fatimites of Egypt. On 12th Aug., 1099, the Franks gained a brilliant victory under the walls of Ascalon, but the jealousies of their leaders prevented them from following it up by taking the fortress. The Muslim garrison accordingly continued to harass the Crusaders; and it was only after a siege of five months by sea and land, and after their ships had been dispersed by the Egyptian fleet, that the Franks at length compelled the place to capitulate. Another great victory was gained near Ascalon in 1177, when Baldwin IV. defeated Saladin, but after the battle of Ḥattîn, Ascalon was recaptured by the Muslims. Before the Third Crusade Saladin caused Ascalon to be partially dismantled. In 1192, Richard Cœur de Lion began to rebuild the fortress, but was obstructed by the jealousy of the other princes, and in a subsequent truce with the Muslims it was agreed that the place should remain unfortified. In 1270, Beibars caused the fortifications to be demolished, and since then Ascalon has been a ruin. At the beginning of the present century the powerful Jezzâr Pasha caused many ancient stones and columns to be removed from Ascalon to his residence at Acre, where he employed them for building-purposes.

William of Tyre, the historian of the Crusades, rightly describes Ascalon as lying within a semicircle of ramparts, the diameter of which was formed by the sea on the W., and in a kind of hollow sloping towards the sea. This semicircle with its walls is partly natural and partly artificial, and affords an interesting survey of the ancient site. Near the S.W. corner lay the small and bad harbour of Ascalon. In the construction of its bulwarks numerous columns of grey granite had been employed. Of the bastions which defended it a few remains still exist. In the direction of the sea stood a gate, the site of which is still known to the inhabitants of *Jôra*, and which is called by them *Bâb el-Baḥr* (sea-gate). The W. wall is continued along the low cliffs on the coast. Large fragments of it have occasionally fallen, but the durability of the cement used in its construction is still very remarkable. — In the S. part of the wall of Ascalon another gate, called that of Gaza, is still distinguishable, and there are also remains of towers; but quantities of sand have been blown over this side of the town. The ramparts on the E. side were the most strongly fortified, the walls there being very massive and upwards of 6$^{1}/_{2}$ ft. thick; fragments of columns

built into them are sometimes seen projecting. On the hill, near the *Wely Moḥammed*, which is shaded by sycamores, are seen the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in sand. The outlet to the road is closed by a thorn-hedge. — The N. side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among these orchards are found fragments of columns, remains of Christian churches, and, most important of all, 40 cisterns of excellent water. With regard to the date and character of these remains, there are doubts as numerous as the ruins themselves. The orchards, enclosed by prickly cactus-hedges or thorn-bushes, belong to the inhabitants of *Jôra*, a village with 300 inhab., situated to the E. of the ancient Ascalon. The fertile soil is almost 10 feet deep. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion, also thrive in this favoured district. This last was called by the Romans Ascalonia, whence the French échalotte and our shalot are derived.

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From Ascalon to Yâfa (7 hrs. 40 min.). The route from Jôra leads first along the road to *Mejdel*, then diverges (about halfway) to the left (N.), bringing us in 50 min. direct to *Hamâmeh*, and thence in 1 hr. 20 min. to —

**Esdûd.** — The ancient *Ashdod* (Greek *Azotos*) appears to have played the most important part among the cities of the Philistian Pentapolis. The Ark of the Covenant was first brought to Ashdod and placed in the temple of Dagon (1 Sam. v.). About the year 715, it was taken by the Assyrians, and a century later it was taken from them by Psammetichus after a long siege. Ashdod was afterwards captured by the Maccabees. St. Philip preached the gospel here (Acts viii. 40), and bishops of Azotus are mentioned at a later period. The town once possessed a seaport, 3 M. distant, of which no trace now exists except the ruins of a fort. With ancient Ashdod itself the case is hardly different. The modern village stands on the slope of a hill, commanded by a still higher eminence on which the acropolis probably stood. At the entrance to the village, on the S. side, lies the ruin of a large mediæval khân, with galleries, courts, and various chambers. Ancient masonry and fragments of columns are also detected in the houses and mosques.

After 5 min. the road from *Esdûd* brings us to the *Wâdy Esdûd*, in 1¼ hr. to the dilapidated khân of *Sûk Kheir*, and in another 1¼ hr. to —

**Yebna.** — Yebna is the ancient *Jabneh* (Josh. xv. 11), or *Jabneel*, which must not be confounded with a seaport of that name, the ruins of which lie at the mouth of the *Nahr Rûbîn*, 3 M. to the N.W. Its Greek name was *Jamnia*. The Jews did not obtain permanent possession of it until the time of the Maccabees (2 Macc. xii. 8, 9), when it must have been an important and populous town. As a seaport it was more important than Joppa. Even before the destruction of Jerusalem, Jamnia became the seat of the Jewish Sanhedrin; a famous rabbinical school flourished here, and the town was afterwards intellectually the centre of the conspiracy against Trajan, A. D. 117. In the time of the Crusaders it was supposed that the ancient Philistine town of *Gath* was situated here, but nothing is really known as to its site. The ancient *Ekron*, now *'Akir*, from which almost every trace of antiquity has now disappeared, lies 1¼ hr. to the E. of Yebna. On the hill near *Ibelin*, as they called Yebna, the Crusaders erected a large fortress for the purpose of keeping in check the hostile garrison of Ascalon, but its site is not now traceable. — The modern village is of considerable size. It is situated on the *Wâdy Ṣarâr* (possibly the valley of *Sorek*, Judges xvi. 4) and contains two ancient mosques, one of which (*El-Kenîseh*) was no doubt once a church.

*Yâfa* lies 3½ hrs. to the N. of Yebna, and *Ramleh* 2¼ hrs. to the N.E.

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## 2. From Ascalon to Jerusalem ($15^1/_2$ hrs.).

From *Jôra* (p. 159) the road leads to the N.E. to (45 min.) *Mejdel* (possibly *Migdal-Gad*, Joshua xv. 37). The mosque is partly built with ancient materials, and has an elegant minaret. Water is abundant. — After 7 min. we turn to the E. from the main road. In 10 min. we come to the end of the olive plantations, cross the (40 min.) *Wâdy Makkûs*, and (10 min.) leave *Jôlis* on the right (S.). We then reach (55 min.) the village of *Es-Sawâfir*, and then (5 min.) another of the same name. A third Sawâfir lies farther N., and one of them perhaps answers to the *Saphir* mentioned by Micah (i. 11). We next reach ($^1/_2$ hr.) the well-watered *Wâdy eṣ-Ṣâfiyeh*. The *Tell eṣ-Ṣâfiyeh* soon appears like a gleaming white line in the distance. The road passes (1 hr.) a water-course, and then ($^3/_4$ hr.) returns to the Wâdy eṣ-Ṣâfiyeh, but does not cross it. The plain here is always marshy after rain. In 20 min. we reach the foot of the —

**Tell eṣ-Ṣâfiyeh.** — History. *Tell eṣ-Ṣâfiyeh* is supposed by some to be the ancient *Mizpeh* of Judah (Joshua xv. 38), and by others *Libnah* ('the white'; Joshua x. 29); but the latter conjecture is the less probable. In 1138, King Foulques of Anjou built a castle here, which was intended to complete the girdle of fortifications around Ascalon, and was named *Blanca Guarda*, or *Specula Alba*, from the conspicuous white chalk rocks. In 1191, the castle was taken by Saladin and destroyed. Some of the gallant expeditions of Richard Cœur de Lion extended thus far.

*Tell eṣ-Ṣâfiyeh* commands the outlet of the great *Wâdy es-Sanṭ* (valley of mimosas; probably the valley of *Elah* or *Terebinth Valley*, 1. Sam. xvii: comp. pp. 114, 136). Of mediæval buildings there is now little or no trace here. Ascending the hill from the W. we observe a cavern (probably an old quarry), and then traverse the miserable modern village. Farther on we see the tomb of a saint built of ancient materials. On the hill (10 min.) a few substructions only of well-hewn stones now exist. The view towards the W. embraces the green plain between Gaza and Ramleh as far as the sand-hills and the sea, and towards the E. the mountains of Judah. Numerous villages are visible in every direction.

Here we re-enter a region of rock-caverns like those with which we became acquainted at Bêt Jibrîn (p. 152). Some of these are at *Dêr el-Buṭûm*, 20 min. S.E. of Tell eṣ-Ṣâfiyeh, others at *Dêr Dubbân*, $^1/_4$ hr. farther, others again at *Khirbet Dakar*, $^1/_2$ hr. to the W. of Dêr Dubbân.

1 hr. after Tell eṣ-Ṣâfiyeh we leave the village of *'Ajûr* on the hill to the right, and soon obtain a fine view of the large *Wâdy es-Sanṭ*. After $^1/_4$ hr. we observe to the left (N.) *Zakârîyeh*, on a hill which is sometimes supposed to have been the site of *Gath* of the Philistines. We descend into the valley, its broad floor is green, and sown with wheat. After 1 hr. we pass a small valley and the well *Bîr es-Sâfsâf* on the right. On the hill to the left is **Bêt Nettîf** (hardly to be identified with the ancient *Netophah*, Ezra ii. 22). We now either ride round the base of the eminence on which this village stands, or (after 12 min.) cross the water-course and ascend

to the village ($^1/_2$ hr.). The slope is beautifully green, and there are several remarkably fine oaks. The village contains about 1000 inhabitants. The view from the top is extensive. Below the village, the *Wâdy eṣ-Ṣûr*, coming from the S., unites with the *Wâdy el-Mesarr* descending from the N.E. To the S. lies *Ḍahr el-Juwê'id*, and a little towards the W., the extensive ruins of *Shuwêkeh*, with ancient caverns (*Socoh*, or *Shochoh*, Joshua xv. 35; 1 Sam. xvii. 1). To the W. lies *Dêr 'Aṣfûr*, to the N.W. *Khirbet esh-Shmêli*, *Tibneh* (*Timnath*, Judges xiv. 5), and *'Ain Shems* (*Beth Shemesh*, 1 Sam. vi. 19-20; 1 Kings iv. 9). To the N. *Zânû'a* (*Sanoah*, 2 Chron. iv. 18) and *Zor'a* (*Zorea*, Joshua xv. 33; xix. 14; Judges xiii. 2); a little towards the E., the small village of *Khirbet Jerash*, to the E., *Nidhyad*, and in the distance, *Bêt 'Atâb* (supposed to be the rock *Etham*, Judges xv. 8; a cave still exists there). The site of *Adullam* (Gen. xxxviii. 1; Joshua xii. 15; 1. Sam. xxii. 1) has been supposed to be identical with a spot 1 hr. to the S. of *Shuwêkeh*, near the hill *Shêkh Madkûr* (comp. p. 133).

From Bêt Nettîf we descend in 25 min. to the outlet of the Wâdy el-Mesarr, and in $^1/_4$ hr. we pass the ruin of a khân. We diverge to the left into the *Wâdy el-Leḥâm*, a small side-valley. In 1 hr. we reach the crest of the hill (fine view). We next pass (20 min.) the ruin of *Khirbet el-Khân*. On the left, beyond the *Wâdy et-Tannûr*, lies the village of *Bêt 'Atâb* and to the N.E. *'Allâr el-Fôḳa* is visible. We now follow the top of the hills and enjoy a magnificent view of the mountainous district, and of part of the plain to the W.; but the woods become thinner, and we gradually enter a stony wilderness. After 1 hr. 10 min., we reach the watershed, and keep to the left (N.E.); the road to the right (S.E.) leads past *El-Khiḍr* (p. 130) to Bethlehem. About $^1/_2$ hr. farther we begin to descend into the valley, passing to the left of the village of *El-Abu* and then (55 min.) turn to the right into the large main valley, the *Wâdy Bittîr*. Riding up the valley we reach the village of *Bittîr* (p. 115) in 25 min.

From *Bittîr* to *Jerusalem*, see p. 115.

## 15. From Jerusalem to Jericho, the Ford of Jordan, the Dead Sea, and back to Jerusalem by Mâr Sâba.

To *Jericho*, 6 hrs., the *Jordan*, $1^1/_2$ hr., the *Dead Sea*, 1 hr. 20 min., *Mâr Sâba*, 5 hrs., *Jerusalem*, 3 hrs. (or to *Bethlehem*, about $2^3/_4$ hrs.). — New Carriage Road from Jerusalem to Jericho recently opened. — For this excursion the traveller should be provided with a guide. (Inquire at the hotels.) The right of escorting travellers is in the hands of the shêkh of *Abu Dîs* (p. 163). It is customary to pay the shêkh 1 mejîdi per day and to give the guide himself, if well-conducted, $^1/_2$-1 mej. at the end of the journey. A letter of introduction for *Mâr Sâba* should be procured with the aid of the hotel-keeper, from the great Greek monastery at Jerusalem, as otherwise the traveller will not be admitted. — A Dragoman may be dispensed with on this tour by male travellers, as there is good accommodation at Jericho. The dragomans often make exorbitant demands, but

may generally be found at a rate of 40-50 fr. for each of a party of several persons for the three days, unless tents are to be taken (somewhat more about Easter). — The circuit may be made in either direction. Owing to the heat of the climate in the valley of the Jordan, the excursion should be made as early in spring, or as late in autumn as possible. Travellers should not forget to take drinking water with them when visiting the Dead Sea.

### 1. From Jerusalem to Jericho (6 hrs.).

To *Gethsemane*, see p. 87. The road gradually ascends opposite the city. It turns a corner, about 8 min. beyond Gethsemane. A little above this point, the spot is shown (but only since the 15th cent.) where Judas is said to have hanged himself. The Mt. of Offence is seen to the right. The road skirts the Mount of Olives and leads round a gorge. Here is shown the site of the fig-tree (Matt. xxi. 19) which was cursed by Christ (6 min.). In 18 min. more we reach —

**Bethany.** — The Arabic name is *El-ʿAzarîyeh*, from Lazarus, or Lazarium, the Arabs having taken the L for an article. Its site corresponds with the ancient Bethany, the distance from Jerusalem, 15 furlongs (John xi. 18), corresponding with our 40 minutes' ride. At a very early period churches and monasteries were erected here, and spots of traditionary interest pointed out to pilgrims. The Roman lady Paula visited a church on the site of Lazarus' grave. In 1138, Milicent, wife of Fulke, fourth king of Jerusalem (p. 88), founded a nunnery by the church of St. Lazarus, and in 1159, the building came into the possession of the Hospitallers.

El-ʿAzarîyeh lies on a well-cultivated spur to the S. E. of the Mt. of Olives, to whose somewhat barren slopes it presents a pleasant contrast. It consists of about forty hovels, containing Muslim inhabitants only. The water here is good, and there are numerous fig, olive, almond, and carob trees. The most conspicuous object is a ruined *Tower*, which, judging from its large drafted stones, must be older than the time of the Crusaders. About twenty paces to the N.E. of this so-called 'Castle of Lazarus' is the *Tomb of Lazarus (Ḳabr el-ʿAzar)*. The door looks towards the N., and to the E. of the tomb rises a mosque with a white dome; for the Muslims also regard Lazarus as a saint, and have taken possession of his tomb. As they prevented pilgrims from visiting the place, the Christians in the 16th cent. caused a stair leading to it to be constructed from without. We descend by 24 steps into a small square antechamber, which is said once to have been a chapel, and is a Muslim as well as Christian place of prayer. Proceeding to the E., we descend three high steps to the so-called tomb-chamber of Lazarus. On the E. side is an entrance now walled up. The poor-looking chamber is lined with masonry, and its whole appearance is unlike that of a Jewish tomb. The tomb of Lazarus was formerly shown in the church above, and this vault was probably called the penance-chapel of Mary Magdalene. The Latins sometimes celebrate mass here.

About 43 yards to the S. of the tomb of Lazarus tradition points out the site of the house of Mary and Martha. The site has been

shown in many different places, and at one time, the sisters were said to have had two separate houses, the authority for this statement being a strained interpretation of Luke x. 38, 39. The same vacillation characterises the tradition as to the house of Simon the leper (Matth. xxvi. 6); and indeed nothing certain is known regarding the places visited by Christ.

Beyond Bethany, our route ascends a hill. 7 min. from the village is the so-called *Stone of Rest*, about 3 ft. long, which pilgrims kiss. It marks the spot where Martha met Jesus (John xi. 20). A little to the S. of this stone the Greeks have erected a chapel on ancient foundation walls. The chapel encloses the stone which they believe to be the genuine one. To the S. the village of *Abu Dîs* is visible. After 7 min. more, we descend into the *Wâdy el-Ḥôḍ*, or valley of the watering-place, so named from the well of *Ḥôḍ el-ʿAzarîyeh*, which we reach in 1/4 hr., the only well between this and the valley of the Jordan. The small basin contains leeches, and the water is not very good.

A handsome building once enclosed the spring, and there was a khân here, both probably built in the 16th century. Since the 15th cent. the well has been called the *Apostles' Spring*, as it was assumed that the apostles must have drunk of its water on their journey. It has also, and perhaps rightly, been identified with the 'sun-spring' of *En-Shemesh* (Joshua xv. 7).

The route now descends the *Wâdy el-Ḥôḍ*, a somewhat barren valley. After 25 min. we leave to the right the small *Wâdy el-Jemel* ('camel valley'); after 52 min. we reach *Wâdy es-Sidr* (on the 'sidr' tree, see p. 165). After 12 min. a small valley called *Saʿb el-Meshaḳ* lies on the left. In 23 min. more we reach the *Khân Ḥadrûr*, which has been newly erected and lies about halfway to Jericho. This district is quite deserted, and tradition localises the parable of the Good Samaritan here (St. Luke x. 30-37). Above the khân is the 'hill of blood', *Telʿat ed-Dam*, with ruins of a mediæval castle. The name, which is probably due to the red colour of the rock, has led to the supposition that the spot is the 'going up of *Adummim*' (Joshua xv. 7; xviii. 17). After 20 min. more a path to the right leads to the *Khân el-Aḥmar*, which was probably once a castle for the protection of the road. The valley to the right is the *Wâdy er-Rummâneh* ('valley of pomegranates'). In 20 min. we obtain a view of a plain to the right. This part of the road is called *ʿAḳabet el-Jerâd* ('ascent of the locusts'), and the mountains here form a large amphitheatre. After 1/2 hr. we obtain a view to the left into the deep *Wâdy el-Kelt*, the principal tributaries of which are in the *Wâdy Fâra* to the N. of Jerusalem (p. 118). It winds down to the Jordan through deep ravines, and contains water during the greater part of the year. It has been supposed to be identical with the valley of *Achor* (Joshua xv. 7) and again with the brook *Cherith* (1 Kings xvii. 3, 5). The brook is carried along the S. slope of the hill by a long conduit. We next come to a ruin called *Bêt esh-*

*Sherîf.* The view gradually develops itself, and, at length, we perceive the Dead Sea with its dark-blue waters.

A pretty foot-path (dangerous for riders!) leads from Bêt esh-Sherîf along the N. side of the Wâdy el-Kelt past a monastery *Mâr Yuḥanna.*

After another hour, we again have the Wâdy el-Kelt below us, and in 20 min. more, we obtain a complete view of the vast plain of Jordan. The two ruined houses, called *Bêt Jeber* (the upper and the lower), perhaps occupy the site of the ancient castles of *Thrax* and *Tauros* which once defended the pass. On the right, farther on (10 min.), is the ruin of *Khirbet el-Kakûn* at the foot of the hill. We now reach the plain of Jordan, called the *Ghôr.* On the right of the road, to the E. of Kakûn, we perceive the ancient *Birket Mûsa*, or Pool of Moses, with walls composed of small unhewn stones. It is 188 yds. long and 157 yds. wide, and belonged to the ancient system of reservoirs and conduits which once irrigated this district and rendered it a paradise. This is perhaps the remains of a pool constructed by Herod near his palace at Jericho; for this, it appears, is the site of the *Jericho* of the New Testament. The hill rising like an artificial mound from the plain is *Tell Abu 'Alâiḳ* ('hill of the bloodsuckers'). After 25 min. the road leads beneath a handsome aqueduct with pointed arches, where the *Wâdy el-Kelt* is crossed. Travellers with tents here turn direct to the N., without entering the modern Jericho *(Erîḥa)*, and pass the artificial *Tell es-Sâmerât*, to the *Sultan's Spring* (p. 165), to which other travellers also should make an excursion. The vegetation has by this time become very luxuriant. In 7 min., we reach the village.

**Jericho.** — Accommodation: *Jordan Hotel (landlord *Ungar*); Hotel des Etrangers, clean; Russian Hospice (p. xxxiv), or in a Russian private house (good and clean: price 3 fr. for each person without board, which travellers must provide for themselves).

History. The ancient Jericho lay by the springs at the foot of the hill of Karantel, that is to the W. of modern Jericho, and to the N. of the Jericho of the Roman period. This is proved both by the Bible and by Josephus. The town was of considerable size and enclosed by walls, and the vegetation was very rich. It is sometimes called the 'city of palms', and down to the 7th cent. of our era date-palms were common, though they have now almost entirely disappeared. Around the town lay a large and flourishing oasis of corn and hemp-fields. The Israelitish town at first belonged to the tribe of Benjamin, afterwards to the kingdom of Judah. In spite of many conquests Jericho continued to flourish. It was specially noted for its balsam gardens, the culture of which probably dated from the period when Solomon received rare spices from S. Arabia (1 Kings x. 10). The plant has now disappeared entirely, although the plants of South Arabia and India would still flourish in this warm climate. Here, too, flourished the Henna *(Lawsonia inermis)*, which yields a red dye. In the time of Christ, shady sycamores stood by the wayside (Luke xix. 4). Antony presented the district of Jericho to Cleopatra, who sold it to Herod; and that monarch embellished it with palaces and constituted it his winter residence, as being the most beautiful spot for the purpose in his dominions. He died here, but directed that he should be interred in the Herodium (p. 134). — It was at Jericho that the Jewish pilgrims from Peræa (E. of Jordan) and Galilee used to assemble on their way to the Temple; and Christ also began his last journey to Jerusalem from this point (Luke xix. 1). As early as the 4th cent., the councils of the

church were attended by bishops of Jericho. The emperor Justinian caused a 'church of the mother of God' at Jericho to be restored, and a hospice for pilgrims to be erected. About the year 810, a monastery of St. Stephen existed at Jericho. *New Jericho*, on the site of the present village, sprang up in the time of the Crusaders, who built a castle and a church of the Holy Trinity here. The place was afterwards inhabited by Muslims and gradually decayed. In 1840, it was plundered by the soldiers of Ibrâhîm Pasha, and in 1871, almost entirely destroyed by fire.

Jericho *(Erîḥa)* consists of a group of squalid hovels inhabited by about 300 souls. Like the other inhabitants of the Jordan valley, those of Jericho appear to be a degenerate race, as the hot and unhealthy climate has an enervating effect. The villagers usually crowd round travellers with offers to execute a 'fantasîa', or dance accompanied by singing. The performers clap their own or each other's hands, and improvise verses in a monotonous tone. The traveller should be on his guard against thieves. — The Russians have built a small church in Jericho; interesting relics, the remains of a large building (perhaps a church) with piers and mosaic pavement, have been discovered in the priest's garden. The only other curiosity in the village is a building on the S.E. side, resembling a tower. It probably dates from the Frank period, when it was erected for the protection of the crops against the incursions of the Beduins. The view from the battlements is interesting. Since the 15th cent. this building has been said to occupy the site of the *House of Zacchaeus* (Luke xix. 1-10). In the 4th cent., the sycamore into which he had climbed was shown.

The gardens contain large vines which in summer yield an abundant supply of grapes. Everywhere the ground is overgrown with thorny underwood, sometimes taking the form of trees, such as the *Zizyphus Lotus* and *Z. spina Christi* (the *nebk* and *sidr* of the Arabs), the fruit of which ('jujubes', Arab. *dôm*) is well flavoured when ripe. The formidable thorns of these rhamnaceæ, from which Christ's crown of thorns is said to have been composed, are used by the Beduins in the construction of their almost unapproachable fences. Among the other plants occurring here are the *Acacia Farnesiana*, celebrated for its gum and the delicious fragrance of its flowers, and the *Zaḳḳûm* tree *(Balanites Ægyptiaca)*, also called the pseudo balsam-tree, or balm of Gilead, with small leaves like the box, and fruit resembling small unripe walnuts, from which the Arabs prepare 'pseudo-balsam', or 'Zacchæus oil', quantities of which are sold to pilgrims. The 'rose of Jericho' *(Anastatica hierochuntica)* does not occur here, but is found farther S., on the banks of the Dead Sea (p. 141). Near Jericho are also found the gorgeous scarlet *Loranthus*, the *Acacia vera*, or true gum Arabic plant, and the *Solanum sanctum* (Arab. *ḥadaḳ*), a very woody shrub, 3-4½ ft. high, with broad leaves, woolly on the under side. The fruit looks like an apple, being first yellow, and afterwards red, and containing black seeds. It is sometimes called the apple of Sodom, and has been erroneously connected with the wine of Sodom mentioned in Gen. xix. 32. All these are products of a sub-tropical climate, for we are now about 825 ft. below the level of the Mediterranean, and the barley-harvest takes place here in the middle of April.

A pleasant occupation for the evening is a walk to the **ʿAin es-Sulṭân** ('Sultan's Spring'), by which Jericho was once supplied with water. It wells forth copiously from the earth and is collected in a pond (22 yds. long and 5½-7½ yds. wide). Close by are two mills. The temperature of the water is 80° Fahr. The earliest pil-

grims found a tradition already existing here that this was the water which Elisha healed with salt (2 Kings ii. 19-22), whence it is called *Elisha's Spring* by the Christians. Remains of a paved Roman road have been found in the vicinity. Above the spring, the site of the *House of Rahab* (Joshua ii.) was formerly shown, as it was instinctively felt that the ancient town must have stood on this spot. The tumulus near the spring is an artificial erection.

Taking the road to the W. from here we reach the ruins of buildings popularly called *Tawâḥîn es-Sukkar* (sugar-mills), in reminiscence of the culture of the sugar-cane which flourished here down to the period of the Crusaders, and might still be profitably carried on. Three such mills may be counted, and numerous relics of aqueducts are visible. Going N.W. from the third mill (20 min. from *'Ain es-Sulṭân*) for 1/2 hr., we reach the springs of the well-watered *Wâdy en-Nawâ'imeh*: *'Ain en-Nawâ'imeh* and *'Ain Dûk*. Near the springs are remains of a fine aqueduct. Here probably lay the ancient castle of *Docus* (1 Macc. xvi. 15), where Simon Maccabæus was assassinated by his son-in-law. A path made by the Greeks takes us from the third mill in about 25 min. to the hermits' caverns on the **Jebel Karanṭel.** The grotto in which Jesus is said to have spent the 40 days of his fast (Matt. iv. 1) is used by the Greeks as a chapel.

Among the cliffs higher up (40 min.) there are the ruins of a 'Chapel of the Temptation' as well as several rows of hermitages, some of which have even been adorned with frescoes. These, however, are only accessible to practised climbers. The hermitages on this mountain are of very ancient origin, the weird seclusion of the spot having attracted anchorites at a very early period. Thus St. Chariton (p. 133) is said once to have dwelt here, and the hermitages were enlarged by Elpidius. The name *Quarantana* (Arab. *Karanṭel*) was first applied to the hill in the time of the Crusaders (1112), when the monastery on the Quarantana was dependent on Jerusalem.

The summit of the hill, which can be reached in 20 min. from the hermitages, commands a noble prospect. To the E., beyond the broad valley of Jordan, rises the wooded Neby Ôsha' (p. 177), to the S. of which is the Jebel et-Tinîyeh. To the N. towers the Sarṭabeh. In the valley below (N.) are two beautiful pastures. On the S. side the Karanṭel is separated from the hill Nkêb el-Khêl by the deep Wâdy Dênûn. On the top of the hill are traces of fortifications, which probably formed part of the girdle of castles by which the Franks endeavoured to defend the E. rontier of their possessions.

**From Jericho to Beisân.**

15 hrs. — This excursion, for which an escort is indispensable, can, on account of the heat, only be made early in the season (March). — The Jordan valley contains a number of artificial hills (tell), in the interior of some of which bricks have been found. We cross (55 min.) the *Wâdy Nawâ'imeh* (see above); on the left the rock *'Ushsh el-Ghurâb* (ravens' nest, perhaps *Oreb*, Judges vii. 25) with a little valley *Meṣâ'adet 'Isâ* ('ascent of Jesus') which previously to the 12th cent. was said to be the mountain of the temptation. Then (50 min.) the *Wâdy el-'Aujeh*, the (35 min.) *Wâdy el-Abyad*, the (3/4 hr.) *Wâdy Reshash*, and the (1 hr.) *Wâdy Fasâil*, or *Mudahdireh*. At the foot of the mountains lie the ruins of *Fasâil*, the ancient *Phasaelis*, a town which Herod the Great named after Phasaelus, his younger brother, and presented to his sister Salome, by whom it was bequeathed to Julia Livia, wife of the Emperor Augustus. Palms were

once extensively cultivated here. A much-frequented high-road ascended the valley of the Jordan viâ Phasaelis to Cæsarea Philippi (p. 264).

The next valley is (40 min.) the *Wâdy el-Aḥmar*, or *Abyaḍ*. The valley of the Jordan is now narrowed by several mountains which advance into the plain. The second peak to the left is the lofty **Karn Ṣarṭabeh**, 1243 feet above the sea-level, 2227 feet above the Jordan valley, the great landmark of the valley of Jordan. According to the Talmud, the Ṣarṭabeh belonged to a chain of mountains on which the time of new moon was proclaimed by beacon fires, chiefly for the purpose of announcing the commencement of the great harvest and thanksgiving festival. In ascending it from the S., we find an old zigzag path and remains of a conduit. The ruins which cover the top consist of large, drafted, rough-dressed blocks and probably belonged to a Crusaders' castle.

To the N. of the Ṣarṭabeh the character of the scenery changes. The valley of the Jordan becomes better watered and more fertile. On the left extends the beautiful plain of the *Wâdy Fâri'a* (p. 221). In this wâdy lies *Kerâwa*, and farther up are the ruins of *El-Baṣalîyeh*. The ancient *Archelais*, erected by Herod Archelaus, the son of Herod the Great, must be identical with *Kerâwa* or with *Baṣalîyeh*. The best sugar-canes known in mediæval times were cultivated near Kerâwa.

We next reach (2 hrs. 10 min.) the caverns of *Makhrûd*, the (1 hr. 20 min.) *Wâdy Abu Sedra*, and the (3/4 hr.) *Wâdy Buḳê'a*. Farther to the N. the *Zerḳa* (p. 178), descending from the E., empties itself into the Jordan. The road crosses the (55 min.) *Wâdy Tubâs*, the (1/2 hr.) *Wâdy Jemel*, the (40 min.) *Wâdy Fiyyâd*, a branch of the *Wâdy el-Mâliḥ*, and then several other branches of the same large valley, and reaches (50 min.) *'Ain Fer'ûn*, by the ruins of *Sâkût* (possibly *Succoth*, Gen. xxxiii. 17). The route passes the *Tell Huma* on the right and leads to the (1 hr.) *'Ain el-Beiḍa*, a copious spring. The brook *El-Khazneh* is crossed (35 min.) near the ruins of *Berdela*, the (20 min.) spring of *Mâkhûs* and the (1 hr.) *Tell Ma'jera* (p. 222) are passed, and we at length reach (1 hr.) *Beisân* (p. 222). Where the brook *Jâlûd* flows into the Jordan, there is a ford *'Abâra*, which has been supposed to be the *Bethabara* (house of the ford) of John i. 28 (p. 169).

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## 2. From Jericho to the Ford of Jordan (1 1/2 hr.).

The plain of Jericho presents several points of interest; but those who intend making the journey from Jericho to the ford of Jordan, the Dead Sea, and *Mâr Sâba* in a single day will have little time for digressions. The direct route to the famous *Ford of Jordan* leads to the E.S.E. By making a slight digression to the N. we reach (25 min.) the *Khirbet el-Etleh*, by a large square pool (according to some, the ancient Gilgal), and (20 min.) the *Tell Jeljûl*, an ancient cromlech to the N. of the Wâdy el-Kelt, probably the ancient **Gilgal**, to the E. of Jericho.

In *Gilgal* (Joshua iv. 19, 20) the Israelites erected twelve stones (or, according to Joshua iv. 9, in the midst of the Jordan itself). In 723 Willibald found a wooden church here. On the other hand, it is questionable whether the Gilgal of 1 Sam. vii. 16; xi. 14, 15, was situated here (instead of rather to the N.W. of Jericho). In the time of the Crusaders a church stood here enclosing the 'twelve stones', and the spot was then known as Gilgal, but the alleged preservation of the twelve stones throws some doubt on the identity of the two places. Gilgal was situated on the frontier of Judah and Benjamin.

About 50 min. to the E. is *Kaṣr el-Yehûd* ('castle of the Jews'), also named *Dêr Mâr Yuḥanna* ('Monastery of St. John'), about 1/4 hr. to the W. of the influx of the *Wâdy el-Kelt* into the Jordan. We have here the remains of a monastery of St. John which

was in existence as early as the time of Justinian, and, according to tradition, was erected by the Empress Helena over the grotto where John the Baptist dwelt. It was restored im the 12th cent.; a number of vaults, frescoes, and mosaics are still visible. A Greek monastery now occupies the site. — We turn hence towards the S.E. in order to reach ($^1/_2$ hr.) the bathing-place, cross a lofty embankment thrown up here by the Jordan, and descend to the river with its wooded banks.

The **Jordan**, usually called by the Arabs simply *Esh-Sherîʿa*, the watering-place, is the principal river of Palestine (comp. p. xlv). Before reaching the Dead Sea, its waters form the lakes of Ḥûleh and Tiberias. In a straight direction the distance from the sources to the mouth is not above 137 miles; but the meanderings of the stream across its broad valley greatly increase its actual length. Thus, while the Dead Sea is in a direct line only 65 miles distant from the Lake of Tiberias, the length of the river is three times that distance. Whether the Jordan derives its Hebrew name of *Yardên* from its rapid fall is uncertain. Its fall is certainly very considerable: from the Ḥâṣbâny spring (p. 263) to the Ḥûleh it descends 1699 ft., thence to the Lake of Tiberias 689 ft., and from that lake to the Dead Sea 610 ft., *i. e.* 2998 ft. in all, of which 1707 ft. only are above the level of the Mediterranean. The Arabs call the valley of the Jordan *El-Ghôr*, *i. e.* the depression or hollow, while the Hebrews gave the name of *ʿAraba*, or desert, to that part of the valley between the Lake of Tiberias and the Dead Sea. Most of the N. part of the valley is fertile, and from the Ḳarn Ṣarṭabeh, on the route between Nâbulus and Es-Salṭ, a number of green oases, interrupted by barren tracts, extend southwards. Numerous brooks fall into the Jordan on both sides of the valley, and some of them are perennial, such as the Yarmûk and the Nahr ez-Zerḳa, both on the E. side. The character of the districts on both sides is essentially different. The E. region is better watered, until it reaches the desert lying still farther to the E., and politically it has always been distinct from the country W. of Jordan, as the deep valley formed a natural barrier. Most of the paths descending into the Jordan valley are wild and rugged. The width of the valley varies very much, being greatest between Jericho and Nimrîn, where it takes about 3 hrs. to cross. The Ghôr is the ancient basin of a vast inland lake; but neither that lake, nor its residue represented by the Dead Sea, can ever have been connected with the Red Sea since the continent assumed its present form, as a mountain barrier running across the ʿAraba valley to the S. of the Dead Sea (p. 150) renders such a connection impossible. In this vast valley the river has worn for itself two channels. Into the older channel, which takes $^1/_2$ hr. to cross, we descend over a deeply furrowed and barren terrace of clayey soil, about 50 ft. in height. The present channel, which is the more recent one, lies deeper but is completely filled

in April by the river which is then on an average 100 feet wide. In fact, during the seasons of rain and melting snow, the river sometimes overflows its present low-lying banks. The thicket *(ez-zôr)* which conceals the water from view was once infested by lions (Jerem. xlix. 19). The Jordan contains numerous fish, which migrate to different parts of the river according to the season. The water is clear where it emerges from the Lake of Tiberias, but soon assumes a tawny colour from the clay which it stirs up in its rapid course. The water is not unwholesome for drinking, but is unrefreshing from its high temperature. The depth of the water varies greatly with the seasons. In autumn there are numerous fords. One of the most famous is that near the mouth of the *Wâdy el-Kelt.* It is called *Makhâḍet Ḥajla* from the ruin of the same name and is the bathing place of the pilgrims. Farther S. is another ford *El-Ḥenu.* There is little or no trace in the Bible of the existence of bridges over the Jordan, the river being always crossed at fords (1 Sam. xiii. 7; 2 Sam. x. 17); but David and Barzillai were conveyed across it in a ferry-boat (2 Sam. xix. 18, 31). The miraculous division of the waters by the cloak of Elijah is also localised at this ford by tradition (2 Kings ii. 8). St. Christopher is said to have carried the infant Christ across the river somewhere in this neighbourhood.

Pilgrims are chiefly attracted to the Jordan by its association with John the Baptist and the baptism of Christ (Mark i. 5-11). The two monasteries of St. John afford a proof that the baptism of Christ was at a very early period believed to have been performed here. We have, however, no clue to the possible site of *Bethabara* (John i. 28). Baptism in Jordan was as early as the time of Constantine deemed a special privilege. In the 6th cent., Antoninus found a great concourse of pilgrims here. He records that both banks were paved with marble; that a wooden cross rose in the middle of the stream; and that, after the water had been blessed by the priest, the pilgrims entered it, each wearing a linen garment, which was carefully preserved in order afterwards to be used as a winding-sheet. In the middle ages, too, baptisms took place in the Jordan, but the place for bathing and baptism was higher up, near the monastery. Since the 16th cent. the time of baptism was changed from the Epiphany to the pleasanter season of Easter. Disorderly scenes frequently took place here. From an early period the pilgrims were conducted, or rather hurried into the water by Beduin guides (sometimes accompanied by the pasha), and quarrels among the Christians were not uncommon. Down to the present time the Greeks attach great importance to the bath in Jordan as the termination of a pilgrimage. The great caravan starts for the Jordan immediately after the ceremonies of Easter, and the encampment lighted with pine torches on the bank of the river presents a quaint and interesting spectacle. The priests wade into the water breast-deep, and dip in the stream the men, women, and children as they approach in their white gar-

ments. Some of the pilgrims fill jars from the river to be used for baptisms at home. At other seasons, also crowds of pilgrims are often encountered here. The finest survey of the scene is obtained from a spot a few paces above the bathing-place. The pilgrims are seen drying their linen, and enthusiastically drinking and bathing, while in the background rise the mountains to the W. of the Dead Sea, the spur of Râs el-Feshkha being especially prominent. — Caution is recommended to those who cannot swim, as the stream is very rapid and deepens towards the E. bank. The banks are fringed with tarfa trees and willows, and tall poplars *(populus eufratica)*.

A route leading more to the S. may be taken from Jericho to the bathing-place. It first leads S.W. to *Umm Ghafer* (1/4 hr.); in 1 hr. more, to the lukewarm *'Ain Ḥajla*. About 10 min. to the W.S.W. of this spring is the ruin of *Kaṣr Ḥajla*, occupying a site corresponding to the ancient *Beth Hogla*, which lay on the frontier between Judah and Benjamin (Josh. xv. 6). Here are the ruins of a monastery of St. John, which the natives call *Dêr Mâr Yuḥanna Ḥajla*; the chapels contain frescoes, which appear, from the inscriptions, to date from the 12th and 13th cent.

An excursion to the influx of the Jordan into the Dead Sea (1 1/2 hr. from the bathing-place) presents little attraction. The river falls into the sea in two arms, the latter part of its course being nearly level, so that the salt-water mixes with that of the river up to a considerable distance from the mouth. Fish that are carried down to the Dead Sea die, and are thrown up on the beach. Near its mouth also the immediate banks of the river are wooded, but the upper part of them consists of clayey and barren walls of earth of grotesque forms. Lumps of salt and nodules of sulphur are frequently found in the clay. At the N.E. corner of the Dead Sea is the influx of the *Wâdy es-Suwêmeh* (which may perhaps be connected with the name *Beth-jesimoth*, Numbers xxxiii. 49).

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### 3. From the Ford of Jordan to the Dead Sea (1 hr.).

Do not forget to take a supply of drinking-water from Jericho.

The direct route from the bathing-place leads for some distance through the bushes on the bank of the river, and then strikes across the open, treeless country. The clay-soil, which is coated with strata of salt and gypsum, is absolutely barren. After 1 hr. (S.W.) we reach the bank of the Dead Sea.

The Dead Sea was called by ancient Hebrew writers the *Salt Sea*, and by the prophets the *Eastern Sea* also. It was afterwards named the *Sea of Asphalt*, and by Greek authors at an early period the *Dead Sea*. The Arabs give it the same name, but more commonly call it *Baḥr Lûṭ*, or Lake of Lot, Mohammed having introduced the story of Lot into the Korân. The earlier accounts of the Dead Sea were somewhat exaggerated, and our first accurate information about it is due to the expedition which the United States of America sent to explore it in 1848 (see Report of the Expedition of the United States to the Jordan and Dead Sea, by W. F. Lynch). Further explorations have been made by De Saulcy, the Duc de Luynes, and the Palestine Survey Expedition.

The *Dead Sea* is 47 M. in length (about the same as the Lake of Geneva), and its greatest breadth to the S. of *Wâdy Môjib* is 9 1/2 M.; the breadth of the strait opposite the peninsula is 2 3/4 M.;

towards the N., near *Râs Mersed*, the sea narrows to 7½ M., and at *Râs el-Feshkha*, to 6 M. On the E. and W. sides it is flanked by precipitous mountains, with often little or no space between them and the water. The shallow S. bay of the sea, which, however, is not visible from the N. end, is bounded by a low peninsula (Arab. *el-lisân*, 'tongue', Josh. xv. 2). At the S.W. end of the lake rises a hill of salt (p. 143).

The mean depth of the Dead Sea is 1080 ft., that of the S. bay nowhere more than 11 ft.; the greatest depth between *'Ain Terabeh* (W.) and the mouth of the *Zerka Ma'în* (E.) is 1308 ft.

| | |
|---|---|
| Level of Dead Sea below level of Mediterranean | 1293 ft. |
| Greatest depth of Dead Sea . . . . . . . . | 1310 ft. |
| Total depth of the depression below the level of the Mediterranean . . . . . . . . . | 2603 ft. |
| Height of Jerusalem above Mediterranean . . | 2494 ft. |
| Height of Jerusalem above Dead Sea . . . . | 3687 ft. |

The level of the Dead Sea varies, however, with the seasons, as will be seen by the pieces of wood encrusted with salt which lie on its banks. From a very remote period, the Dead Sea has formed a receptacle for the waters of the Jordan and the surrounding hills, and it is one of the most ancient lakes in the world. At the end of the tertiary period, the water stood considerably higher than now, deposits of clay being found on the surrounding mountains at a height of 350 ft. and more above the present level. The supply of water was also greater in ancient times, and it should be observed to what a depth the brooks on the E. and W. sides of the sea have hollowed out their beds. There is no evidence that the level of the sea has sunk in historic times.

It has been calculated that 6 million tons of water fall into the Dead Sea daily, the whole of which prodigious quantity must be carried off by evaporation, as it is not conceivable that so low a lake should have any outlet. Nor is it difficult to imagine that the hot and dry air should be capable of absorbing an enormous amount of moisture. In consequence of this extraordinary evaporation, the water that remains behind is impregnated to an unusual extent with mineral substances, as well as with the salt which it dissolves from the beds of clay on the banks. The water contains 24 to 26 per cent of solid substances, 7 per cent of which is chloride of sodium (common salt). The chloride of magnesium which is also largely held in solution is the ingredient which gives the water its nauseous, bitter taste, while the chloride of calcium makes it feel smooth and oily to the touch. There are also many other ingredients in small quantities. The water boils at 221° Fahr. The specific gravity of the water is not everywhere the same; it varies from 1.021 to 1.256, the average being 1.166. It is lightest at the mouth of the Jordan, and for some distance opposite to it, and heaviest, i. e. most charged with mineral ingredients, in the deepest parts of the sea. The human body floats without exertion on the surface, and can only be submerged with difficulty; but swimming is unpleasant, as the feet have too great a tendency to rise to the surface. Irritation of the skin is often experienced by persons who bathe in the Dead Sea, but this is probably caused chiefly by exposure to the fierce rays of the sun. After the bath, however, the skin retains an oily sensation. The water appears to have been used at one time for sanitary purposes. — The salt of the Dead Sea has from

the earliest times been collected and brought to the Jerusalem market, and is considered particularly strong. Asphalt is said to lie in large masses at the bottom of the lake, but it seldom comes to the surface exept when loosened by storms or earthquakes. Others, however, think that the asphalt proceeds from a kind of breccia (a conglomerate of calcareous stones with resinous binding matter) which lies on the W. bank of the lake, and finds its way thence to the bottom; and that, when the small stones are washed out of the mass, the bituminous matter rises to the surface. The asphalt of the Dead Sea was prized above all other kinds in ancient times.

It is now well ascertained that the Dead Sea contains no living being of any kind. Neither shells nor coral exist in it, and sea-fish put into its waters speedily die. The assertion, however, that no living thing exists on its banks, and that no bird can fly across it, is quite unfounded. The poverty of the fauna must be admitted, but is to be ascribed to the want of fresh water and the consequent absence of vegetation, and not to any supposed poisonous property of the air. Where a supply of fresh water exists, the soil bears a luxuriant tropical vegetation (see p. 140). The banks of the lake were once inhabited (chiefly by hermits), as ruins found on them indicate. Not a single boat is now to be seen on the lake, but it was navigated in the time of Josephus, during the middle ages, and even later.

In clear weather, the scenery presented by the mountains and water is beautiful. The promontory on the right is ***Râs el-Feshkha.*** Farther to the S. is ***Râs Mersed***, beyond which lies Engedi. To the left, at some distance, is seen the ravine of the *Zerka Ma'în*, descending from a mountain 3480 ft. in height. The mountains of the Dead Sea, however, are rarely seen with great distinctness, as a slight haze usually veils the surface of the water; but when seen from a distance, and especially from a height, the atmosphere seems perfectly clear, and the water is of a deep blue colour. When seen from the immediate neighbourhood the colour of the water is greenish, and it has a somewhat oily appearance.

From Jericho to 'Ain Feshkha and Engedi (12-14 hrs.). This route is fatiguing and destitute of water, but not uninteresting. It affords an opportunity for a nearer acquaintance with the banks of the Dead Sea and the desert of Judah. Beduin escort (p. 140) necessary.

From the N.W. corner of the Dead Sea along the plain of the coast we reach (1½ hr.) the ruins of *Qumrân* (not to be confounded with the ancient Gomorrha), where there are numerous ancient tombs. The plain terminates at *'Ain Feshkha* (½ hr.), a copious spring near the bank of the lake. The water is clear, but somewhat warm, brackish, and sulphureous; these properties, however, are easily removed by placing it in porous jars and adding wine. (Water should be taken hence for the journey to Engedi.) Near the spring are some slight traces of ruins. The promontory of *Râs el-Feshkha* can only be crossed in a straight direction by experienced climbers. We must, therefore, make a long circuit to the W., regaining the shore of the sea on the S. slope of the *Wâdy en-Nâr* (lower Kidron valley), on the other side of the promontory. This rough journey, however, is not uninteresting. To the S. the rocky promontory of Mersed (p. 173) abuts on the lake, and the lofty hills to the E., with their deeply indented valleys, form an admirable frame to the picture. When we again approach the sea we perceive the somewhat overpowering odour of some sulphureous springs. Stinkstone (p. 122) is frequently found here.

The route passes the mouths of the *Wâdy el-Ghuwêr*, *et-Ta'âmireh*, and *ed-Derejeh*, and continues tolerable until we have passed the *Wâdy Hasâseh* (about 2 hrs.). Where, however, it skirts the (1 hr.) *Râs Mersed*, it again becomes extremely rugged. *Engedi* (p. 140), after another ascent, is reached in 1½ hr. more. — For the route to Masada, see p. 141; to Hebron, p. 140.

Another Route leads from the top of the *Râs el-Feshkha*, before we reach the above mentioned ravine of the *Wâdy en-Nâr*, ascending hills, and crossing valleys. After ¼ hr. we reach a valley, and after 40 min., the *Râs Nekb et-Terâbeh*, commanding a grand view of the Dead Sea and its surroundings. In 40 min. a bad path descends to the left to *'Ain Terâbeh*, in ¼ hr. we pass near the union of the Wâdy et-Ta'âmireh with the Wâdy Derejeh (to the left, below). In 20 min. we reach the *Wâdy et-Ta'âmireh*, and in 35 min., the *Wâdy ed-Derejeh.* In 20 min. we reach the opposite hill, in 40 min., the *Wâdy el-Hasâseh*, and then ascend the hill. In 40 min. the table-land of *Hasâseh* is reached. After 40 min. we cross the *Wâdy Shekîf.* On the left rises the *Jebel Shekîf.* In 1 hr. 10 min. the *Wâdy Sudêr* has to be crossed; in 20 min. we reach the point where the Jerusalem road diverges, and, at length, in ½ hr. we arrive at the hill of *Engedi* (p. 140).

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### 4. From the Dead Sea to Mâr Sâba (5 hrs.).

The road follows the bank of the sea. After 18 min. we leave the *'Ain el-Jehayyir* to the left; it contains pretty little fish *(Cyprinodon Sophiae)*, but its brackish water should not be drunk except in case of necessity. We then leave the sea and ascend the *Wâdy ed-Dabr*, deeply eroded by its brook, and partly overgrown with underwood, where game is said to abound (partridges, wild pigeons, hares, etc.). After 35 min. we enjoy a fine view of the Jordan valley and the Dead Sea. The route then leads to the left, skirting a deep ravine, and affording several other points of view. To the right we soon perceive the pass of *Nekb Wâdy Mûsa*, and in 35 min. we enter the *Wâdy el-Kenêtera.* Along the way-side are numerous heaps of stone *(shawâhid)*, in token that the Muslim pilgrimage-shrine *en-Neby Mûsa* (Moses' tomb), of which we have no notice earlier than the 13th century, is now visible. Annually, in April, the spot is visited by a great Muslim pilgrimage, accompanied by a number of half-naked fanatical dervishes, who parade the streets of Jerusalem the whole of the previous morning, shouting their 'la ilâha ill-Allâh!'

We now continue our ride through the valley. After 40 min. the *Jebel el-Kahmûn* rises on our right, and we reach the table-land of *Bkê'a*, which ascends towards the S.S.W. This plain is covered with willows in spring, and is frequented by Beduins of the tribe of Htêm. The view hence of the Dead Sea, far below the mountain spurs, is grand and beautiful. After 42 min. we cross the *Wâdy Kherabîyeh*, which like all these valleys descends towards the E. In ½ hr. we reach the rain-reservoir of *Umm el-Fûs.* After 20 min. another heap of stones on the way side. After 35 min. more we lose sight of the Dead Sea, and descend by a bad path into the *Wâdy en-Nâr*, or Kidron valley, the floor of which is reached in 28 min. We are now surrounded by a barren wilderness. The path then

ascends by means of steps, and in 20 min. reaches the top of the hill near a watch-tower, where our goal, the monastery of *Mâr Sâba*, now lies before us. Adjoining the gate rises a second tower, called the 'tower of Eudoxia', where a watchman is posted who scans the mountains and valleys far and wide to see whether any danger threatens the monastery.

**Mâr Sâba.** — Accommodation will be found by gentlemen in the monastery itself; ladies must pass the night in a tower outside the monastery walls. Visitors must knock loudly at the small barred door for the purpose of presenting their letter of introduction aud obtaining admission. No one is admitted after sunset, even when duly provided with letters. — In the interior we descend by about 50 steps to a second door, whence a second staircase leads to a paved court, from which lastly a third leads to the guest-chamber. The divans here are generally infested with vermin. The accommodation is rather poor, but bread and wine are to be had, and there are kitchens for the use of travellers who bring their dragoman and cook. For a night's lodging 3 fr. each is paid, besides 9 to 12 pi. to the servant, and 3-6 pi. to the porter. — The best place for pitching tents is opposite the monastery.

History. In the 5th century, a Laura, or settlement of monks, was founded here by St. Euthymius. His favourite pupil Sabas was born in Cappadocia about 439, and when hardly eight years of age entered a monastery. Ten years later he went to Jerusalem, and then settled in this wilderness with Euthymius, who soon afterwards withdrew to a Laura on mount *Mert*. As the reputation of Sabas for sanctity became known, he was joined by a number of anchorites, with whom he lived according to the rule of St. Basilius. In 484, he was ordained priest by Sallustius, the Bishop of Jerusalem, and raised to the rank of abbot of the order of Sabaites named after him. He died in 531 or 532, after having greatly distinguished himself in theological controversies against the monophysites. In 614, the monastery was plundered by the Persian hordes of Chosroes, and in subsequent centuries its wealth repeatedly attracted marauders (796 and 842), in consequence of which it became necessary to fortify it. It was again pillaged in 1832 and 1834. In 1840, it was enlarged and restored by the Russians. The monastery is now used as a kind of penal settlement for Greek priests.

Those who happen to pass a moonlight night in the monastery will carry away the most distinct idea of its singularly desolate situation. On such a night, the visitor should take a walk on the terrace and look down into the valley. The rock falls away so perpendicularly that huge flying buttresses have had to be constructed in order to afford the very moderate space occupied by the monastery. The barren heights beyond the valley contain a number of old hermitages now occupied by jackals. The bottom of the ravine lies about 590 ft. below the monastery, and at about the same level as the Mediterranean.

The monastery consists of a number of terraces adjoining and above one another. Every available spot has been converted by the monks into a miniature garden. Figs ripen here much earlier than at Jerusalem, as the sun beats powerfully on the rocks. In the centre of the paved court stands a dome-covered structure, decorated in the interior with greater richness than taste, containing the empty tomb of St. Sabas. This sanctuary is the chief attraction for pilgrims, although the remains of the saint have been removed to Venice. To the N.

W. of this detached chapel is the church of St. Nicholas, consisting chiefly of a grotto in the rock, which was perhaps once a hermitage. Behind a grating here are shown the skulls of the martyrs slain by the troops of Chosroes. The monastery church, of basilica form, on the E. side, is uninteresting. The tomb of Johannes Damascenus, or Chrysorrhoas, is also shown here. He wrote in the 8th cent., and though not a man of pre-eminent talent, is regarded as one of the last distinguished theologians of the early Greek church. — At the back of this church lie the chambers of the pilgrims and the cells of the monks. The latter, in accordance with the rule of their order, lead an ascetic life, eating little else than vegetables, and fasting frequently. Their principal occupation is feeding wild birds of the country (pigeons, *Columba Schimpri*, and pretty little black birds, *Amydrus Tristrami*). They seem not overburdened with learning, and they deny visitors access to their library, where there are some fine MSS. The monastery is supported by donations and by the rents of a few landed estates. There are now about 50 monks here, and they have the care of a few lunatics. One of the little gardens contains a palmtree which is said to have been planted by St. Sabas. Its dates have no stones (it is a special variety). — The chief memorial of the saint is his grotto, which is shown on the S. side of the monastery. A passage in the rock leads to a cavern, adjoining which is a smaller chamber called the lion's grotto. One day, as the legend runs, the saint on entering his cave found it occupied by a lion, whereupon he began fearlessly to repeat his prayers and then fell asleep. The lion dragged him out of the cave twice, but the saint assigned him a corner of the cavern, after which they lived peaceably together.

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5. From Mâr Sâba to Jerusalem (3 hrs.).

The route descends into the Kidron valley (20 min.) and then ascends it on the left side. The limestone rock contains numerous layers of flint. After 7 min. we reach a Beduin burial-place (tomb of the Shêkh *Muzeiyif*); the route turns to the left, and encampments of Beduins are occasionally passed. On the left (S.), after 7 min. more, we observe the *Bîr esh-Shems* ('sun spring'). In 40 min. we leave the Kidron valley, which here makes a circuit towards the S. (the path through the valley is good, but takes longer), and enter the *Wâdy el-Leben* (milk valley), which leads to the N.W. After 30 min. we reach the watershed, whence a striking view of Jerusalem is obtained; nearer us lies *Bêt Sâḥûr el-ʿAtîḳa* (p. 101), to the S. E. we see the Frank Mountain, and to the S.W. the village of *Ṣûr Baḥer*. Descending to the W. we regain (50 min.) the Kidron valley, the Greek monastery *Dêr es-Sîḳ* lying on the hill on the left; on the right the *Wâdy Kattûn* descends from the Mt. of Olives. In 10 min. we reach Job's Well (p. 101), and in 1/4 hr. more, the Yâfa Gate.

From Mâr Sâba to Bethlehem (2 hrs. 50 min.). A tolerable path ascends to the N. from the upper tower of the monastery, affording several fine retrospects of the Dead Sea and the wild mountain scenery. After 25 min. the monastery tower disappears. In spring, all these heights are covered with good pastures. Far below, in the Wâdy en-Nâr (p. 173), are seen the huts of the natives who live under the protection of the monastery. After 20 min. the Mt. of Olives comes in sight on the right. (A path with finer views diverges here to the N. and leads past the ruined monastery *Dêr Ibn ʿObêd*, or *Mâr Theodosius*, *Dêr Dôsî*, to Bethlehem.) In 10 min. we gain the top of the hill, whence we have a fine view, the Frank Mountain being also visible towards the S. After 4 min. we descend into the *Wâdy el-ʿArâis* (10 min.). After 30 min. we have a view of Bethlehem, and on the right rises Mâr Elyâs. In 40 min. we reach the first fields and orchards of Bethlehem. The monastery of Mâr Sâba also possesses land here. Most of the gardens are provided with watch-towers (Isaiah v.). We leave the village of *Bêt Sâḥûr* to the left, and passing the Latin monastery, reach (25 min.) Bethlehem.

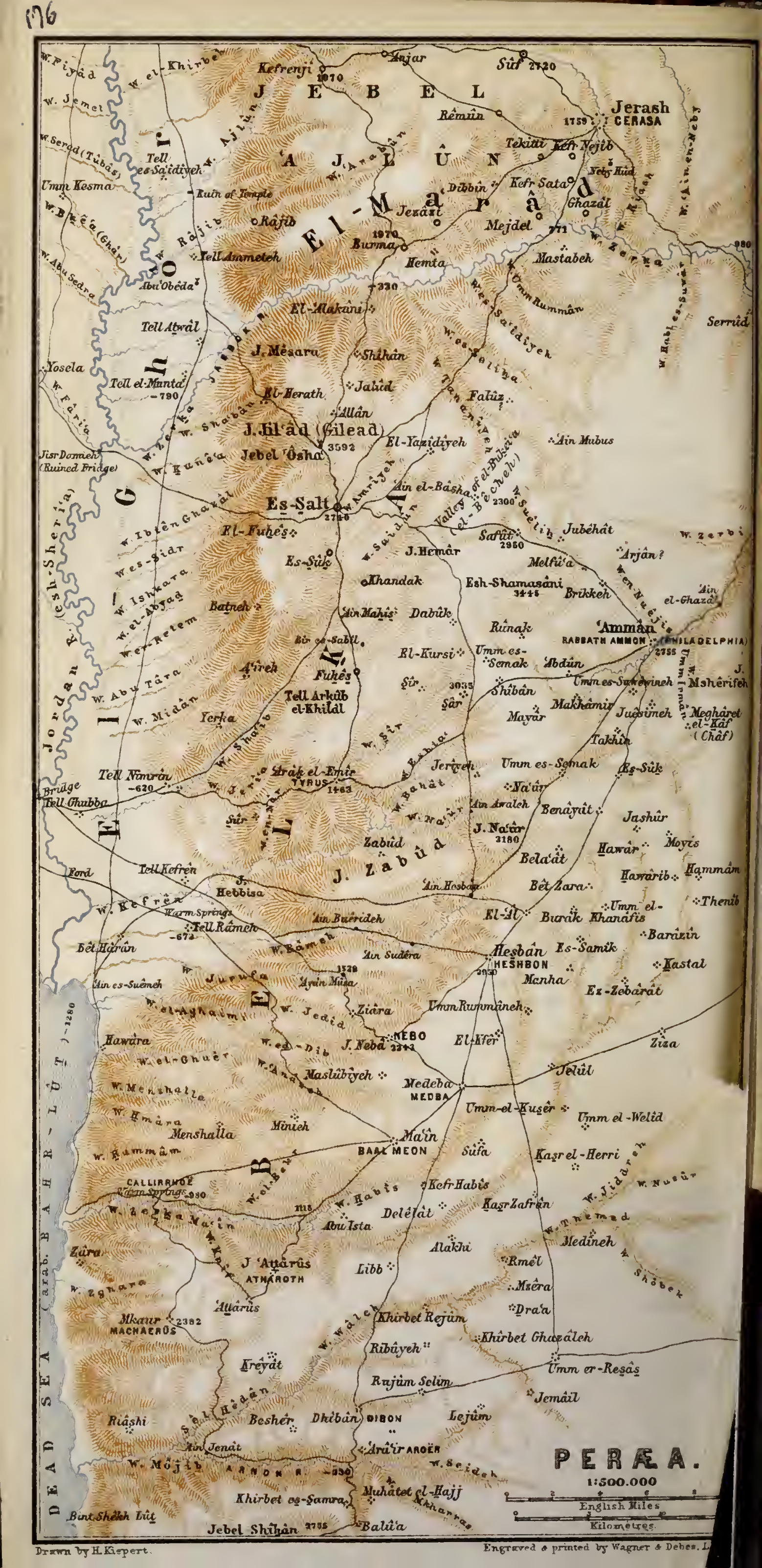
## 16. From Jericho to Es-Salṭ and Jerash.

An escort (1 or 2 khaiyâl) is obtained by applying to the dragoman of the consulate at Jerusalem. Payment, see p. xxxiii.

History. Gilead, in the wider sense of the name, embraces the region inhabited by the Israelites to the E. of the Jordan from the Yarmûk (N.) to the Arnon (S.). This hilly region was divided into two halves by the brook Jabbok *(Zerḳa)*. At the present day, the name Gilead is applied to the mountains S. of the lower Zerḳa *(Jebel Jilʿâd)*. — Gilead was a pastoral region and supported numerous flocks. The W. slopes, particularly towards the N.W., are wooded. The land is fertilised by a copious supply of water and heavy dew-fall. The S. half, now the district *El-Belḳâ* between Môjib and Wâdy Zerḳa, was formerly held by the Ammonites (Judges xi. 13), who carried on perpetual war with the tribes of Israel who had settled E. of the Jordan. Jephthah compelled them to withdraw into their own territory, Saul fought against them (1 Sam. xi), and David, who had originally been on good terms with their King Nahash, afterwards destroyed their power (2 Sam. x). They do not disappear from history till the 2nd cent. B.C. — The Gileadites afterwards belonged to the northern kingdom, and they suffered severely in the campaign of King Hazael of Damascus (2 Kings x. 32, 33). After the return from the captivity, a number of Jews settled in Gilead in the midst of a heathen population. Alexander Jannæus frequently waged war on behalf of Gilead. Under Herod and his successor Antipas, the Roman influence began to gain ground, and the numerous Roman ruins prove that Roman culture afterwards took deep root in Gilead. — The Beduins, who thoroughly appreciate the rich pastures of Gilead, occupy the whole of this region, to the almost entire extinction of agriculture.

### 1. From Jericho to Es-Salṭ (7¼ hrs.).

The Jordan bridge near the *Wâdy en-Nawâʿimeh* is reached in 1½ hr. (toll for man and horse, 3 piastres). Beyond the river we go direct to the E.N.E. between tamarisks and acacias. After 30 min. we leave the basin of the Jordan, either turning more to the N. and reaching the *Wâdy Meidân* (tomb caverns) in 1 hr. 10 min., and thence up the valley to Es-Salṭ, or taking (rather longer) the caravan route E.N.E. and reaching in ¾ hr. the *Tell Nimrîn* (*Beth Nimra* of the tribe of Gad, Joshua xiii. 27; the 'Waters of Nimrim', Is. xv. 6, are probably to be sought for in this region). Among



PERÆA.
1:500.000
English Miles
Kilometres
Jerash
GERASA
Es-Salt
'Ammân
RABBATH AMMON
PHILADELPHIA
Hesbân
HESHBON
NEBO
Medeba
MEDBA
Ma'în
BAAL MEON
CALLIRRHOE
Mkaur
MACHAERUS
Dhîbân
DIBON
J. Jil'âd (Gilead)
Jebel 'Ôsha
DEAD SEA (arab. BAHR-LÛT)
Jordan R. (esh-Sherî'a)
Drawn by H. Kiepert.
Engraved & printed by Wagner & Debes, L

the ruins is a tomb adorned with the figure of a rider with a sword hung over his head. (From this point to *'Arâḳ el-Emîr*, see p. 188.) Our route next ascends the *Wâdy Sha'îb*, or *Wâdy Nimrîn*, (1 hr. 20 min.) reaches a spring, (25 min.) leaves the valley to the left, and traverses a hilly tract towards the N.E. After 1 hr. we observe *Neby Sha'îb* on the hill to the left. (Shu'aib, the diminutive of Sha'îb, is the name given in the Ḳorân to the Jethro of the Bible, Exodus iii. 1.) In 3/4 hr. we pass the spring *'Ain Hazeir* on the left, above which there is a Khân, and in about 35 min. more reach —

**Es-Salṭ.** — History. It has not been satisfactorily proved that Es-Salṭ is identical with *Ramoth Gilead*, which Eusebius places 15 Roman miles to the W. of Philadelphia ('Ammân, p. 185). The name is perhaps derived from the Latin word *saltus* (wooded mountains). Salṭ first became a place of some importance during the Crusades, when Saladin established himself in the country E. of Jordan. The fortress was destroyed by the Mongols, but soon afterwards rebuilt by Sultan Beibars (13th cent.).

Es-Salṭ is the capital of the district of *Belḳa*, and as such is the residence of a Ḳâimmaḳâm, and possesses a *Turkish telegraph station*. It contains about 7000 inhabitants, among them 250 Protestants (English mission station, church and school), 400 Latins (church and school), and about 1500 Greeks. The Muslim Arabs and the Christians live harmoniously together, and concur in their cordial detestation of the Turks. As at Kerak, the villagers here have much in common with the nomadic tribes in their customs and language. The place lies 2740 ft. above the sea-level and enjoys a healthy climate. Agriculture and vine-growing are the chief resources of the inhabitants, but some of them are engaged in the manufacture of rosaries from hard kinds of wood. The market is much frequented by the Beduins. The fields, situated at some distance from the town, yield a considerable quantity of sumach, which is exported for dyeing purposes. The natives are generally hospitable. — Es-Salṭ lies on the slope of a hill which is crowned with a castle. The latter presents no attraction. On the S. side of it, at the foot of the rocky castle-hill, is a grotto in which rises a spring. In this grotto there seems once to have been a church hewn in the rocks. It still contains some remains of sculpture and a passage descending to an artificial grotto below. On the hill-side opposite the grotto bursts forth the famous spring of *Jêdûr*, which irrigates luxuriant gardens of figs, pomegranates, and olives. The raisins of Es-Salṭ are famous. On the hills around Es-Salṭ are numerous traces of ancient rock-tombs.

From Es-Salṭ a very interesting excursion may be made in rather less than 1 hr. to the **Jebel Ôsha'**.

The mountain (3590 ft. above the sea-level) affords a magnificent view, embracing a considerable part of Palestine. The Jordan valley, for a great distance, is stretched at our feet like a carpet. The river, of which a white strip only is visible at a few points, traverses the vast, yellowish plain to the Dead Sea (which last is visible during the ascent). To the S.W. the Mt. of Olives is visible. Ebal and Gerizim opposite us present a very fine appearance. Mt. Tabor and the mountains around the lake of

Tiberias are also visible, and the Great Hermon to the N. terminates the panorama. The scene, however, is deficient in life, Jericho and a few tents of nomads being the only human habitations in sight. — A fine oak affords a pleasant resting place on the top of the mountain. Not far from it is the wely of the prophet *Ôsha'* (Arabic for Hosea). It is uncertain how far back the tradition connected with this spot extends, but it is probably of Jewish origin. The prophet Hosea belonged to the northern kingdom, but he may have been born in the country E. of Jordan. In chap. xii. verse 11, he speaks of Gilead. The building, which can hardly be more than 300 years old, contains a long open trough, about 16 ft. long, which is said to have been the tomb of the prophet. The Beduins kill sheep here in honour of Hosea (comp. p. 150). Adjoining the building there is a small trickling spring of bad water.

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## 2. From Es-Salt to Jerash (8½ hrs.).

Two routes: *a.* (the shorter, but stony) direct to the N., through the mountains of Gilead *(Jebel Jil'âd)*, eastwards of the *Jebel Ôsha'*, past (1 hr.) *Khirbet Zei*, consisting of a few ruined buildings and broken columns. In 1½ hr. more we reach *'Allân*, where there is a spring and several rock-tombs. After ½ hr., to the right, is *Shihân*, and after ¾ hr. more, *'Alakûni* on the hill to the right. We then descend to the *Nahr ez-Zerka* (½ hr.). We cross the river, ascend the hills on the other side to *Hemta* (1 hr.) and, passing *Dibbîn*, reach *Jerash* in 1¾ hr.

*b.* A longer but more convenient route leads along the *Wâdy Sha'îb*, diverges after 10 min. into a lateral valley on the left, and after 12 min. ascends the steep *Jebel Amrîyeh*. From the top (13 min.) the road leads E. over rocky heights, descends after 25 min. into the *Wâdy Saidûn* (10 min.) and makes the steep ascent of the other side (10 min.). We proceed E. along the plateau; after 25 min. the road to *Hesbân* (p. 189) diverges to the right. After 15 min. the road divides again, the road straight on leads to *'Ammân* (p. 185); we take the road on the left, and passing a little lake *(Birket Tawla)* come (10 min.) to the beginning of the large plain *El-Bukei'a*. The plain is partially cultivated, and was formerly the bed of a lake, the overflow of which was carried away N. by the *Wâdy et-Tananîyeh* into the *Zerka*. We skirt the plain towards the N.E.; after ¾ hr. we cross the *Wâdy et-Tananîyeh* and ascend in the N.W. corner of the plain. After ¾ hr. we cross the head of the *Wâdy Selîha* and then go almost direct N. to (50 min.) the *Wâdy Um er-Rummân* (below, to the left, is a Turcoman village bearing the same name); thence, in 2½ hrs., to the **Nahr ez-Zerka,** opposite the influx of the *Wâdy Jerash* (or *Kerwân*). The Zerka, or 'blue river', is the *Jabbok* of the Old Testament (Gen. xxxii. 22; see p. 176). The banks are bordered with oleanders. The brook is generally well filled with water, and in rainy weather is often difficult to ford. — Crossing the river we first proceed along the *Wâdy Jerash* and then, riding direct N. along the hills, reach (1¾ hr.) —

**Jerash** (1757 ft. above the sea). — History. According to Josephus, *Gerasa* was a town belonging to the Decapolis of Peræa, and num-

bered several Jews among its inhabitants. It was taken by Alexander Jannæus and is afterwards mentioned as one of the 'towns of Arabia'. Its most prosperous period was early in the Christian era, and its ancient buildings belong to so pure a style of architecture, that they were most probably erected as early as the 2nd or 3rd century. In the 4th cent., Gerasa was still considered one of the largest and strongest towns in Arabia, and it lay on a great Roman military road. In the time of the Crusaders, mention is made of a campaign which Baldwin II. made in 1121 against Gerasa, where the 'King of Damascus' had caused a castle to be




built. The Arabian geographer Yâḳût (at the beginning of the 13th cent.) describes Gerasa as deserted, and a few mills only then stood on the river. On the whole, there is reason to believe that the overthrow of the town dates from the time of the Arabian immigration, and that it was occasioned by earthquakes and the influence of the elements. There is now a settlement of Circassians on the E. bank of the brook. The building materials for the houses etc. have all been taken from the old build-

ings, to the great injury of the latter. Destruction by the hand of man is making rapid progress.

A careful inspection of the place occupies more than a day. Tents had better be pitched in the upper part of the town.

The ruins lie in the *Wâdy ed-Dêr*, on both banks of the copious brook *Ḳerwân*, or the 'brook of Jerash', which descends to the Zerḳa. The brook is bordered with oleanders, which form the only vegetation in the district. The right bank of the brook is higher than the left, and the level surface on the former is broader than that on the latter; the most remarkable buildings are on the right bank. The town-walls, following the slopes of the hill, are partly preserved, and are about 1 hr. in circumference. Towards the N. the valley is enclosed by hills, and although it opens towards the S., no view is obtained except of the pilgrimage-shrine of *Mezâr Abu Bekr* on one of the surrounding hills.

We begin our inspection of the ruins on the S. side. The remains of buildings and heaps of large hewn stones extend fully a mile beyond the S. gate, but the ruins of dwelling-houses, tombs, and public buildings situated there are hardly deserving of notice. The first structure of importance is a well-preserved and handsome **Gateway,** in three sections, resembling a triumphal arch. Its whole width is 82 ft., and the height of the central arch 29 ft. Above each of the smaller side gateways are corbels projecting from the wall, and over these is a niche resembling a window. The central arch will, it is feared, soon give way. The structure is remarkable in this respect that the columns on the S. side have a calyx-shaped pedestal of acanthus leaves above their bases. This peculiarity and the tripartite form of the gateway indicate that it is not of earlier date than the time of Trajan. — To the left of this gateway lies a large basin, about 230 yds. in length and 100 yds. in width. It is now filled up with rubbish, and its surface is used as arable land. This was a *Naumachia*, or theatre for the representation of naval battles, as appears from the well-preserved channels which conducted the water hither from the brook; and it was provided with rows of seats still partly preserved. The basin is enclosed with excellent masonry, and has an ornament in the form of a wreath at its upper end. On the hill to the N.W. of the naumachia, part of the *Necropolis* of Gerasa seems to have been situated, and sarcophagi of black basalt, finely executed and enriched, were found here.

All these ruins lie outside the town gate, which is now almost entirely destroyed, but appears to have resembled the outer gateway. On each side it was once evidently connected with the town walls. On a hill, a few paces to the W. of the town gate, stand the ruins of a **Temple**, the situation of which overlooks the whole town. Its walls, which are 7½ ft. thick, contain niches and a number of windows. One column only of the peristyle, at the S.E. corner, is preserved, but the bases of the columns, 7½ ft. distant

from the cella, are easily traced, and fragments of the overthrown columns lie in the neighbourhood. The columns of the double Corinthian colonnade which once adorned the entrance are also scattered over the slope and the different terraces of the hill. The portal was 14½ ft. in width. The left side of the wall of the cella is the best preserved part. The stone roof has fallen in. The mural pillars of the finely jointed, massive wall have been deprived of their capitals. Above the wall is a simple and very slightly projecting cornice. The style of the whole building is tasteful. Its length was about 23 yds. and its breadth 16 yds. At the N.W. angle, by the Corinthian corner-pillar, is a side-entrance.

Adjacent to the W. side of this temple is a large **Theatre**, with its back to the town wall, but opening towards the N., so that the spectators must have enjoyed an admirable view of the handsome public buildings in their city. There are twenty-eight tiers of seats, but several more may possibly be buried beneath the rubbish; they are divided into two sections by a semicircular gallery, along which are ranged eight small chambers or 'boxes'. The gallery was approached from the outside by vaulted passages running under the upper tiers of seats. The highest gallery once formed a semicircle of 120 paces, but is now partly destroyed. The acoustic arrangement is admirable. The proscenium, once fitted up with great magnificence, is in ruins. In the wall of the proscenium, opposite the seats of the spectators, there were three portals, now buried in rubbish; the central door was of rectangular form, while the others were vaulted. Along the inside of this wall ran a row of Corinthian columns, extending to the side of the doors, and between these columns were seen the richly adorned niches of the proscenium wall. The theatre also possessed side-entrances (preserved on the W. side), and entrances from corridors running below the building, and probably used by the actors. The theatre could accommodate 5000 spectators, and is still remarkable for the excellent preservation of its rows of seats. Unfortunately, the Circassians avail themselves of it as a convenient quarry.

Leaving the theatre, we proceed northwards to a semicircle of columns, where there are some ruins and several reservoirs. These columns formed an oval **Forum**, which was perhaps open on the S. side, and was about 120 paces in length. Fifty-five of the columns are still standing, most of them being still connected by an entablature. They present a very striking appearance, distantly resembling the Piazza of St. Peter at Rome. On the left (W. side) there are twenty-three and four, on the right eighteen and thirteen columns now standing in different groups. The capitals are all Ionic.

To the N. of this forum begins the **Colonnade** by which the whole town was intersected. The columns have a heavy appearance, as almost all their bases are deeply buried in the earth, but the whole colonnade, which is hardly inferior to that of Palmyra, is

nevertheless very impressive. Here again many columns are overthrown, apparently by earthquakes only. In consequence of this, the entablature which the columns supported has been thrown to a distance in several places; in other places, the blocks of which the columns are composed have been displaced; and in some instances, these blocks lie in parallel rows, as if awaiting the process of being put in position by the builder. Many of the columns, however, are still so admirably put together, that it is difficult to detect the joints. The columns are 5 yds. apart, and the street, whose pavement still exists at places, was about the same width. The height of the columns, exclusive of the entablature, is also about 15 ft., but as some of them are much higher, we infer (as at Palmyra) that an open gallery ran above the columns, and that behind them was a passage from which the adjacent houses were entered. The fact that these columns are not all in the same style, affords a presumption that they were erected at a comparatively late period, and were constructed of materials already existing. Along the main street about a hundred columns are still standing; of numerous others the lower parts only remain, while in most cases several fragments at least are preserved. These columns consist, like the other buildings, of the limestone of the neighbourhood, and there are few traces of basalt or other more costly material.

Beyond the thirteenth column on the left there are several higher ones on the right and left, and the ends of the cornice of the lower rest against the shafts of the higher. Behind the columns there are remains of masonry at places. We soon reach a small space where four huge pedestals, which were probably once vaulted over, so as to form a *Tetrapylon* (p. cxv), are still preserved. They are $6^1/_2$ ft. in height, and have niches probably once filled with statues. The cross-street which intersected the main street here was also lined with columns, a few of which still remain. The cross-street descends to the right to a broad flight of steps, and to a *Bridge* across the brook, consisting of five arches. The bridge is a very substantial structure, but somewhat damaged. Near it the brook is crossed by an aqueduct.

Continuing to follow the main street towards the N., we pass seven columns on the right, then seven on the left, and two larger columns on the right and three on the left. On the left side here is a building, the tribuna of which is beautifully preserved. Above the three round and two square windows, now built up, runs a cornice with broken pediments, executed in a remarkably rich style. The interior of the building is filled with large hewn blocks, scattered in wild confusion. In front of the tribuna are three large Corinthian columns. On the left, adjoining the colonnade, runs a wall which belonged to some handsome edifice. We then pass a column and the broken foot of one on the left. To the right of this was situated a *Temple*, of which a row of columns between two walls

and the apse are still preserved, and which lay in a line with the great temple (see below). At the back of the apse, a street descended to a bridge, which, however, is not now passable.

On the left side of the street lie the ruins of grand *Propylaea*, of which, however, the front part only is preserved. The great portal, whose architrave has fallen, stands between two window-niches with richly decorated, broken pediments. To the N. of this a palace seems once to have stood. — Farther on, in the main street, there are three columns on the right, three on the left, and then the Tetrapylon (p. 182).

The **Great Temple**, which was probably dedicated to the sun, the most important building at Gerasa, is situated on the top of a terrace of considerable extent. The principal part of it forms a rectangle, 26 yds. long and 22 yds. wide, and faces the E. The interior of the cella has fallen in and is choked with rubbish. On three sides the walls, which are undecorated, are still standing. On the sides are six niches of oblong form. In the wall at the back is a vaulted passage with a small dark chamber at each side. On the outside of the wall in front, there are still remains of a niche. The temple was a 'peripteros', *i.e.* enclosed by a colonnade. The portico, approached by steps, consisted of three rows of colossal Corinthian columns. In the front row were six columns, one of which has been overthrown; in the second row four, all standing; and in the third row four, of which two are standing. These columns, 38 ft. high and 6 ft. thick, are the largest at Jerash, and, like the whole building, recall the temple of the sun at Palmyra. They are older than the columns of the main street, the acanthus foliage of the capitals being admirably executed, and the shafts being jointed with great skill. The temple stood in the middle of a large court (atrium) enclosed by numerous columns, a few of which are still unbroken, while of the others there are numerous bases and fragments. A little to the W. of this runs the wall of the town. Towards the S.W. several smaller temples (and perhaps a church also) appear to have stood. Nothing, however, is now to be seen except a few columns and traces of vaults deeply buried in the earth. — The great temple commands a beautiful view.

Below it, a little to the N., is situated a second **Theatre**, smaller than that already mentioned, but with a broader stage. It faces the N.E., and possesses sixteen tiers of seats. Between the tenth and eleventh tier, counting from the top, are five arches, between each pair of which is a large niche with 2 (or 3) small shell-shaped niches. Under the lowest row of the extensive tiers are dark vaulted rooms. The proscenium is buried in rubbish and overgrown with grass; it lay very low, and was adorned with detached columns. The stage commands a view of the columns of the great temple, rising above the highest tier of seats. The general arrangements

seem to indicate that the theatre was intended for combats of gladiators and wild animals, and not for dramatic performances.

This theatre was reached from the main street by a side-street flanked with columns, of which three are preserved. Here, too, was a *tetrapylon*, at the point where the streets intersected each other; but this was round in the interior, and square outside only. The rotunda of this building was once decorated with statues. From this point also a street descended towards the brook. On the right (E. of the main street) stand the ruins of a very spacious square building (about 65 yds. square), which seems to have been a bath, being provided with an aqueduct. In front are traces of a row of columns. The chief entrance was vaulted. On the N. and S. sides there were square vaulted wings with side entrances. The interior consisted of a suite of large apartments.

The main street continues to run northwards. On the left (W.) side a number of Ionic columns, bearing an entablature, and on the right two columns are preserved. The finest view of this N. part of the street of columns is obtained from the N. gate of the town, itself a very plain structure. The direction of the wall, and the place where it crosses the brook, are distinctly traceable here. An oblong building, which rises to the W., inside the gate, seems to have been a watch-house.

On the left (E.) side of the brook there were but few public buildings, the ground being less level than on the right bank. The hill recedes to some distance from the bank, and the plain thus formed is covered with vegetation in spring. The most northern building still in existence here was a *Temple*, about 50 yds. square, but part of the wall, a vaulted gateway, and one of the columns of the interior are alone preserved. The sculptures, if we may judge from their remains, must have been admirably executed. By a *Spring* farther to the S. there seems to have been another handsome edifice containing altars. Part of the water of this spring ran into the brook, while the rest was conducted to the naumachia by means of a large aqueduct. Along the bank of the brook there are also remains of columns. Beyond the upper bridge lie the ruins of a large building, which must have been either a *Bath*, or more probably a *Caravanserai*. Here, too, lie scattered fragments of columns, some of which are fluted. On this E. side of the town the wall runs along the slope of the hill at a considerable height, and within it are the ruins of numerous dwelling-houses. Outside the wall lay a burial-ground. The wall is best preserved on the N.E. corner of the town, whence it again descends in a wide curve to the brook and the S. gate.

*From Jerash to El-Mzêrîb*, see p. 197.

## 17. From Jerash to ʿAmmân, ʿArâḳ el-Emîr, Heṣbân, Medeba, and El-Kerak.

1. From Jerash to ʿAmmân ($9^1/_2$ hrs.).

Guide necessary ($^3/_4$-1 mej. a day). For escort, see p. 176. We descend the *Wâdy Jerash* to the *Zerḳa* ($1^3/_4$ hr.), ascend the mountain on the opposite side and proceed in a S. direction (ruins on our right) across the plateau (the road to *Es-Salṭ* leads more to the right towards the E.). In about 3 hrs. we arrive at the plain of *El-Buḳeiʿa*. Crossing the plain to the S. and proceeding in the same direction across the hills at its S. end, we come in 3 hrs. to the beginning of the *Wâdy el-Hammâm*, where there is a spring and the ruin of *Yajûz*, a burial-place of the Beduins. We descend the valley as far as the influx of a lateral valley, where we again ascend to the S. (to the left below us are ruins); after $^1/_2$ hr. we have above us, to the right, *Khirbet Brikeh*, and, passing the castle, reach ($1^1/_4$ hr.) —




**ʿAmmân** (2647 feet above the sea-level). — *ʿAmmân* corresponds with the ancient *Rabbath Ammon*, the capital of the Ammonites. In consequence of an insult offered to the ambassadors of David, it was besieged and taken by Joab (2 Sam. xi. 1). Later, however, it appears again to have belonged to the Ammonites (Jerem. xlix. 2). Ptolemy II. (Philadelphus) of Egypt

rebuilt it and added the name *Philadelphia*, and for several centuries it was a thriving place, belonging to the Decapolis of Peræa. It never quite lost its original name, by which alone it was afterwards known to the Arabs. The destruction of ʿAmmân is chiefly to be attributed to earthquakes, but notwithstanding all its misfortunes its ruins are still among the finest on the E. side of Jordan. The town lies in a fertile basin, commanded by the ruins of a castle.

The citadel of ʿAmmân lies on a hill on the N. side, which towards the S.W. forms an angle, and towards the E. is bounded by an artificial depression. The citadel consists of three terraces, rising from E. to W. The gate is in the middle of the S. side, opposite the town. The enclosing walls stand a little below the crest of the hill. They are very thick, constructed of large, uncemented blocks. On the uppermost (W.) terrace the traces of a temple (bases of the columns of the pronaos) are still visible, and there is a well-preserved tower in the S. wall. All these buildings date from Roman times, but there is a very well-preserved and interesting specimen of Arab architecture on the uppermost terrace. For what purpose this building was erected, cannot now be determined. It can hardly have been a mosque. The details of the work in the interior are magnificent. — The citadel commands a fine view of the entire field of ruins.

The most important ruins in the valley below are as follows (from W. to E.). 1. On the left (N.) bank of the river, near the influx of a lateral valley, which descends from the W. of the citadel, is a *mosque* of the time of the Abbasides; near the river is a *basilica* in Byzantine style, and close by it are the ruins of an Arab *bazaar*. — 2. A little farther to the E. are the remains of *Thermae*. The S. wall is well-preserved, and consists of a handsome apse connected with two lateral ones. Columns are still standing upright, but without capitals, by the walls. At a great height are richly decorated niches, and holes for cramps indicate that the building was once decorated with bronze ornaments. These baths received their water from a conduit running parallel with the river on its north bank. — Immediately S.E. of the baths is an old bridge with well-preserved arches, and close by are the ruins of the landing place; a little farther down the stream, on the left bank, is a fine portico. — 3. Starting from the mosque (see above) we may follow the course of the ancient *Street of Columns*, which ran through the ancient town parallel with the stream and on its left bank for a distance of about 935 yds. Only a very few columns now remain standing. — To the left (N.) of the street of columns and in the middle of the village are the remains of a *Temple* (or possibly a forum) of the late Roman period. The fragments at the E. end of the street of columns seem to have belonged to one of the gates of the town. — 4. On the right side of the brook, well stocked with fish, lies the *Theatre* only, with its back to the hill, a most impressive ruin, and in excellent preservation. A row of columns runs from the theatre to the Odeum (see below). Another colonnade seems to have run from its W. corner northwards to the river. Eight Corinthian columns of the first and four of the second colonnade still remain. The stage is destroyed. A chamber now filled with stones was probably an outlet. The tiers of seats are intersected by stairs, and divided into three sections by parallel semicircular barriers. Of the first section, five tiers of seats are visible, the second has fourteen, and the third, sixteen tiers of seats. Between the second and third sections, and particularly above the third, are boxes for spectators. Words spoken on the stage are distinctly heard on the highest tier of seats. The theatre was constructed for about 3000 spectators. — N.E. in front of the theatre, are the ruins of a small *Odeum* (usually called so, although it was not covered). There are many holes in front for cramps, by which ornaments were attached. The proscenium had towers on each side: the one on the S. is still preserved. — 5. Descending the brook, the traveller comes to the ruin of a mill. For a distance of 300 yds. the banks of the stream are flanked with handsome Roman walls, and the watercourse was once vaulted over here. The blocks lying in the water form convenient stepping-stones. — Farther on, a dry lateral valley enters from

the left. Going up it about 100 paces we reach a fine *tomb monument (Kabr es-Sulṭân)* on the left. The triple vestibule has on the right and left two recesses with niches; the central hall leads to a chamber with 3 shelf-tombs. — 6. There are also ruins of buildings on each side of the street of columns; in the neighbourhood are many burying places and also dolmens.

From 'Ammân to Es-Salṭ (5 hrs.). Ascending from the castle towards the N., we come (10 min.) to the ruins of a building, and to (1/4 hr.) *Rijm el-Anêbideh*, beyond which we ride towards the N.W. along the W. brink of the *Wâdy en-Nuwêjîs*. In about 1/2 hr. we pass *Khirbet Brikeh* on the left, and (5 min.) *Rijm el-Melfûʿa*, also on the left. We cross a low saddle, and in 1/2 hr. reach *Khirbet Jubêhât* (*Jogbehah*, Numbers xxxii. 35). The route then (1/4 hr.) descends the wâdy to the W., passes (10 min.) *'Ain Ṣuêliḥ* by the wâdy of that name to the left, and reaches (1/4 hr.) *Khirbet es-Ṣafûṭ*, with the remains of an ancient temple. Beyond a spring, reached in 10 min., we descend the *Wâdy Harba*, and (10 min.) reach the plain of *Buḳeiʿa*, the S. part of which we cross in 1/2 hr., leaving *Khirbet 'Ain el-Bâsha* to the right, while on the N. rises the hill of *El-Kamsha*. In 10 min. we reach the top of the hill to the W. At the *Birket Ṭawla* we join the road described on p. 178.

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## 2. From 'Ammân to 'Arâḳ el-Emîr (3 1/4 hrs.).

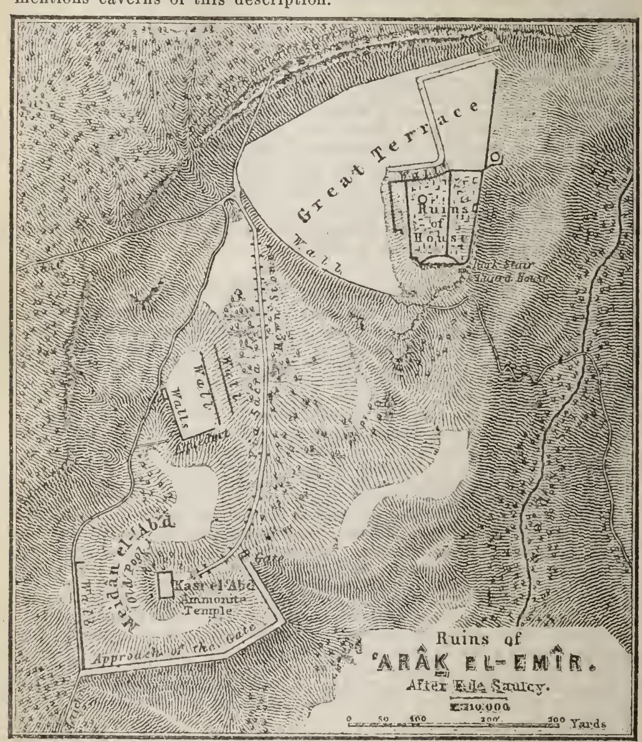
The route ascends on the left bank of the brook to a spring, where there are remains of several buildings. An aqueduct conveys water hence to the town (1/4 hr.). The numerous ruined villages on the right and left show that this district must once have been richly cultivated. On the right lies *Kaṣr el-Melfûf* ('castle of cabbages'), on the left *'Abdûn*, on the right *Umm ed-Deba*. After the plateau has been traversed (1 hr.), *Ṭabaḳa* is seen on the left, and *Suweifiyeh* on the right; then *Ed-Demên* on the left. The road now enters the green and beautifully wooded *Wâdy esh-Shîta*, or valley of rain. On the right is the ruin of *Ṣâr*; then the spring *'Ain el-Baḥal*. To the left, at the outlet of the valley (1 hr.), is a ruined mill; on the right the ruin of *El-Aremeh*. About 1 hr. farther is —

**'Arâḳ el-Emîr** (1463 ft. above the sea). — Josephus informs us that King Hyrcanus (p. lxii), being persecuted by his envious brothers, retired to the country to the E. of Jordan, and that, while fighting against the Arabs, he erected a castle there. His description of the buildings and caverns answers in the main, though not in details, to the ruins still extant here. *Tyros*, the ancient name of the castle, is moreover recognisable in the name of the *Wâdy es-Sîr*, the brook which flows at its foot. It is, however, doubtful whether Hyrcanus was really the founder of this stronghold, or whether he did not rather utilise ancient buildings and caverns already existing here. When the power of Antiochus V. (Eupator) of Syria was in the ascendant after the death of Ptolemy V. (Epiphanes) of Egypt (B. C. 181), Hyrcanus through dread of the Syrians committed suicide in his own palace. That edifice then fell to ruin and was never rebuilt.

The principal building in the place, situated on the S. W. side of the rocky amphitheatre, is called *Kaṣr el-ʿAbd*, or castle of the slave, and stands on a platform in a half isolated situation. In many places the substruction consists of a wall with abutments, composed of enormous blocks. The artificial road leading to the castle is flanked with large blocks of stone, standing at considerable intervals, and pierced with holes, in which a wooden rail was probably once inserted. The Kaṣr, the wall of which is preserved on one side only, is also built of large blocks. The upper part is adorned with a frieze in bas-relief, bearing large and rather rude figures of lions. — The open space around the castle, once probably a moat, is now called *Meidân el-ʿAbd*.

On a hill to the left, farther to the N., are seen remains of buildings and an aqueduct, and a large platform is at length reached whereon stood a number of buildings, once enclosed by walls. On the hill beyond this platform runs a remarkable gallery in the rock, which has evidently

been artificially widened. Portals lead thence into a number of rock-caverns, some of which seem to have been used as stables, to judge from the rings in the walls. Can these have been rock-dwellings, or were they tombs? The inscriptions are in the ancient Hebrew character. Josephus mentions caverns of this description.




From ʿArâk el-Emîr to Jericho ($5^1/_2$ hrs.). The road leads to the N.W. over a low pass ($^1/_4$ hr.), and across a flat plateau to ($^1/_2$ hr.) *Wâdy en-Nâr*, into which there is a steep descent (5 min.). It then gradually ascends (the ruin of *Ṣûr* remaining to the S.) to the top of the *Jenân eṣ-Ṣûr* ($^1/_2$ hr.), descends a steep rocky slope (10 min), and leads through the *Wâdy Jeriʿa*, a side-valley of the *Wâdy Nimrîn*, to (1 hr.) *Khirbet Nimrîn* (p. 176), near the point where the valley quits the mountains. Crossing the Wâdy Nimrîn, we next traverse the Jordan valley in $1^1/_2$ hr. to the *Jordan Bridge*, p. 176. Thence to Jericho $1^1/_2$ hr.

From ʿArâk el-Emîr to Es-Salṭ (5 hrs. 40 min.). From the brook *Eṣ-Ṣîr* (p. 187) the route ascends the E. hill, high above the *Wâdy el-Bahât*, to the right, skirting water-trenches which are conducted over the fields from that valley. After $1^1/_4$ hr. the valley divides. Our route ascends

the *Wâdy Eshta* to the N.E., traversing oak woods, and (1/4 hr.) reaching a spring. Farther up, the valley is destitute of water. The road then leads in 1 hr. to the E.N.E. to the spring of *ʿAin Nutafa*, and then ascends to the left (N.) from the wâdy to a table-land. After 5 min. we see to the left *Khirbet Sâr*, which is perhaps identical with *Jazer* in Gilead (Numbers xxxii. 1). This place afterwards came successively into the possession of the Moabites (Isaiah xvi. 8) and the Ammonites (1 Macc. v. 8). It was subsequently besieged by Judas Maccabæus. — The route continues to traverse the plain towards the N., passing on the right (3/4 hr.) a pool and *Khirbet Umm es-Semak*, on the left *Khirbet el-Kursi*, and (5 min.) on the right *Birket Umm el-ʿAmûd*. We then ascend the flat *Wâdy Dabûk*, and after 1/2 hr. pass *Khirbet Dabûk* on the hill to the left. After 10 min., the valley narrows, being enclosed by wooded hills (*Jebel Hemmâr*); in 1/4 hr. we reach the top of the hill, and in 1/4 hr. more begin to descend steeply to *ʿAin Hemmâr*. Crossing a table-land, we next reach (20 min.) a saddle, to the left of which is a deep valley, and to the right the plain of *Bukeiʿa* (p. 178). Skirting the latter for 1/4 hr., we arrive at (8 min.) the spring of *Sirru* and (20 min.) the brink of the *Wâdy Saidûn*, where the road unites with that from ʿAmmân to Es-Salt, 1/4 hr. from the latter.

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### 3. From ʿAmmân to Heṣbân (5 hrs.) and Medeba (1 3/4 hr.).

We go up the main valley as far as the ruins of a bridge (1/4 hr.), and then ascend the hill to the left. The plateau is crossed in a S.W. direction (several roads may be taken, either E. or W.), and in about 4 hrs. we reach *Khirbet el-ʿAl* situated on an isolated hill (the ancient *Eleale*, which belonged to the tribe of Reuben, Numb. xxxii. 3, and was afterwards taken by the Moabites, Isaiah xv. 4). Hence, along an ancient Roman road, we come in 35 min. to —

**Heṣbân.** — *Heshbon* was a flourishing city of the Amorites at the period of the Israelite immigration (Numb. xxi. 26). It was allotted to Reuben, and afterwards came into the possession of the Moabites (Jerem. xlviii. 45), but in the time of the Maccabees it had been recovered by the Jews.

The site of Heṣbân (2900 ft.) commands the whole of the plain. The ruins lie on two hills, bounded on the W. by the *Wâdy Heṣbân*, and on the E. by the *Wâdy Maʿîn*. There are many cistern-openings among them. In the middle of the N. hill are the remains of a tower and to the S.E. of it a large pool, hewn in the rock, and there is also a square enclosure built of large blocks. The greater part of the ancient town was built on the saddle between the two hills, where there is a large reservoir. On the S. W. hill are traces of a citadel, or possibly a temple, with shafts of columns. The Shêkh of the ʿAdwân Beduins resides here during the greater part of the year.

From Heṣbân we ride in 1 3/4 hr. direct to the S. to —

**Medeba** (2940 feet above the sea-level). — *Medba* was originally a town of the Moabites (Josh. xiii. 9). It was afterwards allotted to Reuben. In the middle of the 9th cent. B.C., the town again came into the possession of the Moabites, and at a later period, it is called a town of the Nabatæans (Arabs). Hyrcanus captured the town after a siege of six months. During the Christian period it was the seat of a bishop.

The ruins of *Medeba* are now occupied by Christians from the Latin monastery of El-Kerak, who have built numerous shafts of columns, capitals, architraves, etc. into their houses. The modern village lies on a small hill, but the ruins extend for a considerable distance around. In the N. of the town are the ruins of a temple with some broken pillars. To the S.E. of it are the ruins of a remarkable round building, possibly a temple. E. of this, the handsome remains of a gate, and to the S. of the gate a large pool, almost choked with rubbish. Another and smaller pool lies farther N.E. — The S. side of the hill is covered with ruins. On the S.W. is a third, colossal pool, 131 yds. long and 103 yds. wide, with a tower in its N.E. corner. — On the W. (on a smaller hill) are the ruins

of a basilica. The two pillars, which once belonged to the vestibule, are worthy of notice. — A very fine piece of mosaic pavement has been discovered in the house of an Arab trader in the S. of the village.

**Mt. Nebo**, from which Moses beheld the whole of the promised land before his death (Deut. xxxiv. 1-4), is believed to be one of the mountains to the N. W. of Medeba and Hesbân. We cross cultivated fields and (1½ hr.) reach the *Jebel Nebâ* (2243 ft.), to the S. of the springs of Moses. The view hence is very extensive, including the mountains to the N. of Hebron as far as Galilee, the Dead Sea from Engedi northwards, the whole valley of Jordan, and beyond it even Carmel and Hermon. To the N. a view is obtained of the *Wâdy ʿUyûn Mûsa*. This valley contains luxuriant vegetation, but the descent into it is steep. The traveller may ride from the springs to Hesbân.

From Medeba to Jericho direct in about 9 hrs.

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4. From Medeba to El-Kerak (about 26 hrs.).

A ride of 1½ hr. over the plain along what appears to have been a Roman road brings us to the ruins of —

**Maʿin.** On the plateau are found a number of dolmens, formed of three or four large stones, and doubtless very ancient. Maʿîn is the ancient *Beth-Baal-Meon* (Joshua xiii. 17), or house of Baal Meon. It belonged to Reuben, and afterwards to Moab (Ezekiel xxv. 9). Eusebius informs us that this was the birthplace of Elisha. The ruins are extensive, and cisterns lie in every direction.

From Maʿîn we come in ½ hr. to the edge of the table-land near the *Jebel Husneh*. We descend into the deep valley of the *Zerka Maʿîn* and go down the valley for about 6 hrs. till we come to *Hammâm ez-Zerka*, where the site of the ancient *Callirrhoe* must be sought. Remains of a conduit are still to be found. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees. The flora resembles that of S. Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt. Within a distance of 3 M. a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. The hottest of these springs, which send forth clouds of steam, and largely deposit their mineral ingredients, has a temperature of 142° Fahr. The Arabs still use them for sanitary purposes. In ancient times they were also in great repute, and Herod the Great visited them during his last illness.

[About 3 hrs. to the S. from here is **Mkaur**, the ancient *Machaerus*, which is said to have been founded by Alexander Jannæus. The castle was destroyed during the Pompeian wars, but was afterwards rebuilt by Herod the Great, surrounded by walls, and defended by towers. Herod also founded a town here, within which he built himself a palace. From this point to Pella, towards the N., extended the region of Peræa. Josephus informs us that Herod Antipas, tetrarch of Galilee and Peræa, offended by the reproaches of John the Baptist (Matth. xiv. 3), imprisoned him in the fortress of Machærus; and here, therefore, the Baptist must have been beheaded. After the destruction of Jerusalem, a number of the unhappy survivors sought refuge in this stronghold, but the procurator Lucilius Bassus took it by stratagem and put the whole garrison to the sword. The very extensive citadel covering the hill, where a town and a large cistern are still preserved, is interesting. The view from Mkaur embraces the W. shore of the Dead Sea, Engedi to the S.W., and above it the whole of the mountains of Judah, extending from Hebron to Jerusalem and farther N. Mkaur lies 3675ft. above the level of the Dead Sea, and 2382 ft. above that of the Mediterranean].

From *Callirrhoe* the road leads direct to the S.E., and in about 3 hrs. we reach *ʿAttârûs* (*Ataroth*, in Gad). On a hill to the N. lie the ruins of an old castle, near a large terebinth tree. The view from the ruins of the town is preferable; it embraces Bethlehem, Jerusalem, Mt. Gerizim,

and the plain to the E. The hills are planted with terebinths, almond-trees, etc. — 1 hr. to the S.W. is *Kurêyât* (*Kerioth*, Jeremiah xlviii. 47), a great heap of ruins; thence along the Roman road S.E. for 2¼ hrs., and crossing the *Wâdy Hêdân*, we reach —

**Dibân**, the ancient *Dibon*, which was taken by the Israelites (Numbers xxi. 30) and afterwards rebuilt by Gad (Numbers xxxiii. 34). According to Isaiah (xv. 2), it fell into the hands of the Moabites, and it was here that the famous 'Moabite Stone' of king Mesha was found (p. lx).

[2½ hrs. to the N.E. lies *Umm er-Resâs*, another large heap of ruins. A number of arches are still preserved there, and also the ruins of several churches. About ½ hr. to the N. of the town is a very curious tower, not unlike a tomb-tower in the Palmyrene style (p. 373). From Umm er-Resâs it is a journey of 3 hrs. to the Hajj route, on which lies *Khân Zebîb*, evidently standing on the site of an ancient town, as there are many architectural remains in and around the present building.]

About ½ hr. from *Dîbân* across the plain is *'Ar'âir* (*Aroer*, Joshua xii. 2; xiii. 9; afterwards a town of Reuben, Joshua xiii. 16), now a heap of ruins. The road hence to (1 hr.) **Mòjib** *(Arnon)* is steep, and a competent guide is necessary. The ravine is 2000 feet deep; the hills on the S. side are 200 feet higher. The vegetation is luxuriant. Traces of a Roman road and bridge are observable. Above the bridge lie some ruins. — In about 1½ hr. the road ascends to the S. to the ruins of *Muhâtet el-Hajj*, and thence in 2 hrs. to the dilapidated village of *Erîha*.

1 hr. to the right (W.) of the road is the *Jebel Shîhân*, with the village of that name. In the S. part, and at the foot of the hill, there are a number of enclosures of basalt, probably dating from an ante-Roman period. The name is perhaps derived from that of Sihon, king of the Amorites (Numbers xxi. 21-30), whose territory once extended from the Arnon to the Jabbok, but, on his defeat by the Israelites, was given to the tribes of Reuben and Gad. The land of Sihon is also mentioned in 1 Kings iv. 19, and Jeremiah speaks of a place of that name (xlviii. 45). — On the top of the hill are the ruins of a temple and a burial-place of the Beni Hamîdeh tribe. The view is very extensive, embracing the Dead Sea, the mountains of Judah in the distance, and the ravine of the Môjib to the N. — From *Erîha* the Roman road, most of the milestones of which are still preserved, leads to (1 hr.) the ruins of *Bêt el-Karm*, near which are the ruins of a temple (*Kasr Rabba*). The columns look as if they had been overthrown by an earthquake, and large blocks are strewn about. On the left (E.) rise the hills of *Jebel et-Tarfûyeh*. On the left (¼ hr.) are the ruins of the old tower of *Misdeh*, adjoining which are the ruins of *Hemêmât*. On the right of the road (½ hr.), a small Roman temple; after 20 min., **Rabba**, the ancient *Rabbath Moab*, which was afterwards confounded with *Ar Moab*, and thence called *Areopolis*. The ruins are about 1½ M. in circuit. A few only of the ruins, such as the remains of a temple (W. side) and some cisterns, are well-preserved. Two Corinthian columns of different sizes stand together not far from the temple.

From *Rabba* the road leads towards the S. across a plain and past the ruined villages of *Mukharshît*, *Duweineh*, and *Es-Suweinîyeh*, in 4 hrs. to

**El-Kerak.** — History. *El-Kerak* is the ancient *Kir Moab* (2 Kings iii. 25; Isaiah xvi. 7, 11; Jeremiah xlv. 31), one of the numerous towns of the **Moabites.** According to all accounts, this people closely resembled the Israelites, and this would be expected from their origin (p. lv). They appear to have been of a warlike disposition. During the period of the Judges the Moabites compelled the Israelites to pay them tribute (Judges iii. 12-14). Saul and David fought against Moab; the great-grandmother of David was a Moabitess. After Solomon's death Moab fell to the northern kingdom. After Ahab's death the Moabites refused to pay tribute. Their king at that period was Mesha, a monument to whose memory, probably dating from B.C. 897 or 896, was found in 1868 at Dîbân (see above). Jehoram, allied with Jehoshaphat, king of Judah, invaded Moab from the S., through Edom, but they were resisted by the fortress of *Kir Haraseth* (*Kir Moab*). Mesha on this occasion offered his first-born son as a sacrifice to Baal Chemosh on the wall, whereupon the Israelites withdrew (2 Kings iii.).

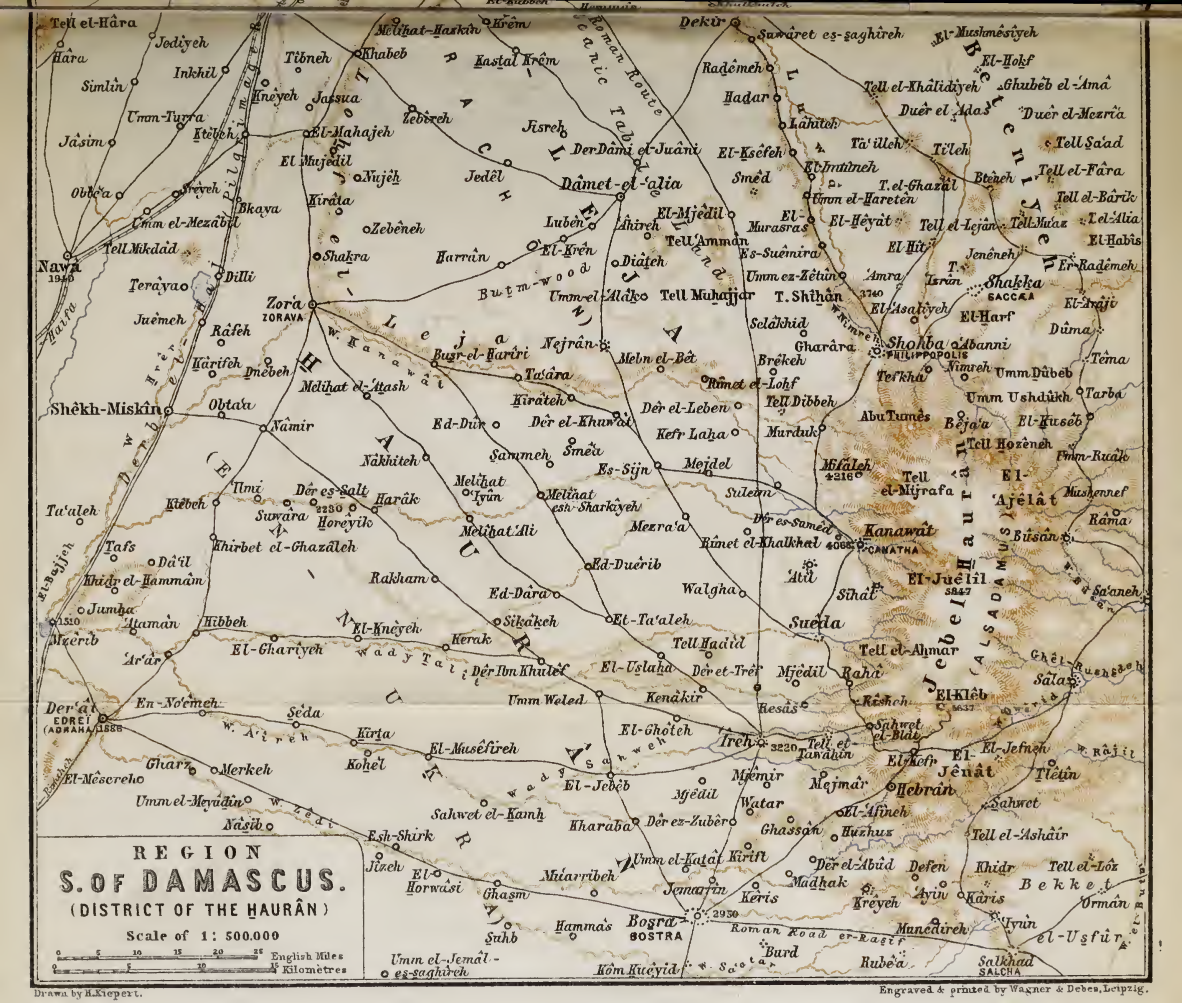
At a later period, Moab was sometimes dependent, and sometimes independent. Its position was probably similar to what it now is, tribute being paid or not, according to the presence or absence of a military garrison. The land of Moab is described as having been very prosperous in ancient times (Jer. xlviii.), and, to judge from the numerous ruins, must have been very populous. At a subsequent period, El-Kerak was the seat of an archbishop, but he derived his title, as at the present day, from Petra Deserti. The place has often been confounded with Shôbek. When the Crusaders established themselves in the country to the E. of Jordan, Kerak formed the key of that region, as it commanded the caravan route from Egypt and Arabia to Syria, in consequence of which it was a much disputed fortress. The Saracens made desperate efforts to take it, as the Franks extended their expeditions thence down as far as Aila (ʿAḳaba). In 1183, and the following years, Saladin began a series of furious attacks upon Kerak, which was held by Rainald de Châtillon, and in 1188, he gained possession both of Kerak and Shôbek. The Eyyubides extended the fortifications of Kerak, and frequently resided there. They also transferred thither their treasury and their state-prison. At that time, the place prospered. Later on, it became an apple of discord between the rulers of Egypt and Syria. Owing to the strength of its situation, however, the inhabitants generally contrived to hold their own.

To this day, the trade of El-Kerak with the desert is of considerable importance. The merchants of Hebron are among the chief frequenters of the market of El-Kerak. Like the Beduins, the natives of El-Kerak wear the striped ʿabâyeh (cloak), and they all carry arms. The environs are very fertile. 'Butter seller' is regarded as an epithet of opprobrium, as the owner of flocks is bound to use the butter they yield for himself, and particularly for his guests. The influx of European travellers, and the large sums expected from them in payment for hospitality, have already demoralised these people and excited their natural cupidity. The inhabitants are, therefore, justly in bad repute. Strangers are still treated here with great insolence. — The population of the town and environs consists of about 6000 Muslims and 1800 Christians. Accommodation may be found in the public inn *(medâfeh)*, or in private houses. Application should be made to the Christians, who have a shêkh of their own, and, on the whole, are more trustworthy. Station of the English Church Missionary Society. The Catholics also have a chapel.

The View from El-Kerak, which lies about 3370 ft. above the level of the Mediterranean, particularly from the castle, embraces the Dead Sea and the surrounding mountains. In the distance the Mt. of Olives and even the Russian buildings beyond it, are visible. A survey of the valley of Jordan as far as the heights of Jericho is also obtained. Although the surrounding mountains partly command the town, its situation is naturally very strong. It is still partially surrounded by a wall with five towers. The most northern tower is the best preserved, and bears an inscription and figures of lions of the kind common in Arabian monuments of the Crusaders' period. The lower parts of the wall, to judge from the stones composing it, are of earlier date than the upper. The town originally had two entrances only, both consisting of tunnels in the rock, but it is now accessible on the N.W. side also through breaches in the wall. The tunnel on the N.W. side has an entrance arch dating from the Roman period (notwithstanding its Arabic inscription). This tunnel, about 80 paces long, leads to the tower of Beibars (N.W.), whose name is recorded by an inscription adjoining two lions. The walls are very massive, and are provided with loopholes. The vaults are now used as store-rooms.

The most interesting building at El-Kerak is the huge *Castle* on the S. side. It is separated from the adjoining hill on the right by a large artificial moat, and is provided with a reservoir. A moat also skirts the N. side of the fortress, and on the E. side the wall has a sloped or battered base. The castle is thus separated from the town. The walls are very thick and well preserved. The extensive galleries, corridors, and colonnades constitute it an admirable example of a Crusader's castle. The upper stories are in ruins, but the approaches to them are still in good preserva-




REGION
S. OF DAMASCUS.
(DISTRICT OF THE HAURÂN)
Scale of 1: 500.000
English Miles
Kilomètres
Drawn by H. Kiepert.
Engraved & printed by Wagner & Debes, Leipzig.



Kubbet en-Nasr
Es-Salihiye
Jobar
2280
Sabura
Er-Rabweh
Barada
'Ain Terma
Jisrin
'Otaya
Hazrama
Medá'a
Tell el-Khanzir
Tell es-Sâlihiyeh
El-Ghoreteh
El-Atêbeh
Kefr Batna
Nishabiyeh
Kasimiyeh
Kalabât Mezzeh
El-Mezzeh
DAMASCUS
(Shâm)
Hammâreh
Hadidet el-Jerash
Belâliyeh
El-Kesâ
Bârada
Diret
Kefr Suseh
Belat
Zibdin
Hosh el-Metbên
El-Jaidiyeh
Harrân el-'Awamid
Bahret el-'Atêbeh
Dâreya
El-Kadem
Bêt Saham
Bzêneh
Nola
et-
Tulûl
Lohf el-Ghêleh
El-Katana
Mu'addamiyeh
Sbêneh
Sbênât
Der el-Asâfir
Sheba'a
Dulbeh
El-Kufrên
El-Hadîteh
Sekka
El-Jedêdeh
El-Ashrafiyeh
N. el-Berdi
El-Hajira
Kabr es-Sitt
Ghassûleh
'Artûz
'Ain Berdeh
Jûneh
El-Buêda
Tell Abu Yezîd
Karahta
El-Jedêdeh
Nahr Barbar
El-Ghozlânîyeh
Kokeb
Sahnâya
Ajem
Nejha
El-Ghûta
Wady el-
Nahr es-Sâbirâni
Menîn
El-'Âdiliyeh
Nahr el-A'waj
Dêr el-Hajar
Ard el-Musê'a
El-Hijâneh
Hurjilleh
El-Hosêniyeh
El-Abbâsch
Dêr Khabiyeh
El-Kisweh
Tell el-Mesken
El-Khunêzireh
Ed-Delhemiyeh
El-Ashrafiyeh
Kala'at en-Nohâs
El-Kasrên
Et-Têyibeh
Khân Dennûn
Desert
Sasa'
2950
Tell Birkal
J. el-Mâni
Bahret el-Hijâneh
El-Betariyeh
El-Mâjidiyeh
Tell Abu Shajara
Kenâkir
Zâkieh
El-Khiyâra
Dêr 'Ali
Wa'r ez-Zâkie
Khân ez-Zeyât
'Abâyeh
Esh-Shukrâniyeh
Umm Dubêb
Rijm el-Bakar
Habesh
Merjâneh
Matkh Brâk
El-Blê
Tell Shak'hab
Jubbet es-Safâ
Prof. Railway
Es-Sa'adeh
W. Abu Khanâfis
Duhêrij
Bahret Bâlâ
Râbieh
'Alkin
Kâra
Subbet Fir'aun
M. Elyeshâ
Umm el-Kusûr
Jo'êdeh
Ard el-Fedayên
Umm el-Hâretên
Kôm Mdsik
Brâk
Tell Mer'i
El-Ghabâghib
Munakkad el-Hatab
Mesrâat Umm el-Amel
Suwâret el-Kebîreh
El-Mismiyeh
PHAENE
Tell el-Krim
Dêr el-'Adas
Mo'etbin
Sahr
El-Huzm
Ard
Tell el-Asfar
Shaâra
Kabbâra
Tell el-Hamir
Jebab
Shâhibât
Kefr Nâsij
Kefr Shems
Dîdi
Taff
Umm el-Hâretên
El-Kurbbeh
Hermiyeh



tion. A staircase descends into a subterranean chapel, where traces of frescoes are still visible. In the interior of the fortress are numerous cisterns. Although the springs are situated immediately outside the town, large cisterns have been constructed within the town (particularly by the tower of Beibars). — The present *Mosque* of Kerak was originally a Christian church, of which the pillars and arches are still extant. A sculptured chalice and several other Christian symbols have escaped destruction by the Muslims. — The Christian church, dedicated to St. George (*El-Khidr*, p. lxxxix), contains pictures in the Byzantine style. In one of the houses are remains of a beautiful Roman bath, including a fine marble pavement.

From El-Kerak to *Petra*, see p. 151.

## 18. The Haurân.

A journey to the *Jebel Haurân* can only be made when the state of the country is unusually quiet, and had better be undertaken with a Druse escort, information respecting which may be obtained of the consulates in Jerusalem or Damascus. A soldier will be sufficient for the plain of the Haurân, unless the tribes are actually fighting. There are still numerous uncopied inscriptions to be found here, — Greek, Latin, Nabatæan, Arabic, and some in the so-called Sabæan (South Arabian) characters. A ladder should be taken, as the inscriptions are sometimes high above the ground, and a strong iron crowbar will also be useful.

Literature. Wetzstein's 'Reisebericht über den Haurân und die Trachonen' (Berlin, 1860), which no traveller should be without. De Vogüé's 'Syrie Centrale, Architecture Civile et Religieuse' contains numerous drawings of buildings in the Haurân. Schumacher's 'Across the Jordan' (London, 1886); 'The Jaulân' (London, 1888); 'Northern ʿAjlûn' (London, 1890). Map of the Jebel Haurân, drawn by Dr. H. Fischer in the 'Zeitschr. des Deutsch. Pal. Ver.', 1889.

History. The northern boundary of Gilead towards the district of Bashan was the Yarmûk (p. 195). The Bible mentions an *Og*, King of Bashan, whom the Israelites defeated at Edrei (Numbers xxi. 33-35). This kingdom with the capital Edrei was then allotted to the tribe of Manasseh. The district also included 'Argob', the slope of the Haurân range of mountains, where the Israelites found sixty cities with fortified walls and gates in the midst of an extremely fertile tract. Its pastures and its flocks were celebrated (Ezek. xxxix. 18). The oak plantations of Bashan also seem to have made a great impression on the Israelites (Ezek. xxvii. 6; Isaiah ii. 13). At a later period (Ezek. xlvii. 16-18), the name of Haurân, which originally belonged to the mountains only (the *Alsadamus Mons* of the ancients), was extended to Bashan also, as at the present day. In the Roman period, the country was divided into five provinces: *Ituraea*, *Gaulanitis*, to the E. of these *Batanaea* (a name also applied to the whole, like Bashan), to the N.E. *Trachonitis* and *Auranitis*, including the mountains of the Haurân in the narrower sense, and the present plain of *En-Nukra*, or 'the hollow'. The Haurân in the wider sense is now bounded on the N. by the *Jebel el-Aswad* towards Damascus, on the N.W. by the district of *Jêdûr*, on the W. by the *Nahr el-ʿAllân* towards the Jôlân (N.), and by the *Wâdy esh-Shellâleh* towards *ʿAjlûn* (S.), on the S.W. and S. by the *Belkâ* and the steppe of *El-Hammâd*. Towards the N. E., and beyond the 'Meadow Lakes' (p. 334), extends a remarkable district, inaccessible to the ordinary traveller, consisting of a series of extinct craters, in the centre of which is the *Safâ* (p. 334), with the ruin of the 'white castle'. To the S. and E. of this lies the *Harra* (Hebr. 'Kharêrîm'), an undulating plain, entirely covered with fragments of lava, where the sharpness of the stones renders riding and walking unpleasant. This is one of those dreary wildernesses of which Arabia contains so many. — The rock formation of the Haurân itself is entirely lava. The prevailing stones are a granulous dolerite and a brownish red or blackish green slag, blistered and porous. The dolerite consists of thin slabs of crystal of greyish white labrador,

with small grains of olivine and augite. This formation runs throughout the whole of the Ḥaurân, and in every direction are seen extinct craters and traces of violent eruptions. The soil in the district of the Ḥaurân is extremely fertile, and consists of soft, decomposed lava.

The ancient dwellings of the country, however, form its chief attraction. In the first place, there are numerous Troglodyte dwellings which certainly belong to hoar antiquity. Most of the villages of the Ḥaurân consist of stone houses, built of handsome, well-hewn stone beams (dolerite), and admirably jointed without cement. Wood was nowhere used. The houses are built close together, and have lofty walls. The larger villages only are surrounded with walls, and these are provided with very numerous towers. The courses of stone in the towers are often connected by means of the peculiarly shaped tenons known as 'swallow-tails'. The doors of the houses are low, but larger buildings and streets have lofty gateways adorned with sculptured vine-leaves and inscriptions. The gates and doors always consist of large slabs of dolerite, and the windows, on the upper floor only, are formed of slabs skilfully pierced with openings. — It is generally the best preserved only of these houses that are now inhabited, but many others are in such good condition that they seem merely to be awaiting the arrival of new tenants. Behind the doors of some of the houses are blocks of stones, which were placed there by their occupants to signify symbolically that they were ruined. On the groundfloor all the doors are of stone, and the window-shutters turn on hinges of stone. As in the modern houses, a stair led from the court to the gallery of the upper floor. The stairs and galleries consist of single slabs placed one above the other, and let into the wall, and were in some cases probably furnished with balustrades. The windows and doors of the upper floor were open. Some of the rooms contain stone cupboards, stone benches, and even square stone candlesticks. The ceilings also consist of long stone slabs, smoothly hewn and closely fitted, above which was laid a kind of cement. The roofs rest on handsome, wide arches, not immediately, but with intervening supports. In the more important buildings the ceiling and its supports were enriched. The round arch was much used, and the undecorated walls sometimes rose a little above the somewhat depressed arches which supported the building.

Beside these dwellings, there were also numerous public buildings in the Ḥaurân. Several temples are preserved, dating from the period when Syria was a Roman province, but in a mixed native and Roman style of architecture. The mausolea, generally standing at a little distance from the villages, recall the sepulchral towers of Palmyra, except that the walls opposite the doors are here covered with shelves for the reception of sarcophagi. The open reservoirs, square or round in form, are in some instances natural, in others artificial, and are carefully enclosed with very massive masonry. They generally have well-preserved stairs descending into them. They are filled by the spring rains, and afford drinking-water for man and beast throughout the whole year. These pools are unquestionably very ancient. They are now being restored and brought into use again by the government.

The last period of culture in the Ḥaurân was during the centuries preceding the rise of Islam. The majority of the buildings were erected by tribes from S. Arabia (Jefnides or Ghassanides), who raised the Ḥaurân to a state of great prosperity. They distinguished themselves by building numerous conduits. At length, when the nomad tribes of the interior of Arabia began to pour into Syria, the empire of the Ghassanides was overthrown, and the last of their kings died at the Greek court at Constantinople. — During the Muslim period we hear little of this region. According to Arabic inscriptions, it seems to have regained a share of its former prosperity in the 13th cent. Nothing more is heard of it until 1838, when Ibrâhîm Pasha endeavoured to penetrate into the Lejâ. He did not, however, succeed in conquering this bleak plateau of lava (the W. 'Trachon'), nor did Mohammed Kibrisly Pasha fare better in 1850.

The Arabs settled in the Ḥaurân were idolaters, and worshipped Dhu-

sarâ, perhaps identical with Dionysus. They embraced Christianity at an early period, and as far back as the year 180 we hear of a king ʿAmr I. who erected numerous monasteries. They were also influenced by the Græco-Roman culture, as is proved by numerous Greek inscriptions. These are not always spelled correctly, but are interesting from the fact that they are evidently contemporaneous with the buildings themselves. The capital of the Ḥaurân was Boṣra (p. 201).

Both the N.W. district of the Ḥaurân and the 'Jebel' itself are now chiefly occupied by Beduins, but the slopes of the hills and the plain are inhabited by peasants who form the permanent part of the population. For several centuries past, the Ḥaurân Mts. have been colonised by Druses, and particularly since 1861 so many members of that peculiar people have migrated thither from Lebanon, that the district is sometimes called that of the *Druse Mts.* A number of Christians, chiefly of the Greek orthodox church, are also settled here. Apart from religious differences, the natives of the Ḥaurân present a tolerably constant and well-defined type, which distinguishes them both from these settlers and from the Beduins. The peasant of the Ḥaurân is generally taller and stronger than the nomad, although resembling him in customs, and like the Beduin he usually covers his head with the keffîyeh, or shawl, only. — The climate of the table-land of the Ḥaurân, lying upwards of 2000 ft. above the sea-level, is very healthy, and in the afternoon the heat is tempered by a refreshing W. wind. The semi-transparent 'hard wheat' of the Ḥaurân is highly prized and largely exported. Wheat and barley in this favoured region are said to yield abundant harvests, but the crops sometimes fail from want of rain or from the plague of locusts. The fields are not manured, but a three or four years' rotation of crops is observed. The dung of the cattle is used for fuel, as the 'oaks of Bashan', which still grow on the heights, are gradually being exterminated, and no young trees are planted to take their place. No trees grow in the plain, though it bears traces of once having been wooded. Fruit trees are only planted near the villages. Thanks to the energetic action of the government, the villagers are no longer seriously oppressed by the Beduins. Along with the language of the Beduins, they have inherited many of the virtues of the natives of Central Arabia. Here, as in Central Arabia, every village possesses its 'menzûl', or public inn, where every traveller is entertained gratuitously, and the Ḥaurânians deem it honourable to impoverish themselves by contributing to the support of this establishment. The inn generally consists of an open hall, sometimes roofed with branches only. As soon as a stranger arrives he is greeted with shouts of 'marhabâ', 'ahlan wasahlan' (welcome), or 'ḳawwak' (God give thee strength), and is conducted to the inn. A servant or slave roasts coffee for him, and then pounds it in a wooden mortar, accompanying his task with a peculiar melody. Meanwhile, the whole village assembles, and after the guest has been served, each person present partakes of the coffee. Now, however, that travellers have become more numerous, the villagers generally expect a trifling bakhshîsh from Europeans. A sum of $^1/_2$-1 mej., according to the refreshments obtained, may therefore be given. The food consists of fresh bread, eggs, sour milk, grape-syrup ('dibs'), and in the evening of 'burghul', a dish of wheat, boiled with a little leaven and dried in the sun, with mutton, or rice with meat.

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### 1. From the Valley of the Jordan by Mḳês to El-Mzêrîb.

There are 3 routes from *the Valley of the Jordan to Mḳês:* one from *Jisr el-Mejâmiʿa* (p. 223) to the S.E. to *Esh-Shûni* ($^3/_4$ hr.), thence N.E. over the heights to *Mḳês* (1 hr. 35 min.). — The other roads start from the efflux of the Jordan to (1 hr.) the *Sherîʿat el-Menâḍireh. Hieromyces*, the Greek name of this river, is a corruption of *Yarmûk*, the name given to it in the Talmud. It derives its

modern name from the Beduin tribe *'Arab el-Menâdireh.* It descends from the Haurân and Jôlân, separating the latter from the Jebel 'Ajlûn to the S. Near its influx into the Jordan it is crossed by a bridge of five arches, and its volume is here nearly as great as that of the Jordan. The deep valley through which it flows penetrates rocks of limestone; but, after the channel had been hollowed out, the valley must have been covered with a stream of volcanic rock, extending also farther S., through which the stream had to force a new passage.

Hence either across the ford *Makhâdet el-'Adesîyeh* (guide necessary) and then up the slope to the S.E. direct to Mkês (1 hr. 25 min.), or up the wild valley (50 min.) to the famous ***Hot Springs of Gadara***, or *Amatha*, now called *El-Hammi*, the sanatory properties of which are highly extolled by Eusebius and many other ancient writers, and which are to this day visited by many persons during the season (April). The principal springs are situated in a small open space on the left bank of the river. Around the large basin, which is partly artificial, are traces of vaulted bath-houses and perhaps also of dwelling-houses. The water (119° F.) smells and tastes of sulphur, and though clear in appearance, deposits a sediment on the stones which is used medicinally. The Beduins regard the bathing-place as neutral ground. — About 1 hr. from the springs lies —

**Mkês.** — History. *Mkês* occupies the site of the ancient *Gadara* a city of the Decapolis, the capital of Peræa. Alexander Jannæus took the place. Pompey restored the town to please his freedman Demetrius, a native of the place, and a synedrium existed here. Augustus presented the town to Herod the Great, but after that prince's death annexed it to the province of Syria. The town was chiefly inhabited by pagans. In the Jewish War it surrendered to Vespasian. Numerous coins of the city of Gadara belonging to the Roman period are still found. Gadara afterwards became the residence of the bishop of Palæstina Secunda. The town was famed for the excellence of its baths. The ancient name of Gadara is still preserved in that of the caverns of '*Jadûr Mkês*', and the name of 'Jadar' is mentioned by the older Arabian geographers.

*Mkês* lies 1194 ft. above the sea-level, on the W. extremity of a mountain crest rising between the valley of the *Yarmûk* on the N. and the *Wâdy 'Arab* on the S. Approaching from the E. we first come to tomb-caverns. Numerous fine sarcophagi of basalt lie scattered along the slopes of the hill. They are richly adorned with garlands and busts of Apollo and genii. The lids are drafted at the corners and sloped sharply upwards. Besides these, there are tomb-caverns with various chambers and doors in stone, still preserved, some of them with rudely executed busts on the architraves. Some of these chambers also contain sarcophagi which are used by the fellahîn, an indolent race from the Ghôr who live in this neighbourhood, as receptacles for corn and other stores. — To the W. of these caverns we come to a *Theatre*, the form of which is preserved, while the upper parts have fallen in. A good survey of the ruins is obtained hence, and we also observe another and larger theatre farther to the W., about 360 paces distant. This theatre, built of

basalt, is on the whole well preserved, but the stage is covered with rubbish. Here, too, a number of arches run between the seats, below which lie deeply vaulted chambers. The aristocratic quarter of the town extended from the theatre towards the W., along the foot of the hill, on a level plateau about 1/2 hr. in width. Many heaps of hewn stones and fragments of columns lie scattered about. The capitals of the latter were Corinthian. Substructions of buildings are also traceable, and in many places the ruts of carriage wheels are still visible on the basalt pavement. A spot where a heap of Corinthian columns is observed seems to have been the site of a temple. Still farther W. lies a modern cemetery, and on the slope of the hill here, we enjoy a charming view of the Jordan valley.

From Mkês to El-Mzêrîb (about 9 1/2 hrs.). We follow the ancient conduit *(Kanât Fir'aun)* which is visible at intervals along the route and comes by *Der'at* from *Es-Sanamên.* According to Arabian historians, it was constructed by the Ghassanide king *Jebeleh I.* and was 20 hours in length. After about 1/2 hr. we pass on the right the ruined temple of *El-Kabu*, with a magnificent view; after 40 min., on our right, a sacred oak of great antiquity, with ruins (1/2 hr. distant, on our left, is the clean village of *Malka*); 1 hr., *Rujm el-Menâra*, an isolated heap of ruins, and blocks of stone with tribal marks *(wasm).* At this point we diverge to the N.; 6 min. *Ibdar;* we then descend into the *Wâdy Samar* and ascend it till we come near (1 hr. 5 min.) *Khirbet ed-Dêr.* We cross the watershed to *Hebrâs*, an old ruined tower, and arrive (50 min.) at *Tell Abil* (possibly *Abila* of the Decapolis), consisting of the ruins of temples and churches with early Christian graves. We cross the *Wâdy el-Kuwelibeh* by an ancient bridge; 20 min., *Wâdy esh-Shellâleh* (the boundary between Haurân and Ajlûn, see p. 193). The scenery is picturesque. We descend steeply (in 40 min.) into a ravine, 990 feet deep, and re-ascending reach the E. edge near *Khirbet ez-Zenêbeh* in 55 min. Hence it is 1/2 hr. to *'Amrâwa* (accommodation in the shêkh's dwelling; ruins); 1 1/4 hr. N.E. to *Tell esh-Shihâb*, one of the largest and richest villages of the Haurân, and beautifully situated. It formerly belonged to the family of Shehâb (p. 293); the inhabitants are fanatical. Hence across a fruitful table-land to *El-Mzêrîb* (1 hr. 5 min.).

From Jerash to El-Mzêrîb (strong escort and a good guide necessary). Either along the road used by the pilgrims (11 hrs.); or (more interesting, but longer, about 16 hrs.) by *Sûf*, 1 1/2 hr. to the N.N.W. (hence to *Tibneh* 3 1/2 hrs., to *Tayyibeh* 2 3/4 hrs., to *Mkês* 2 1/2 hrs.). From *Sûf* direct N. to *El-Hosn* (17 miles from Jerash, poor accommodation in the house of the Latin priest; Latin and Greek church). 1 1/4 hr. *Irbid* (important place, newly built: seat of the Kaimmakâm of *'Ajlûn*). To the N.E. by *El-Bâriha* to (1 hr.) *Bêt Râs* (interesting ruins, possibly the ancient *Capitolias;* magnificent view from the *Tell el-Khidr*); 2 hrs., *Ibdar;* thence to *El-Mzêrîb*, see above.

**El-Mzêrîb** (1435 ft. above the sea-level) is the rendezvous of the caravan of pilgrims (p. 325), being the first halting place from Da-

mascus. The pilgrims rest here for several days, and a great market is then held. A large castle *(Kal'at el-'Atîka)* stands in the E. of the town and is said to have been built by Sultan Selîm (d. 1522). It is now in ruins; formerly it was used as a government storehouse and as a shelter for the pilgrims; in the interior is a small ruined mosque. To the N.E. of the castle is a spring, which a short distance off empties itself into a large, clear pond *(El-Bejeh)*, abounding with fish. On the island in the middle is the site of the former town, once the seat of the Muteṣarrif of the Haurân (see below). It is now almost entirely abandoned, being unhealthy: some old ruins are visible. The pool is a bathing place for the pilgrims and as such is sacred. On the N. side of the brook is situated the modern village of *Ed-Dekâkîn*, where there is a market of some importance, especially for the Beduins. To the right of it are the ruins of the 'new castle', *Kal'at el-Jedîdeh.*

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2. From El-Mzêrîb to Damascus (about 16 hrs.).

The road leads direct N. to (1 hr.) *Tell el-Ash'ari* (possibly *Ashtaroth* of Joshua ix. 10, the capital of Og, the king of Bashan); thence N.E. (25 min.) to the ruined bridge over the *Wâdy el-Ehrêr.* On the right, to the N.E., is the *Tell es-Semen*, where the Beduin tribe of the *Wuld 'Ali* encamp from the month of April on (a visit to the camp is interesting). From the bridge it is 3/4 hr. to the ruin *Et-Tireh;* 33 min. farther on is the village of *'Adwân* on the left; 18 min., the block of government offices of **El-Merkez,** the seat of the Muteṣarrif of the Haurân, with garrison, international telegraph, large bazaar (liquors, beer). Poor accommodation in the lokanda. In the N.W. corner are the remains of the ancient **Monastery of Job** *(Dêr Eyyûb)*, now converted into barracks.

Job, according to a popular tradition, was a native of Jôlân, and early Arabian authors even point out his birthplace in the neighbourhood of Nawâ. The mediæval Christians also had a tradition to the same effect, and used to celebrate a great festival in honour of the saint. The great veneration of the Haurânians for this shrine indicates that it must have had an origin earlier than Islamism. According to Arabian authors the monastery was built by the Jefnide 'Amr I., and it probably dates from the middle of the 3rd century.

To the W. of the place is a building called *Makâm Eyyûb*, containing the tombs of Job and his wife.

About 12 min. to the N. of El-Merkez is **Shêkh Sa'd**, a wretched village inhabited by negroes, who were established here by Shêkh Sa'd, the son of 'Abd el-Kader. The village contains ruins and antiquities. On the S.W. end of the hill is the *Stone of Job (Sakhrat Eyyûb)* within a Muslim place of prayer. On this stone Job is said to have leaned, when he was first afflicted. On it is a hieroglyphic inscription of the time of Ramses II. — At the foot of the hill is the *Bath of Job (Hammâm Eyyûb)*, venerated by the Fellahs and Beduins for its healing virtue, Job being said to have bathed, after his

recovery, in the spring which now supplies the bath. Adjoining it to the W. is the *Maḳâm Shêkh Saʿd*, with the tomb of a negro saint.

From the village of Shêkh Saʿd we follow the telegraph along a newly constructed road to the large village of **Nawâ,** the ancient *Neve* (1 hr. 5 min.). The village has been entirely built from the ruins, but two ancient buildings still remain: the *Meḍâfeh* (public inn), possibly an ancient mausoleum, and a tower, 49 ft. high. The population is fanatical.

From Nawâ by *Obtêʿa* and *Inkhil* it is about 6 hrs. to **Eṣ-Ṣanamên.** Ṣanamên, like Nawâ, is an excellent specimen of a Ḥaurân village (p. 194), and contains extensive ancient ruins. On the E. side a vaulted gateway leads to a square chamber and several rooms with a portico, Corinthian columns, and several arches. Adjacent is a platform with a reservoir, near which rises a temple built of yellowish limestone. Within the temple are Corinthian columns and a niche in the form of a shell. The doors and windows are well preserved, and the decorations are very richly executed. According to inscriptions, one of the two temples which stood here was dedicated to Fortuna. At some distance from the temples are several lofty towers in different stories, built of yellow and black stones without mortar, and also richly decorated. They were probably erected over tombs.

To the W. of Eṣ-Ṣanamên extends the plain of *Jêdûr* (p. 193), broken by several hills, and beyond it rises Hermon. The E. hills form the boundary of the *Lejâ*. After 20 min. we perceive the village of *Dîdi* on the right, and beyond it the long *Tell el-Ḥamîr*. We next reach (1½ hr.) *Ghabâghib*, where there is a large reservoir. On the right, after 40 min., we see the *Mezâr Elishaʿ* (chapel of Elisha) on the hill, and after ½ hr. the hill of *Ṣubbet-Firʿaun* on the left. We next come to (1¼ hr.) *El-Khiyâra*, and (25 min.) *Khân Denûn*. On the right stretches the long and barren *Jebel el-Mâniʿ* ('the obstructing'; see p. 210). We now leave the lava district and reach (½ hr.) the important village of *El-Kisweh*, on the left bank of the river *El-Aʿwaj*, which farther up is called the *Sâbirâni* and descends from Jêdûr. This is perhaps identical with the *Pharpar* of the Bible (p. 312). We cross it by a bridge, by which rises a castle, and we now leave the Ḥaurân and enter the *Wâdy el-ʿAjem*, which belongs to Damascus. After 1 hr. 20 min. we see *El-Ashrafîyeh* on the left, and cross the *Wâdy el-Berdi*. In 1 hr. we reach *El-Ḳâdem*, and in 20 min. the *Bawwâbet Allâh* (p. 325).

The great Caravan Route from Jisr el-Mejâmiʿa (p. 223) to Damascus viâ Nawâ is not particularly interesting.

| | |
|---|---|
| From *Jisr el-Mejâmiʿa* to the bridge over the *Yarmûk* . . | ½ hr. |
| *Samakh* (on the lake of Tiberias) . . . . . . . . . . | 1¼ - |
| [From Tiberias to Samakh 1½ hr.] | |
| *Khân el-ʿAkaba* (ruins) . . . . . . . . . . . . . . . | 1 - |
| *Kefr Ḥareb* (beautiful panorama of the lake of Tiberias) . | 1¼ - |
| [Hence to *Kalʿat el-Hosn*, p. 254, 36 min.] | |
| *Fîḳ*, the ancient *Aphek* (1 Kings xx. 26, 30), with good water, and possessing many antiquities . . . . . . . . | 50 min. |

| | |
|---|---|
| *El-ʿÂl* (ruins) | 1 hr. |
| *Khisfîn* (the ancient *Chasfon*, extensive ruins) | 1$^{3}/_{4}$ - |
| [Hence a road more to the E. to Nawâ (p. 199) 5 hrs.]. | |
| *Tell Jôkhadâr* | 2 - |
| *Tell el-Faras* (crater of a volcano, good view) | $^{3}/_{4}$ - |
| *Suwêsi* (small village in ruins) | 1$^{1}/_{2}$ - |
| *El-Ḥâra* (at the foot of the hill of the same name) | 3 - |
| *Eṣ-Ṣanamên* (p. 199) | 3$^{1}/_{4}$ - |
| Total distance to *Eṣ-Ṣanamên* | 18 hrs. |

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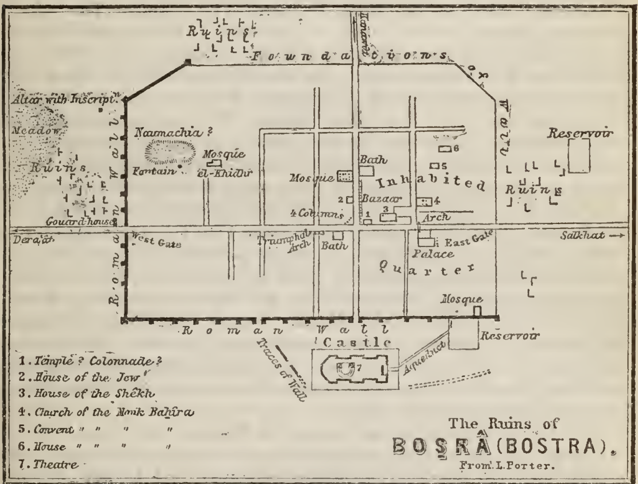
### 3. From El-Mzêrîb to Boṣra (about 10 hrs.).

The route leads to the S.E. and reaches (2$^{1}/_{4}$ hrs.) **Derʿât**, the ancient *Edrei* (p. 193), and during the Christian period the seat of a bishop. It is the largest town in the Ḥaurân (4-5000 inhabitants), and the seat of a Ḳâimmaḳâm. In the bottom of the *Wâdy Zêdi* lies a large reservoir, 64$^{1}/_{2}$ yds. long, 59 yds. wide, and about 6 ft. deep, which was fed by the *Ḳanât Firʿaun*, an aqueduct (p. 197) which crosses the valley to the W. of the reservoir on a bridge of 5 arches. On the W. side of the reservoir lies the *Ḥammâm es-Siknâni* (an ancient Roman bath in ruins); near it, the inaccessible mausoleum of *Siknâni*. At the S.E. end of the town stands a large building, 65$^{1}/_{2}$ yds. long and 31$^{1}/_{2}$ yds. wide, with a double colonnade running round it. This, according to the inscription, is a *Ruwâḳ*, or hall for prayer, erected in 650 (i. e. 1253) by Emîr Nâṣir ed-Dîn ʿOthmân Ibn ʿAli, the vicegerent of Saladin. The building had eighty-five columns and three gates. The columns are of different kinds. In the court lies a sarcophagus with two lions' heads. At the N.W. corner rises a lofty tower. The apse of a former church is still visible to the S. The extensive and labyrinthine subterranean dwellings here into which it is possible to crawl, are very interesting. The entrance is in the Wâdy Zêdi.

From Derʿât a broad road leads E.S.E. to Boṣra (7$^{1}/_{2}$ hrs.). It crosses ($^{3}/_{4}$ hr.) part of the aqueduct beyond the above-mentioned bridge. On the right (40 min.) we see *Kôm Gharz*; to the N. lies *Noʿêmeh*; a little farther on, the village of *Gharz* lies to the right. We next pass ($^{1}/_{2}$ hr.) *Merkeh* and ($^{1}/_{2}$ hr.) *Umm el-Mezâbil*. On the right lies the large village of *Umm el-Meyâdîn*; then *Naṣîb*, *Jaîr*, and *Eṭ-Ṭayyibeh*. The road passes between (1$^{3}/_{4}$ hr.) the villages of *Esh-Shirk* on the left and *Jîzeh* on the right, the first of which contains the ruins of a large church. Here we again cross the *Wâdy Zêdi*. The Ḥaurân Mts. tower picturesquely before us; to the E.S.E. Boṣra, and beyond it the Tell of *Salkhad*, become visible. The next villages are (40 min.) *El-Ḥarwâsi* and ($^{3}/_{4}$ hr.) *Ghaṣm*. On the right lies *Suḥb* and on the left *El-Muʿarribeh*. Farther distant, to the N., lies the Christian village of *Kharaba*. We next pass (1$^{1}/_{4}$ hr.) *Ḥammâṣ* on the right. We now follow an ancient Roman road, which leads us to (1$^{1}/_{4}$ hr.) —

. . . . .

**Bosra.** — History. Owing to its remarkably commanding situation, the town was probably a place of some importance at an early period. In A.D. 105, Bosra became a colony, under the name of *Nova Trajana Bostra*, of the capital of the province of Arabia, and residence of a 'consularis'. From the year 105 dates the so-called Bostrian era, which was long used by the towns of Peræa in their reckoning of time. The place probably owes its prosperity to an immigration from S. Arabia. It was also a centre of the caravan traffic. A road led hence direct to the Persian Gulf, the Haurân being everywhere intersected by numerous roads which are still traceable. In the time of the Emperor Alexander Severus (222-235), a Roman military colony was sent to Bostra. In the time of Constantine it was a very flourishing place. It was also an episcopal see. Under Diocletian the place was still the capital of Arabia (comp. p. lvii). Bosra was chiefly important as a centre of the caravan trade of Arabia, and was




visited by Arabian merchants, including Mohammed's uncle, who was accompanied by the prophet himself (p. lxxxv). At Bosra dwelt the monk Bahîra, who is said to have recognised Mohammed as a prophet. Even in the middle ages Bosra was very important as a market and as a fortress. The Crusaders under Baldwin III. vainly endeavoured to take the town. Saladin, who was obliged to employ the country to the E. of Jordan as a basis for his attacks on the Franks, was well aware of the importance of Bosra. The town at length fell to decay, partly owing to earthquakes (especially one in 1151), and afterwards in consequence of the weakness of the Turkish government. The Syrians have a saying that the prosperity of Bosra is the prosperity of the Haurân, and *vice versâ*. This is quite true at the present day, for a strong garrison at Bosra would alone prevent the Beduins from oppressing and ruining the peasantry. Since about the year 1863 several attempts have been made to maintain a garrison here, but the good intentions of the government have generally been frustrated by the obstinacy of the Druse chiefs. Another name still applied to Bosra is *Eski Sham*, or Old Damascus.

*Bosra* is occupied by some 30-40 families only. The town wall

is preserved on the W. and partly on the S. side also. The town is intersected by two main streets, one running from E. to W., and the other from N. to S. In the open ground, near the N.W. corner, is an altar with an inscription. On the left, outside the W. gate, is a small guard-house. The *West Gate* is well preserved. A little way to the left, inside the gate, is a spring, adjoining which is a low-lying meadow, probably once a naumachia. In the vicinity are the small mosque of *El-Khiḍr* and an old tomb. The *Principal Street* of Boṣra, running from E. to W., seems to have been lined with columns. At the entrance to the third street diverging to the right (S.) from the main street stands a well-preserved *Triumphal Arch.* The central arch of the three is about 41 ft. high. The whole structure appears to have stood on a pedestal 41 ft. long and 20½ ft. wide. One of the pilasters bears a Latin inscription. A little farther to the E., on the right, are the remains of *Baths*, from the vaulting of which a fine view is obtained. We now come to the point of intersection of the two main streets. We see on our left four large *Columns*, which cut off the corner of the street in an oblique direction. They have admirably executed Corinthian capitals. These columns must have belonged to some magnificent public building, of which there is now no trace. — On the opposite side of the street are remains of another beautiful *Building* (Pl. 1), which may have been a temple or a colonnade, of which two columns with bases of white marble are preserved; in the wall are three rows of niches, one above the other. Farther N., on the right, we come to a series of open vaults, which once evidently formed the *Bazaar* of Boṣra. On the left is a gateway. This, according to tradition, was the site of the *House of a Jew* (Pl. 2), who was unjustly deprived of it, but recovered it after the mosque erected on the spot had been pulled down by order of Khalîf ʿOmar.

On the left we next see a deserted *Mosque*, the foundation of which is ascribed to Khalîf ʿOmar. The materials are ancient. One column bears the date 383 (of the Bostrian era), or A.D. 489. At the entrance is a kind of porch with columns, then a quadrangle having a double open passage on two sides. The arches rest on antique columns, sixteen of which are monoliths of white marble, while the others are of basalt. A handsome frieze runs round the walls. At the N.E. corner of the mosque stands a minaret with a handsome stone door, the ascent of which richly rewards the visitor. The view embraces the Nuḳra, an undulating plain, clothed with vegetation in spring; then the mountains of the Ḥaurân in the narrower sense. To the E. we have a glimpse of the hill of Salkhad. Towards the S. lies a 'terra incognita', in which about 5 hrs. off are the interesting ruins of *Umm Jemâl* (possibly Beth Gamul, Jeremiah xlviii. 23). To the S.W. rises the Jebel ʿAjlûn. — On the side of the street opposite the mosque are the ruins of a large bath.

Proceeding to the E. from the intersection of the main streets,

we come to the quarter of modern Bosra. Farther on, the street is spanned by a Roman arch, to the right (S.) of which are the ruins of a large house with many fragments of sculptures and columns. The street which diverges here to the left leads to the old '*Church of the Monk Bahîra*' (Pl. 4), a square building externally, but a rotunda internally. The dome has fallen in. According to an inscription on the gateway, the church was built in 407 of the Bostrian era (i. e. 513). A building a little to the N. of this bears a beautiful Arabic inscription. Near the church the *Monastery of Bahîra* (Pl. 5) is also pointed out. The roof has fallen in. On the N. side is a vaulted niche, with a Latin inscription adjacent. Still farther N. the *House (Dâr) of Bahîra* (Pl. 6) is shown; over the door is a Greek inscription.

Farther N., outside the town, is the mosque of *El-Mebrak*, or the 'place of kneeling', where, according to tradition, the camel of ʿOthmân which carried the Korân, or, according to other versions, Mohammed's camel, is said to have knelt.

Outside the wall, on the E. side of the town, lies a large reservoir, with tolerably preserved substructions. A larger reservoir near the S.E. corner of the town is in still better preservation. At its N.E. angle are the ruins of a mosque.

To the S. of the town rises the huge *Castle*, which was erected by the Eyyubide sultans during the first half of the 13th century. Its form followed that of a Roman theatre, semicircular towards the S., which constituted the nucleus of the building. The building is of an irregular shape. A bridge of six arches leads to the iron-mounted door of the fortress, whence we enter a number of subterranean chambers with pointed vaulting. The whole building is divided into very numerous irregularly shaped rooms in three stories, one and sometimes two of which are below the surface of the earth. On the platform inside the castle are still seen the six tiers of seats which belonged to the *Roman Theatre* (Pl. 7), but that ancient edifice has been so disfigured by the Arabian superstructures that its arrangements are not now easily traceable. The stage, 12 paces in depth, was bounded by a wall in two stories, with a number of niches of different forms, and 66 paces long. On each side, and on both stories, were doors leading into a passage at the back of the stage. The theatre was about 79 yds. in diameter. The tiers of seats are partly concealed by the later buildings. Between the lower double stairs are doors from which passages descend to the 'vomitoria' (approaches to the stage and the seats). Around the highest tier of seats ran a colonnade, a few columns of which are still preserved. Descending passages also ran below the landings of the stairs. — This very extensive theatre was situated so as to command a fine view.

A tour in the Eastern Haurân can only be briefly indicated here.
From *Bosrâ* to *El-Kurêyeh* (large town) . . . . . . . . 2 hrs.
[Hence to *Hebrân* 1½ hr., p. 204.]

| | |
|---|---|
| From *El-Kurêyeh* to *Salkhad* (*Salcha*, Deut. iii. 10, Joshua xii. 3, a very ancient town in a good state of preservation, with an interesting castle dating back beyond Roman times) | 2 hrs. |
| To *ʿOrmân* (the ancient *Philippopolis*) . . . . . . . . | 1¼ hrs. |
| To *Sâlâ* . . . . . . . . . . . . . . . . . . . . . | 2½ hrs. |
| To *Bûsân* (view over the desert; possibly the *Bus* of Job xxxii. 2) . . . . . . . . . . . . . . . . . . . . . | 2 hrs. |
| To *El-Mushennef* (temple) . . . . . . . . . . . . . . | 1 hr. |
| By *Umm er-Ruwâk* and *Tarbâ* to *Têmâ* (possibly *Theman*, Job ii. 11; Jerem. xxv. 23 . . . . . . . . . . . . . | 2¼ hrs. |
| To *Dûmâ* (subterranean buildings with stone coffins) . . | ½ hr. |
| To *Shakka* (p. 209) . . . . . . . . . . . . . . . . . | 1¾ hrs. |

To the E. of ʿOrmân an interesting excursion may be made to the troglodyte towns of *Hibikkeh* and *Tell Shaʿf*.

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### 4. From Bosra to Damascus (24 hrs.).

From Bosra a Roman road leads due N. to (½ hr.) *Jemarrîn*. To the N. of this village a bridge (near which stands a watch-tower) crosses the *Wâdy ed-Deheb*, called the *Wâdy Zêdi* lower down (p. 200). The road traverses luxuriant fields, and next reaches (½ hr.) a large, square, isolated edifice, called *Dêr ez-Zubêr*, and probably once a monastery. ʿÎreh is 1 hr. distant.

**ʿÎreh** lies on an eminence between two water-courses. The ruins are extensive, but insignificant. The place derives some importance from being the residence of a Druse chieftain. The castle, fitted up in half European style, was erected by *Ismaʿîl el-Atrash* (d. 1869), the chief shêkh of the Druses of the Haurân.

Leaving ʿÎreh, we descend the hill to the N. and cross a small brook. To the left in the plain we observe *Kenâkir*, to the right on the hill *Sahwet el-Belât*, and nearer us, *Resâs*. In 1 hr. we reach the thinly peopled valley of *Mujêdil*, near which, to the left, lies the building of *Dêr et-Trêf*. We soon (½ hr.) begin to ascend. On the left we pass the building of *Dêr Senân*, and then reach (10 min.) *Suwêda* (p. 205).

A longer route crosses the hills from Bosra to Suwêda. We ride towards the N.E., cross the *Wâdy Abu Hamâka*, and in ¾ hr. reach the *Wâdy Râs el-Bedr*. On the right lies *Kêris*. Farther on, we observe *Madhak* on the right, and *Kirift* on the left. We then pass (¾ hr.) *Ghassân* on the left, *Dêr el-ʿAbûd* to the right, then *Huzhuz*, and (1 hr.) the Druse village of *ʿAfîneh*. According to an inscription found there, Trajan caused an aqueduct to be conducted hither from Kanawât, and the arches of that structure are still to be seen to the E. of the village near a Roman road. In ¾ hr. we reach **Hebrân**, a Druse village with only a few inhabitants. The hill commands a fine view. The level top of the hill is covered with fruit and other trees. To the S. of the village are the ruins of a castle, adjoined by those of a church. According to a fine Greek inscription, the building was erected in 155 by Antoninus Pius, so that it was originally a heathen structure. In the middle of the village are the remains of another small church.

A pleasant route leads in 40 min. from Hebrân to *El-Kefr*, where there is a handsome medâfeh, with stone walls, and open in front. The houses, and even the narrow lanes with pavements on each side, are admirably preserved. On the W. side of the little town is a handsome gate.

Proceeding to the N. of El-Kefr, we soon reach (10 min.) the copious *Ain Mûsa* or *Well of Moses*, which waters the village of *Sahwet el-Khidr*

situated 3¼ hrs. below it. The Ḳlêb, which rises 5640 ft. above the level of the Mediterranean, and is apparently, though not really, the highest mountain in the Ḥaurân, may be ascended hence. The cone of this mountain contains a wide cleft, to which we ride across a plain covered with volcanic substances and thus reach the extinct crater, forming an extensive wooded basin. The actual summit (1 hr. from the spring) can only be reached on foot, the branches of the buṭm trees frequently affording welcome aid. The outer side of this large volcanic cone is quite bare. A little below the summit are several caverns, probably used for collecting rain water. On the small height to the left are the ruins of a temple. The formation of the crater as viewed from hence is very interesting, and so also is the view. In clear weather the Mediterranean is even said to be visible. Towards the E. the view is somewhat obstructed by near ranges of hills.

From the base of the Klêb to *Es-Suwêda* is a ride of 2 hrs. The Beduins (*'Agêlât*) who are in possession of this district, as well as their dogs, sometimes molest travellers.

**Es-Suwêda** is inhabited by Druses and a few Christians. Nerva constructed a nymphæum and an aqueduct here. — Starting from the Meḍâfeh, we first come to a small *Temple*. A street leads hence to a *Gate* resembling a triumphal arch. Farther down, near the centre of the little town, lie the ruins of a large *Basilica* of the 4th or 5th century. We next come to a *Mosque*, occupying the site of an older public building. Near it is the so-called *Meḥkemeh*, or courthouse, with a Greek inscription. Ascending the hill we reach a large semicircular reservoir. Beyond the N. valley, on the road to Ḳanawât, we cross the valley by means of a Roman bridge and observe an interesting square building. It rises on a basement with rude Doric half-columns. An inscription informs us that this was a *Tomb*. The monument is assigned to the first century of our era.

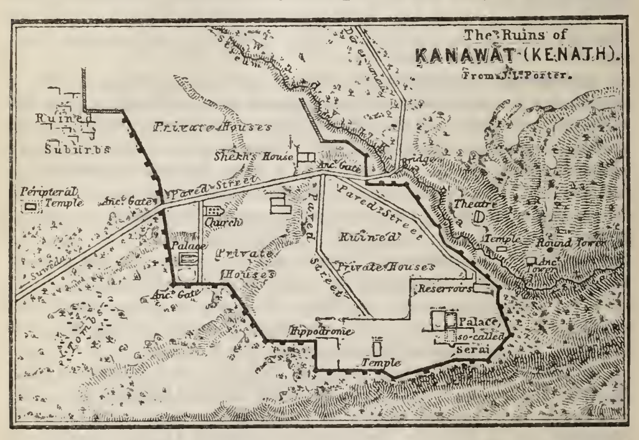
A road leads from Suwêda to the N.N.W. over the spurs of the Ḥaurân Mṭs., which are covered with an undergrowth of oaks, hawthorn, and almond trees. We sometimes come to the chapels (*khalweh*) of the Druses. El-Ḳanawât is about 1½ hr. distant. A slight digression, leading direct to the N. from Suwêda, enables us to visit *'Atîl* (1 hr. 10 min.), a small Druse village. On the S.E. side of the village stands a small, elegantly built temple (now a Druse dwelling), rising from a lofty substructure. According to the inscription the temple dates from the 14th year of the reign of Antoninus Pius (A.D. 151). Passing an old church with a tower, we come to another temple, called *El-Ḳaṣr*, to the N. of the village. — From 'Atîl we reach (25 min.) —

**El-Ḳanawât.** — History. *El-Kanawât* has been erroneously identified with the *Kenath* of the Bible (Num. xxxii. 42), a place which must have lain farther south. Josephus calls the place *Kanatha*. Herod was defeated here by rebellious Arabs. The character of the buildings and inscriptions indicate that the town flourished during the Roman period earlier than Boṣra, and the name *Maximianopolis* appears to have been applied to it for a short period. It was an episcopal see during the Christian period. Coins have been found with the inscription 'Kanatenôn' ('of the Canatenians'), and a veiled head of Isis on the other side.

A beautiful little ruined *Temple* stands on an eminence in the middle of a small valley which opens towards the S.E., and is sur-

rounded with vegetation. This peripteral temple rises on a terrace, 10 ft. in height. There was a double row of columns. According to the inscription, the temple was dedicated to Helios. Its commanding situation is remarkably fine.

Turning hence to the right into the valley, we reach the lanes of the lower town of Kanawât. It lies on the left bank of the brook, which was formerly crossed by several bridges. The streets are still well paved at places with large slabs of stone. Most of the houses are unoccupied, but are in good preservation, and have stone doors and windows. — On the right slope of the valley is a handsome




*Theatre.* It is almost entirely hewn in the rock, and is about 21 yds. in diameter. It contains nine tiers of seats, to which stairs ascend, and the lowest of which is $4^1/_2$ ft. above the arena. In the centre of the arena is a cistern. The entrances were at the sides and in the middle of the proscenium. The view of the valley, the public buildings, and Hermon in the background doubtless led to the choice of this site (the case being similar to that of the theatre of Boṣra). — Farther up, on the same side of the brook, are the ruins of a small *Temple*, perhaps a *Nymphaeum*, situated over a spring. Steps hewn in the rock lead hence to a massive *Tower*, which was perhaps connected with the military defences of the defile below. The substructions are probably older than the Roman period. A little to the E. of this building rises a large round tower, 27 ft. in diameter, perhaps erected over a tomb.

The principal part of the ruins of Kanawât, presenting an extensive scene of desolation, is in the upper quarter of the town on the left bank of the river. Near the remains of a mill the town

is entered by a beautifully preserved ancient aqueduct, adjoining which are fragments of huge walls, probably ante-Roman. The principal building, known as the *Serâi*, is an aggregate of several structures. On the W. side there is first a smaller building, which consists of two independent edifices crossing each other; the older had an apse with three arches towards the S. Another building with an apse towards the E. was then erected across this older portion; and to this belongs the large W. façade with its three vine-wreathed portals. — To the E. of this building is a long edifice which also has a fine colonnade on the N. side. Three gates led into the vestibule, borne by 18 columns, of the *Church*. On each side of this hall is a small gallery, covered with three arches above. A beautiful and most elaborately executed central portal, with a cross, leads into the church, which is 27 yds. in length. On the S. side is a large apse 14½ ft. in depth. In the vicinity are deep vaults, once used as reservoirs. — Crossing heaps of ruins, we next come to a *Temple*, a 'prostylos', with a portico of four huge columns about 32 ft. high. Near this temple lie fragments of numerous roughly executed statues, and there seems to have been a *Hippodrome* here. Beyond the well-preserved S. wall of the town, which is furnished with towers of defence, we soon reach several *Tomb Towers* concealed among oaks. We then re-enter the town by a gate on the S.W. side. On the left side of the street is the ruin of a handsome house, once adorned with a colonnade, and on the right are the remains of a large church of a late period. We then reach the broad paved road leading from Ḳanawât to Suwêda.

At *Siaḥ*, about ¾ hr. S.S.E. from Ḳanawât, stands one of the most interesting temples in the Ḥaurân, resembling in style the Herodian Temple at Jerusalem, and indeed recording in its inscriptions the names of Herod and Herod Agrippa. The gazelles, lion's head, saddled horse, and other architectural enrichments, and the rather stiff capitals, are well worthy of inspection. The altar at the foot of the stair is still in its original position. The temple was dedicated to Baal Samin (god of heaven).

The route from Ḳanawât leads round the mountains on the W. We ride towards the N., cross a plain, little cultivated, and in 2 hrs. reach *'Ain Murduk*, a pool below the village of that name.

A longer route from El-Ḳanawât through the underwood to the W., leads first to the ruin of *Dêr es-Sumeid* on the left-bank of the Wâdy Ḳanawât. This was once a monastery. In the middle of the quadrangle, which is surrounded with a colonnade, are substructions of large hewn blocks. — We ride towards the W., cross (10 min.) the bed of the brook, and (½ hr.) reach a height commanding a view of the valley of Ḳanawât. We then come to (½ hr.) **Suleim**. This place is supposed to be the ancient *Neapolis*, as the episcopal see of that name must have lain near Ḳanawât. Suleim is now occupied by a few Druses. The ruins are for the most part shapeless. Near them are the remains of a small temple, which was once sumptuously decorated, and was afterwards converted into a Christian church. In the vicinity are large subterranean vaults, once used as reservoirs. There are also some remains of baths.

The route from Suleim crosses (1 hr.) the *Wâdy Mif'âleh* which descends from a village of that name situated to the E. In 25 min. we reach Murduk, which we leave on the right.

Beyond Murduk our route ascends to the N.E. across a barren tract, still commanding, however, a beautiful view of the plain, the tints of which vary from violet to dark blue. To the S. we see the Jebel 'Ajlûn, and to the W. the depression of the Jordan valley. Towards the N. the curious blunted cones of the *Gharâras* come in sight.

The word *Gharâra* signifies a heap of grain. A legend derives the name from a tyrannical act of Pharaoh, who, when building the Kanât (p. 197), is said to have forcibly taken corn from the peasants for the use of his workmen and to have heaped it up here. One day, however, when he had sent a large camel to carry away the heap, God changed both the corn and the camel into stone. The two Gharâras, the northern and southern, are volcanic peaks, covered with fragments of porous lava. The regularity of their shape is remarkable, and it is interesting to ascend them, as the openings of the craters at the top are still visible.

Passing *Gharâret el-Kiblîyeh* ('the southern'), we next reach (40 min.) —

**Shohba.** — Shohba possesses beautifully preserved streets, broader than any others in the Haurân (some of them 25 ft.), and paved with long slabs which are still generally visible. The two *Main Streets*, running from N. to S. and from E. to W., intersect each other in the middle of the town, where extensive remains of the four corner columns of a *Tetrapylon*, finer than those at Jerash, are still to be seen (comp. p. 182). From the numerous remains of columns one might almost infer that a colonnaded street ran throughout the whole length of the town. The *Town Walls* are preserved in many places. Each of the main streets terminated in a gate at each end: on the S. side of the town, however, the wall contained two gates. Each of the *Gates* consists of two arches, separated by a pillar. About 120 paces to the S. of the intersection of the streets are situated large *Baths*, containing lofty chambers. Beautiful fragments of sculpture are still to be seen. Gutters for the water, and earthen pipes for conducting it to the different rooms, are also still in existence. The hooks or cramps on the walls were used to secure the marble incrustation. The water was conducted hither from a distance of about 12 M. by means of an aqueduct, five arches of which are still preserved. — About 230 paces to the E. of the intersection of the streets stand five columns, being remains of the colonnade of a *Temple*, of which a few fragments of walls are the only other trace. Near these are the remains of the *Amphitheatre*, which looked towards the plain. It was constructed on a slope, and its external walls are still well preserved. Between the theatre and the principal street stands a small *Temple* with a kind of crypt, now filled with rubbish. — Proceeding towards the shêkh's dwelling, we now come to a curious building, lying deep in the ground. We descend 14 ft. into the court of an ancient house. In the centre of the building is a round apse about 13 ft. broad, with niches on each side for statues. In front of the building is a large open space. The purpose of the building is unknown.

To the E. of Shohba runs the great *Wâdy Nimreh*, called *Wâdy*

*el-Luwâ* in its lower part towards the N., and separating this district from the *Lejâ.* The Damascus road skirts this valley. Leaving Shohba, and crossing the ruins towards the N., we ride towards the valley. The *Gharâret esh-Shemâlîyeh* ('the northern') rises to the left, and beyond the wâdy we observe the *Tell Shîhân* (3757 ft.) in the same direction, crowned with the *Wely Shîhân.* This hill is also volcanic, but eruptions have taken place on the W. side only, so that it somewhat resembles a chair without arms. From its extensive crater vast lava-streams once poured over the Lejâ. In 50 min. we reach the village of *Umm ez-Zeitûn.* The country bears traces of having been formerly better cultivated than now. There are no antiquities except the unimportant ruins of a small temple.

The route skirting the Lejâ is exposed to danger from the Beduins. Little water is to be found, and the heat is often oppressive. A few fields and many traces of former cultivation are passed. The villages on each side of the route present few attractions. On the right are *'Amra* and *El-Hît*, on the left (25 min.) *Es-Suwêmira* and (20 min.) *El-Murasras.* We next pass (20 min.) *Umm el-Hâretên* and *Smêd*, farther W., (1/4 hr.) *El-Imtûneh*, (25 min.) *Rijm el-'Is*, (10 min.) *El-Kusêfeh*, (25 min.) *Lâhiteh*, (25 min.) *Hadar*, (20 min.) *Radêmeh*, (25 min.) *Suwâret es-Saghîreh*, (1/2 hr.) *Dekîr*, a larger place, (1/2 hr.) *Dêr Nîleh*, (40 min.) *Khulkhuleh*, and (1/4 hr.) *Umm el-Hâretên.* In 2 hrs. more we reach *Suwâret el-Kebîreh.* To the N.E. lies the extensive tract of *Ard el-Fedayên*, extending to the Meadow Lakes (p. 334). After 1/2 hr. we cross the *Wâdy el-Luwâ* (see above), at the bottom of which are generally a few pools and a little vegetation. To the N. lies *Jo'êdeh.* In 50 min. more we reach —

**Brâk**, now very thinly peopled, as it is much exposed to the attacks of the Beduins. Many old houses in the style peculiar to the Haurân are still well preserved, and there is a fine reservoir. There are, however, no buildings which require special mention.

From Shohba to Brâk viâ Shakka. The route first crosses the *Wâdy Nimreh* and then runs towards the N.E. On the left, after 40 min., is seen *El-'Asalîyeh.* On the hill to the right (S.) lies *Tafkha.* In 40 min. more we reach the large village of **Shakka**, the ancient *Sakkaia* (Ptolemæus). Among the ruins are several towers of different periods, but few buildings are preserved. Towards the N.E. are the ruins of a basilica of the 2nd or 3rd cent., with a nave and aisles. — On the E. side of the inhabited quarter of the town are remains of a monastery of the 5th century (Arab. *Dêr esh-Sharkîyeh*). The adjoining tower is ancient in its lower part only. It is now no easy matter to find the church belonging to the monastery. Its apse was semicircular. Among the other buildings may be mentioned several *Kusûr*, or large houses, and *El-Kaisarîyeh*, a heathen temple with an old bazaar. To the N. is the *Mosque* or *Medreseh*, near which rises an ancient tomb-tower. — To the N. of Shakka rises a square tower called *El-Burj*, in three stories. The upper parts of the building are more modern than the lower. A number of mummies and skulls have been found here. According to the inscription, the tower was erected by a certain Bassos, in the year 70 of the Bostrian era (A.D. 176).

From Shakka we ride N.W., past *Tell 'Izrân*, to (3/4 hr.) *El-Hît*, situated in the *Ard el-Bethenîyeh.* The village contains several towers and a reser-

voir, and it is also passed by a large subterranean conduit from the *Wâdy el-Luwâ*, running from S. to N. — To the N.W. of El-Hît we next reach (1/2 hr.) the village of *El-Hêyât*, occupied by Roman Catholics, before entering which we observe to the E. of the road a large building with stone doors and a terrace affording a fine view. In 2 hrs. more from this point we reach at *Lâhiteh* (p. 209) the road skirting the Wâdy el-Luwâ, described above. A shorter route to Brâk (7 hrs.) is by an old Roman road.

The direct route from *Brâk* to *Damascus* leads at first across a poorly cultivated plain, and then approaches a dreary range of hills which it gradually ascends. This region also is often rendered unsafe by Beduins. These hills belong to the *Jebel el-Mâniʿ*, which looks so blue and attractive from Damascus. After 2 1/4 hrs. we pass, to the left, the *Tell Abu Shajara*, or 'hill of the tree', a name derived from the solitary terebinth which grows here out of the stony soil and affords a significant indication of the general character of the country where scarcely a single blade of grass or shrub is to be seen. Beyond the pass, up to the summit of which the Jebel Haurân has continued in sight behind us, a beautiful view is revealed of the dark-blue plain of Damascus, overshadowed by Anti-Libanus. Hermon and several other snowy peaks are also visible. Descending hence we reach (1 3/4 hr.) the green valley of the *Nahr el-Aʿwaj* (p. 199), and near it the Muslim village of *Nejha*, which, situated in the so-called *Wâdy el-ʿAjem* (p. 199), presents fewer of the characteristics of the Haurân. This copiously watered green valley, in the upper part of which lie the villages of *El-ʿAdilîyeh* and *Hurjilleh*, forms a pleasing contrast to the desolate mountains. We now enter the plain of the *Merj District* (p. 334). To the right (E.) we see the hills of the *Safâ* (p. 334). *Jebel el-Aswad* (p. 267) rises on the left. After spending two days among these inhospitable deserts the traveller will be better able to appreciate the eager delight with which Orientals welcome the view of the fruitful and well-watered plain of Damascus. After 1 hr. 20 min. we reach the village of *Kabr es-Sitt*, or 'tomb of the lady', so called from the fact that *Zeinab*, a grand-daughter of Mohammed, is buried in the mosque here. Trees begin to occur here. After 35 min. we pass the village of *Babbîla* and enter olive groves. After 1/2 hr. we emerge from an avenue of walnuts, and reach the *Bâb esh-Sherki* (p. 326).

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# III. SAMARIA, GALILEE, PHŒNICIA.

## 19. From Jerusalem to Nâbulus.

11-11½ hrs. — Travellers without tents had better spend the night at the Latin monastery or at the Quakers' mission station (see below) of *Râmallâh* (3¼ hrs.); with tent in *Bêtîn* (4 hrs.).

7
20
20
10
35
15
15
40
20
20
197

Leaving Jerusalem by the Damascus Gate, and passing (7 min.) the Tombs of the Kings, we descend into the upper Kidron valley. From the hill of *Scopus* (20 min.) we obtain a fine survey of Jerusalem (p. 93). The great caravan-route traverses the lofty plain in a due northerly direction. After 20 min. we see to the left *Sha'fât*, perhaps *Nob*, 1 Sam. xxi. 23. Sha'fât contains fragments of a church and a small reservoir hewn in the rock. To the right, after 10 min., rises the hill of *Tell el-Fûl*. There are the ruins of a large building, perhaps a fort erected by the Crusaders; the view is extensive. The spot is identical with *Gibeah of Benjamin* (Judges, xix, xx). If, as already observed (p. 118), Gibeah of Saul was identical with Gibeah of Benjamin, this was the place where David permitted the murder of the seven sons of Saul (2 Sam. xxi.). To the W. (left) are seen the villages of *Bêt Iksa* (p. 15), *Bêt Ḥanîna*, and *Bîr Nebâla* (p. 16). Farther on (30 min.), a road diverges on the left, leading past *Bêt 'Ur* to *Yâfa;* after 15 min. we pass a Roman milestone and in another ¼ hr. reach the dilapidated khân of *El-Kharâib*, at the W. base of the hill on which the village of *Er-Râm* lies (ascent in 12-15 min.).

*Er-Râm*, the ancient *Râmah of Benjamin*, formed a kind of frontier-castle between the N. and S. kingdoms (1 Kings xv. 17). After the captivity it was repeopled. It is now occupied by about 15 families only. To the W. of the village lies the *Makâm Shêkh Husein*, containing the ruins of a small basilica. The view from it is very extensive: to the S.W. *Bêt Ḥanîna*, to the S. *Tell el-Fûl* and *'Anata*, to the N.E. *Burka*, *Dêr Diwân* and *Rammûn*. From Er-Râm the traveller may follow the crest of the hill towards the E., and in 35 min. reach the village of *Jeba'* (p. 118).

Continuing our journey, we perceive to the left (W.) *Ḳalandia*, and then (40 min.) *Khirbet el-'Aṭâra*, a ruined village with two old ponds and tombs (*Ataroth-Addar*, Joshua xvi. 5).

[A road diverges hence to the left to (¾ hr.) **Râmallâh,** a village inhabited by numerous Christians. There are a station of the English mission, of the Quakers and of the Latin mission; a flourishing protestant school, and Greek and Latin schools. — Hence to *El-Bîreh* (see below) about 21 min.]

The road to the right passes round the somewhat high and broad hill on which the ancient Ataroth lay. In 20 min. we gain the top of the watershed, and skirting the *Wâdy es-Suweiniṭ* (p. 119), which begins here, in 20 min. more reach —

**El-Bîreh.** — History. *El-Bîreh* ('cistern') owes its name to its abundant supply of water, and is perhaps the ancient *Beeroth*, which has the same meaning. This was a town of Benjamin (Joshua ix. 17; 2 Sam iv. 2, 3).

The village, containing about 800 inhab., lies in a poor district. Below it, to the S.W., is an excellent spring, with a Muslim place of prayer and remains of ancient reservoirs near it. In the N. of the village is a tower, partly constructed of ancient materials.

On the highest ground in the village lie the ruins of a Christian *Church*. The tradition that this was the spot where Mary and Joseph first discovered the absence of the child Jesus from their company, is mentioned for the first time in the records of pilgrimages in the 14th century. The church and hospice were finished in 1146 by the Templars, and closely resemble the church of St. Anne at Jerusalem (p. 75); the three apses and the N. wall only are now standing. By these ruins now stands a Muslim wely.

From El-Bîreh there are two roads to *'Ain el-Ḥarâmîyeh*. The roads diverge about 10 min. from El-Bîreh.

*a*. The road to the right leads past *Bêtîn*. After 5 min. a road diverges on the left; after 16 min. we pass a spring and two caverns (ancient reservoirs for water, called *'Ayûn el-Ḥarâmîyeh* in the Middle Ages) on our left. The ceiling of one of these is supported by two columns. Soon afterwards we pass another spring, and in 9 min. more the spring *'Ain el-Akabeh* on our right. In 5 min. we reach —

**Bêtîn.** — History. Bêtîn is perhaps identical with *Bethel*, although there are reasons for thinking that the ancient Bethel may have lain further N. Bethel signifies 'house of God' (Gen. xxvi. 9); according to Judges i. 23, 26, the place was originally called *Luz*. The town was captured and occupied by the tribe of Ephraim (Judges i. 22); in the list in Joshua xviii, 13, 22 it is allotted to the tribe of Benjamin as their frontier-town towards Ephraim. The town afterwards came into the possession of the northern kingdom. Under Jeroboam it became the centre of the worship of Jehovah in the northern kingdom (as Jerusalem was for the southern kingdom), comp. Amos iv, 4; vii. 13; 1 Ki. xii. 32. After the captivity Bethel was again occupied by Benjamites, and in the time of the Maccabees it was fortified by the Syrian Bacchides. It was afterwards taken by Vespasian.

Bêtîn, which consists of miserable hovels with about 400 inhab., stands on a hill. To the N.W., in the highest part of the village, are the ruins of a Crusaders' church, and in the valley to the W. is a fine reservoir, in the centre of which the spring is enclosed in a circular basin; the pond is 105 yds. long (N.W. to S.E.) and 72 yds. wide. The village commands a pleasing view of the green valley to the E. A little to the N. of the village is a remarkable circle of stones which may possibly have had a religious significance.

Riding along the mountain ridge for an hour in a N.E. direction from Bêtîn (a guide is necessary) we reach the foot of the *Tell 'Aṣûr*. The mountain (4960 feet above the sea-level) is perhaps identical with *Baal Hazor* (2 Sam. xiii. 23). At the top (3/4 hr.) are the ruins of an old fort built by the Crusaders, called *Burj el-Lisâneh*, 'the tower of tongues'. We may return to *Seilûn* (p. 214) by *Merj el-'Id* ('the meadow of the feast'), or to *'Ain el-Ḥarâmîyeh* (p. 214).

From Bêtîn the road traverses the crest of the hills towards the N.; on the left lies *Bîr ez-Zêt*, on the right *eṭ-Ṭayibeh*. In 40 min. we leave the village of *'Ain Yebrûd* on the hill to the left. Vines, figs, and olives remind us that we are now in the favoured territory of Ephraim. Farther on, we perceive *Jifna* and *'Ain Sînia* on the left. After 35 min. the village of *Yebrûd* lies on the left. The road down the valley through the rock-gardens is very bad. Passing a

height crowned with a ruin called *Kasr Berdawîl* (castle of Baldwin), the road leads to a cross-valley in 32 min., where we choose the road to the N., leading past extensive ruins with magnificent olive trees into the *Wâdy el-Harâmîyeh* and to the spring ($^1/_4$ hr.).

*b*) The road to the left, an ancient Roman road, leads to the N. to *Jifna*. We pass (25 min.) the small pond of *El-Balûʿa*, which is often dry. On the right, after $^1/_4$ hr., we observe the ruin of *Kefr Murr*, and in front of us the valley of Jifna. After another $^1/_4$ hr. the ruin of *Arnutîyeh* lies on the right, beyond which the road crosses a side-valley and descends into the Wâdy Jifna. This valley first runs to the N.E., at ($^1/_2$ hr.) Jifna expands to a small plain and then turns to the N.W.

**Jifna.** — History. Jifna is the ancient *Gophnah*, which was a place of considerable importance and became the capital of one of the ten toparchies into which Judæa was divided by the Romans. It was taken by Vespasian, and during the war a number of Jews deserted to the Romans at Gophnah.

The village lies in a pleasant oasis and is now inhabited by about 400 Christians. On the slope of the hill are the Latin monastery and church, to the E. of which the ruins of an old church are visible. Built into the ruins to the S. of the village is a Greek church, containing some antiquities found in the neighbourhood. — A road to the N.W. leads from Jifna to *Tibneh*, the ancient *Timnath Serah*, where Joshua's grave has been shown since the 5th century among other rock-graves (Joshua xix. 50; xxiv. 30). Other authorities identify the place with *Thimnathah* of Dan (Joshua xix. 43).

**ʿAin el-Harâmîyeh.** — The narrowness of the floor of the valley and the loneliness of the environs seem to justify its name of 'robbers' spring'. The water trickles down from the base of a cliff. Adjacent are rock-tombs, caverns, and the ruins of a Khân.

Ascending the well-cultivated valley to the N. we perceive to the left after $^1/_4$ hr. the ruin of *Et-Tell*. On the right after $^1/_2$ hr. opens a broad, well cultivated plain with the village of *Turmus ʿAya* (the road on the right leads to *Seilûn*, see below). On the hill to the left stands the village of *Sinjil*, called *Casale Saint Giles* by the Crusaders, from Count Raymond of Saint Giles. The road now skirts the E. slope of the valley (passing on the right the *Wely Abu ʿAuf*, and on the left, on the other side of the valley, the ruin of *El-Burj*) and reaches the top of the pass in $^1/_2$ hr., where we obtain a glimpse of Mount Hermon and the green basin of *El-Lubban* before us. The footpath on the right then descends rapidly, the rather better road on the left leads in 20 min. to the extensive, but now dilapidated Khân of *El-Lubban*, near which rises a good spring.

The slight digression to Seilûn is worth making, if only for the view. Starting from the above-mentioned watershed, the road crosses the plain towards the N.E., and after $^1/_4$ hr. leaves the village of *Turmus ʿAya* (*Thormasia* of the *Talmud*), surrounded by fruit-trees, to the right. The plain is admirably cultivated. We next ascend a small valley to the N.N.E., avoid, one after the other, two roads on our right, pass the low watershed, and reach ($^1/_2$ hr.) the ruins of —

**Seilûn.** — History. Seilûn is identical with the *Shiloh* of Scripture. It was here that a temple of Jehovah stood (Jer. vii. 12) with the ark of the covenant; and in honour of the Lord a festival was annually celebrated, on which occasion dances were performed by the daughters of Shiloh (Judges xxi. 19, 21). This was the residence of Eli, and of the youthful Samuel (1 Sam. iii, iv). After the Philistines had captured the ark (1 Sam. iv.), it was never brought back to Shiloh. At what time



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# SAMARIA.

1:500.000

English Miles.

Kilometres.

MEDITERRANEAN SEA

Esh Sharôn

Wâdy esh Sha'îr

Jûrat Merdâ

Merj 'Arrâbeh

Daliyeh, El-Mezâr, Dubil, El-Muhraka, Mansûra, Carmel, Matabîn, Umm ez-Zenât, Sarafend, Kefr Lâm, Ijzim, 'Ain Ghazal, Kteneh, Hadara, Tantûra, Dor, Sawakhîyeh, Daliyet er-Ruha, Nahr Keraji, El-Fredis, Subbarîn, Shunnarîn, Bridge, Mâmâs, Sindiyâneh, Mtênât, Jezîret Hammâm (Pigeon I.), Nahr ez-Zerka, Kefr Kannîr, Bedûs, El-Kaisarîyeh, Kusr of CÆSAREA, W. el-Akhdar, Es-Surghanîyeh, El-Mintâr, El-Maghallîyeh, Kefr Bassa, Nahr Abu Zabûra, W. en-Nâr, Shêkh Mûsa, Jett, Zêta, Kakûn, Kefr Sîb, Shweikeh, Makhâlid, Dennâbeh, Telkerâm, Irta, Kalansaweh, Nahr Fâlik, Ferdîsia, Fara'ûn, Kefr Jemâl, Et-Tayibeh, Khirbet Fâlik, Miskeh, Et-Tîreh, Arsûf (APOLLONIA), El-Harâm 'Ali-ibn 'Alêm, Kerkilîyeh (Kilkilieh), Kefr Sâba, El-Mudahdjneh, Jeyûs, Kefr 'Abbûsh, Tell Manâsif, 'Azzûn, Bîr 'Adas, Jiljilieh, Hableh, Farrûkhieh, Râs el-'Ain, Ez-Zâkûr, Shêkh Sûlna 'Ali, Nahr el-'Aujeh, El-Khoresh, Fejjeh, Kefr Hatta, Kefr Kâsim, Kabr el-'Abd, Selemeh, Yâfa JOPPA, Mejdel Yâba, Dêr Balût, Yâfir, Bruķîn, Kefr Kasim

Jebâta, Tell Kamôn, Nahr Mukatta', Kishon, Esh Shemmâm, Tell eth-Thôra, El-Kireh, Rihânîyeh, Jâ'âra, Tell el-Mutesellim, Khân Lejjûn, Kefrên, Umm el-Hârteh, Mushnash, Zelâfeh, Sâlim, 'Ar'âra, Rummâneh, Ta'annuk, Umm el-Fahm, Shêkh Iskander, Yâmôn, Kefr Kûd, Zebdeh, Kefr Kûd, Ferâsîn, Ya'bud, Kefreh, Tell Dothân, Bâka, Nezleh, 'Arrâbeh, Mogheiyir, 'Attîl, Saida, Fahmeh, Kefr Râ'i, 'Ajjeh, Dêr el-Ghusûn, 'Ellâr, Râmeh, Silet ed-Dahr, 'Anebta, Bizzârieh, Burka, Râmîn, Aslûn, Sebastieh, Kefr Lebad, Kefr Sûr, Sefarin, SAMARIA, Bêt Lîd, Dibbârieh, Dêr Sherâf, Shûfeh, Keisîn, Zawata, Kefr Kadûm, Jît, Beit Uzîn, Rafîdia, Kariet Hajja, Farra, Ummatên, Tell, Bûrîn, Funduk, Fer'ata, Shêkh Sa'd el-Farsi, Jins Sâfût, 'Ain Abûs, Dêr Istia, Jemâ'in, Zêta, Yâsûf, Hârith, Skâka, Sâwieh, Selfît, Lubbân, Khân Lubban, Ferkha, Abûd, Sinjîl

Drawn by H. Kiepert.

En-Nâsira
NAZARETH
Yâfa
Debûrieh
J. et-Tûr
M. TABOR
2018
Iksâl
Harîtheh
W. Fedjâs
El-Abedîyeh
Somma
Âbil
ABILA
Mujêdil
Umm el-Ghanûm
Mâdera
Ibdar
Mkês
GADARA
1210
Es-Seru
El-Mughaiyir
Sômar
El-Mezra'a
Kefr Masr
Aulam
Et-Tîreh
El-Bîreh
Naîn
Endûr
Neby Dahi
J. Dahi
1816
Tamra
Denna
Khân & Bridge
Jisr Mejâmi'a
Fauwâra
Bêt Râs
Takbal
2060
Afûleh
El-Fûleh
Sôlam
En-Nâûra
Kefra
Kokeb el-Hawa
Kefr Rakhta
ARBELA
Irbid
Shêkh Ma'ad
Kam
El-Bâriha
Somar
Tayibeh
'Ain el-Ghazâl
El-Wastîyeh
Jumha
Zerîn
JEZREEL
512
Kûmieh
Murassas
Et-Tayibeh
1080
Shatta
Nûris
Mezâr
Mukêbeleh
1716
Bêt Ilfa
Khân Besân
Proj. Railway to Damascus
El-Arba'în
Jenîn
Semûa
'Edûn
Mezâr
'Arrabôneh
Tell Besân
El-Jelemeh
'Arrâneh
Dêr Ghazâl
El-Fakû'a
Beisân
BETHSHEAN (SCYTHOPOLIS)
W. Arba'în
Kefr Meya
'Ombeh
Sommad
Tibneh
2070
Jelbôn
J. Abu Mudawwar
Bêt Kâd
656
Jenîn
Dêr Abu Sa'îd
Khanzîreh
Zubieh
El-Kûra
Fahil
PELLA
Tell Ma'jera
Erjân
Bêt Idis
Kefr Awân
Shtannin
Kefr Âbil
Khirbet Meruwnin
Jedêdeh
Ba'ûn
Kabâtîyeh
T. Hamra
T. Abu Feraj
Tell Fit
'Ain Makhûz
Er-Ridgha
J. Araba
Zebâbdeh
1280
Misilia
Berdela
Sherhabîl
Helâweh
Merj-el-Gharrak
Sir
'Ain el-Bêda
Sâkût
Methelûn
Kala'at Mâlih
Yasîr
Fâra
Kala'at er-Rubud
'Ain Jenneh
Jedîdeh
Khirbet Mâlih
'Ajlûn
Tûbâs
Sîrîs
Yerza
Muktafa
Anjar
Sûf
2720
Kefrenji
1970
Sueda
'Atûf
Es Samra
Burj Fâr'a
Tallûzeh
2040
Tammûn
Rêmûn
Ebal
M. EBAL
Neby Belân
Tell es-Sa'îdîyeh
Ruin of Temple
Dibbîn
Nâbulus
1870
'Asker
Hamzeh
Umm Kesma
Thala
Rajib
El-Ma'rad
Jezâzi
Mejdel
M. Gerizim
Sâlim
Bêt Dejân
Tell Ammeteh
Burma
Hemta
Rajîb
'Awarteh
B. Fûrîk
Basalîyeh
Abu 'Obêda
Ez-Zenanîr
Shûneh
Kerâwa
ARCHELAIS
Tell Atwâl
El-Alahâni
'Audallah
Bêta
Yânûn
Samir
J. Mo'allaka
Yosela
J. Mêsara
Shîhân
Akraba
Ausarîn
Tell Fit
Jûrish
'Akrabâniyeh
Fasâil
Karn Sartabeh
Tell el-Munta
-790
El-Herath
Jal'ûd
Kusra
Allân
Faluz
Jâlûd
Mejdel
Jôleh
Jisr-Dâmieh (Ruined Bridge)
El-Yazîdîyeh
Valley el-Beche (Bekê'a)
Selûn
SHILO
Jebel 'Osha
3471
Ed-Dômeh
Fesa'il
PHASAËLIS
BELKA
Es Salt
2740
Turmus 'Aya
to Jerash
Jordan
Sheri'at el-Menâdireh
Jabbok

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the catastrophe mentioned by the prophet (Jerem. vii. 12, 14; xxvi. 6) overtook the town, is unknown. In the time of St. Jerome, the place was a ruin. In the middle ages Shiloh was supposed to have lain near Neby Samwîl. Shiloh obtained its water from a spring 15 min. to the N.N.O.

The first ruin, which lies on our right a little distance from the road, is called *Jâmiʿ el-Arbaʿîn* (the 40 companions of the prophet). The edifice was erected at various periods. The lintel of the portal (N.) is formed of a monolith with beautiful antique sculptures. The main building was about 11 yds. in length and breadth, and the roof was supported by four columns with Corinthian capitals. During restoration vaults were built and the side walls buttressed. A small mosque has been added on the E. side. — The road to the village (5 min. N.) leads past a pond partially hewn in the rock. The more modern ruins of the village on the hill show traces of ancient building materials. At the S. foot of the hill is the mosque *Jâmiʿ el-Yetêm*, close to which is an old oak. The interior of the mosque is vaulted and supported by two columns. Behind the village, on the N. of the hill, is a remarkably large terrace; it is possible that the temple stood here.

From Seilûn we descend into the *Wâdy Seilûn* in a N.W. direction, and descend its course to the W. After 50 min. the *Khân el-Lubban* (p. 214) comes in sight. In 5 min. we turn to the N. (on the hill in front is the village of *El-Lubban*), and join the direct road from Bêtîn.

After 5 min. (from Khân el-Lubban) we see to the left the village of *El-Lubban*, the ancient *Lebonah* (Judges xxi. 19). In the N.E. corner of the plain, which we traverse lengthwise, we turn to the right into a broad level valley which ascends gradually and terminates in a barren ridge. In 25 min. we leave *Es-Sâwiyeh* to the left, and in 20 min. more reach the dilapidated *Khân es-Sâwiyeh*. To the N.E., half-way up the hill, is a spring with good water.

From Khân es-Sâwiyeh the road descends N.W. into the *Wâdy Yetma* (1/4 hr.); to the right of the road lie *Ḳabelân* and *Yetma*, to the left *Yâsûf*. On the N. side of the valley the road again steeply ascends. At the top of the hill (30 min.) we obtain a view of the large plain of *El-Makhna*, framed by the mountains of Samaria. Before us rise Ebal and Gerizim, and far to the N. the Great Hermon. After 5 min. we descend by a very bad road into a narrow valley, descending which we reach (20 min.) the S. extremity of the plain of *El-Makhna*. To the left is the village of *Ḳûza*, to the right *Beita*. From this point there are two routes: either along the W. margin of the plain, or more to the E. and across it; the latter route affords the better view of the country, but is only practicable in the dry season. We pass (20 min.) the large village of *Ḥawâra* on the left, situated at the foot of the chain of Gerizim. The village of *ʿAudallah* next lies on the hill to the right. This is the broadest part of the plain of Makhna. We ride past the ruins of the former village of *Makhna;* on the right, after 1/4 hr., lies *ʿAwarteh*, where the tombs of Eleazar and Phinehas (Joshua xxiv. 33) are shown. On Mt. Gerizim stands the *Wely Abu Ismaʿîn* (Ishmael). After 1/2 hr., the village of *Kefr Ḳullîn* lies to the left, and that of *Rûjib* to the right beyond the plain. Above us, on the summit of Mt. Gerizim, is a Muslim wely.

The road skirts the N.E. corner of Mt. Gerizim. After 35 min., to the right of the road, is situated **Jacob's Well**, adjoining which

are the ruins of an old church buried under heaps of rubbish. Jacob's Well belongs to the Greeks and has been enclosed with a wall.

Jews, Christians, and Muslims agree that this is the Well of Jacob, and the tradition to that effect is traceable as far back as the 4th century. Whether the tradition is right is not easily ascertainable. The cistern is situated on the high-road from Jerusalem to Galilee, thus according with the narrative of St. John (iv. 5-30). The Samaritan woman did not come from Shechem but from *Sychar*, which is probably identical with the modern *ʿAsker* (p. 222). In that case, the tradition had already at the time of Christ attached to it (St. John iv. 5, 6) that this was Jacob's Well, and the field which he purchased and where Joseph was afterwards buried (Josh. xxiv. 32). To get to the mouth of the well, one must be let down into the vault that has been built over it. The cistern is very deep (75 ft.). In summer it is often dry. It was formerly deeper than now. It is 7½ ft. in diameter and lined with masonry. The ruins of a church built over it in the 4th cent., and still existing in the 8th cent., and the numerous stones that have fallen or been thrown into the well, have probably raised its bottom.

Joseph's Tomb is shown in a building about 1100 yds to the N. of the cistern. It is entirely modern and, according to an English inscription, was restored in 1868 by the English consul Mr. Rogers. The Jews burn small votive offerings in the hollows of the two little columns of the tomb.

From Jacob's Well we turn to the W. into the valley of Nâbulus. To the left rises Mt. Gerizim, to the right Mt. Ebal with its terraces lined with cactus and extending from the foot to the summit. The floor of the valley is well cultivated. On the right, after 7 min., is the village of *Balâṭa*. Here, according to early Christian tradition and the Samaritan chronicle, stood the oak *(ballûṭ)* of Shechem (Joshua xxiv. 26; Judges ix. 6). About 4 min. farther, rock-tombs are visible on Mt. Ebal. We now reach the spring *ʿAin Defna*, near which Turkish barracks with a small arsenal and hospital have been erected. There is a good carriage road from here to Nâbulus. Olive-groves now soon begin. To the left lies the chapel of the *Rijâl el-ʿAmûd* (men of the columns), where forty Jewish prophets are said to be buried, and where the pillar of Abimelech (Judges ix. 6) perhaps stood. (An old road ascends Mt. Gerizim hence.) In 12 min. more we reach the gate of the town of *Nâbulus*, which formerly extended farther to the E. than now, perhaps as far as ʿAin Defna.

**Nâbulus.** — Accommodation in the *Latin Monastery* (letter of introduction from Jerusalem necessary).

The *Camping Ground* is on the W. side of the town. It is reached by turning to the right before reaching the gate of the town and riding round the town to the above spot. The commandant should be requested to furnish one or two soldiers as a guard for the tents (about ½ mej. per man). — A Samaritan named Jacob Tchelebi sometimes solicits donations from travellers, stating that they are for the benefit of his co-religionists, but he should not be listened to.

Post and Telegraph Office (Turkish).

History. a. **Samaria and the Samaritans.** The district of Samaria derives its name from Samaria, the ancient Shomeron (1 Kings xvi. 24; p. 224). From the Maccabæan period onwards, the name of Samaria was used to denote Central Palestine. After part of the population of the northern kingdom had been carried to the East by the Assyrians, foreign colonists gradually spread over the country (2 Kings xvii. 24), and the popu-

lation of Samaria thus acquired a mixed character. After the return from the captivity, therefore, which had, if possible, intensified the exclusiveness of the Jewish character, the contrast between Jews and Samaritans was strongly marked. It was this spirit of jealous reserve which prompted the Jews to decline the aid of the Samaritans in building the walls and temple of Jerusalem, and as the Jews excluded them from all participation in their worship, the breach continually widened. The Samaritans founded a holy city and a sanctuary of their own (Nehem. ii. 10, 19) under the




leadership of a certain Sanballât. Mt. Gerizim was chosen for this purpose and a temple was built there, probably not long after the time of Nehemiah; the town of Shechem at its base thus rose in importance, while Samaria declined. Conflicts frequently took place between the Jews and the Samaritans. According to Josephus, the Temple on Mt. Gerizim, which had stood for 200 years, was destroyed by John Hyrcanus. In the time of Pilate, an adventurer instigated a great insurrection among the Samaritans. A crowd of them arrayed themselves against Vespasian on

Mt. Gerizim, but he anticipated their action and slew 11,600 of the rebels. The Jews regarded the name of Samaritan as a term of reproach (St. John viii. 48), and the apostles did not at first go to Samaria to preach the gospel (St. Matth. x. 5; comp., however, Acts viii. 5-25). Most of the Samaritans adhered to their old religion, and they, therefore, came frequently in collision with Christianity and with the Roman emperors, particularly in 529. About this period they martyred Christians and destroyed many churches. At Neapolis they killed the bishop, and made Julian, one of their leaders, king. Justinian, however, despatched an army against them, and many of the insurgents were slain. They were now turned out of their own synagogues, and many of them fled to Persia, while others embraced Christianity. At a later period, they ceased to play a part in history, and they are not even mentioned by writers of the Crusaders' period. In the 12th cent., Benjamin of Tudela found about 1000 adherents of the sect of the Samaritans at Nâbulus, and a few also at Ascalon, Cæsarea, and Damascus. For some years past they have been confined to Nâbulus, although they formerly had small communities at Cairo and Damascus. Their numbers are steadily diminishing, now consisting of 40-50 families only, who live in a distinct quarter of the town (S.W.). — The Samaritans have preserved a venerable type of Jewish physiognomy.

With regard to their *Creed*, the Samaritans are strict monotheists, and abhor all images and all expressions whereby human attributes are ascribed to God. They believe in good and evil spirits, in the resurrection and last judgment. They expect the Messiah to appear 6000 years after the creation of the world, but they do not consider that he will be greater than Moses. Of the Old Testament they possess the pentateuch only, in the old Hebrew or 'Samaritan' writing. Their literature chiefly consists of prayers and hymns. Their oldest chronicles date from the 12th cent. Three times a year, viz. at the festival of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to the sacred Mt. Gerizim. They celebrate all the Mosaic festivals, but they offer sacrifices at the Passover only. Bigamy is permitted if the first wife be childless, and when a married man dies, his nearest relation, but not his brother, is bound to marry the widow.

b. Nâbulus is a corruption of *Neapolis*, or more fully *Flavia Neapolis*, as it was called to commemorate its restoration by Titus Flavius Vespasianus. This is one of the rare instances in which a place has exchanged its ancient Semitic name for a later one of Roman origin. Nâbulus was also sometimes called *Mamortha*, or *Mabortha*, which signifies 'pass' or 'place of passage', but the ancient name was Sichem, or *Shechem* ('the back'). Sichem was one of the towns of the tribe of Ephraim. It was the scene of the episode of Abimelech (Judges ix). Under Rehoboam, the national assembly was held here (1 Kings xii) which resulted in the final separation of the northern tribes from the southern. Jeroboam chose Sichem for his residence. — During the Christian period, Neapolis became the seat of a bishop. The Crusaders under Tancred took Nâbulus soon after the conquest of Jerusalem, and in 1120, Baldwin II. held a great diet here. Nâbulus was frequently conquered, and suffered severely during the Crusaders' period. In later history the district of Samaria, and particularly the neighbourhood of Nâbulus, has been chiefly noted for its insecurity, and the inhabitants still have the reputation of being restless, turbulent, and quarrelsome.

Nâbulus (1870 ft. above the sea-level) lies in a long line on the floor of the valley between Ebal (Arab. *Jebel Eslâmîyeh* or *esh-Shemâli*, the N. mountain) and Gerizim (arab. *Jebel eṭ-Ṭôr* or *el-Ḳibli*, the S. mountain). The environs are beautifully green and extremely fertile, and water flows in abundance from 22 springs, about half of which are perennial. The town contains about 20,000 inhab., including 220 Samaritans (see above), a few Jews, and 7-800 Christians, chiefly belonging to the Greek orthodox church; a few

are Latins, and 120 Protestants. Nâbulus is the seat of a Mutesarrif, possesses a garrison (1 regiment of infantry), 8 large mosques, and 2 Muslim schools (an elementary school and a college). It is also a station of the English Church Mission (missionary, Rev. Mr. Falscheer of Württemberg) which maintains a church and a school. The Latins have a monastery and school in the E. of the town. — Nâbulus still possesses a market of some importance, and carries on a considerable trade with the country E. of Jordan, particularly in wool and cotton. It contains 26 manufactories of soap, which is made from olive-oil.

The interior of the town contains few attractions beyond the bazaar. In the E. part of the town is situated the *Jâmiʿ el-Kebîr* (Pl. 1), or the great mosque. Admission is not easily obtained. The E. portal, which is well preserved, and resembles that of the Church of the Sepulchre, consists of 5 recessed arches, borne by 5 small semi-columns, and adorned with sculptures in the Romanesque style. The court contains a reservoir surrounded by antique columns. The mosque was originally a basilica built by Justinian, and rebuilt by the canons of the Holy Sepulchre in 1167. — The *Jâmiʿ en-Nasr*, or 'mosque of victory' (Pl. 4), is probably a Crusaders' church too, as no doubt is the *Jâmiʿ el-Khadra* (Pl. 2), the 'green mosque'. It is said to stand on the spot where Joseph's coat was brought by his brethren to Jacob. By the church rises a kind of clock-tower resembling that of Ramleh, a slab in the wall of which bears a Samaritan inscription. The Samaritans assert that they once possessed a synagogue here. These buildings stand in a corner, surrounded with gardens. — Immediately to the W. rises a large mound of ashes, which commands a magnificent view of the town, the plain, and the dark mountains beyond Jordan to the E. — In the N.E. corner of the town is the *Jâmiʿ el-Mesâkîn*, the 'mosque of the lepers' (who live there). It was probably erected by the Crusaders, perhaps as a hospital for the Templars. — A little farther to the N. is shown what Muslim tradition declares to be the *Tomb of Jacob's Sons.*

The quarter of the Samaritans is in the S.W. part of the town. Their *Synagogue (Kenîset es-Sâmireh)* consists of a small, whitewashed chamber, the pavement of which is covered with matting, and must not be trodden on with shoes. Their worship is interesting. The prayers are repeated in the Samaritan dialect, although Arabic is now the colloquial language of the people. The men wear white surplices and red turbans. They attach great importance to cleanliness. The office of high-priest is hereditary, and *Yaʿkûb*, the present holder of it, is a descendant of the tribe of Levi. He is the president of the community and, at the same time, one of the district authorities. His stipend consists of tithes paid him by his flock. The Samaritan codex of the pentateuch is old, but that it was written by a grandson or great-grandson of Aaron, is a myth, as

it is certainly not older than the Christian era. An inferior codex is generally palmed off on travellers; the genuine codex is kept in a costly case, with a cover of green Venetian fabric. The fee to the kôhen is for a single person 2 fr., for a party, 1 fr. each.

The slopes of Mt. Gerizim afford a beautiful view of Nâbulus, with its white houses in the midst of luxuriant verdure. By the highest row of gardens we turn to the left (E.), and follow a terrace skirting the rocky slope. The large caverns here were probably once quarries. From the terrace we at length reach a platform, from which projects a triangular piece of rock, about 10 ft. in diameter. This spot accords better than any other with the narrative of Judges ix. 7-21, while the passage Joshua viii. 30-35 applies best to the amphitheatrical bays of Ebal and Gerizim to the E. of Nâbulus.

The ascent of **Mt. Gerizim** (1 hr. to the top) is best made from the W. corner of the town (see the Plan), and through the valley ascending thence towards the S., in which (10 min.) rises the copious spring *Râs el-ʿAin*. A steep climb of 25 min. brings us to a lofty plain, where we turn to the left and soon reach ($^1/_4$ hr.) the spot where the Samaritans pitch their tents at the feast of the Passover. Thence to the summit is a walk of 10 min. more.

Seven days before the feast, the Samaritans repair hither and encamp in this basin. The scene of the sacrifice is a little nearer the top of the mount. The chief ceremony of the feast consists in the solemn slaughtering of seven white lambs in strict accordance with the Old Testament ritual. Visitors are seldom admitted to this most interesting spectacle.

Mt. Gerizim (2848 ft.) is composed almost entirely of nummulite limestone (tertiary formation). The summit consists of a large plateau, extending from N. to S., at the N. end of which are the ruins of a castle, probably erected in Justinian's time (533), although the walls, 5-10 ft. thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square, and is flanked with towers. On the E. side are remains of several chambers, one of which has a Greek cross over the door. To the N.E. rises the Muslim wely of *Shêkh Ghânim* (magnificent view from the window, see p. 221), and on the N. side of the castle is a large reservoir. Of the *Church* which once stood here, the lowest foundations only are extant. It was an octagonal building with an apse towards the E., having its main entrance on the N., and chapels on five sides. It is said to have been erected in 474 (?533). To the S. of the castle are walls and cisterns, and there is a paved way running from N. to S. Some massive substructions a little below the castle, to the S., are shown as the stones of the altar which Joshua is said to have erected here (viii. 30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. — Over the whole mountain-top are scattered numerous cisterns and smaller paved platforms resembling the places of prayer on the area

of the Ḥarâm at Jerusalem. The whole surface bears traces of having once been covered with houses. Towards the E. are several paved terraces. At the S. E. corner the spot where Abraham was about to slay Isaac is pointed out. Near it, to the N.W., are some curious round steps. — The summit commands a noble *Prospect: to the E. lies the plain of *El-Makhna*, bounded by gentle hills, with the village of *'Asker* lying on the N. side, and that of *Kefr Ḳullîn* on the S.; farther to the E. are, in the direction from N. to S., *'Aẓmuṭ*, *Sâlim* (with *Bêt Dejan* behind), *Rûjib*, and *'Awarteh*. The valley to the S. is the *Wâdy 'Awarteh*. To the E., in the distance, rise the mountains of Gilead, among which *Neby Ôsha'* (p. 177) towers conspicuously. Towards the N. the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the N.W. Carmel is visible in clear weather. Towards the W. the valleys and hills slope away to the blue band of the distant Mediterranean; Cæsarea may sometimes be recognised (S.W.). — A steep path descends N.W. from the castle into the valley in 25 min., leading to the chapel mentioned at p. 216.

The ascent of (1 hr.) **Mt. Ebal** (3077 ft. above the sea-level, 1207 ft. above Nâbulus) is more fatiguing and less frequently undertaken than that of Mt. Gerizim; but the summit is higher, and the view still finer. The path winds up over terraces hedged with cactus. Near the top on the W. side stands a Muslim wely which attracts pilgrims and is said to contain the skull of John the Baptist. The highest part of the mountain is towards the W. side; on the summit are the ruins of *El-Ḳal'a* ('the fortress'), the walls of which are very thick; a little farther E. are other ruins called *Khirbet Kuneiseh* ('little church'). The *View extends over the mountain-chain of Galilee, from Carmel across the plain of Jezreel to Gilboa; Mt. Tabor, Ṣafed in the extreme distance near Hermon, the coast plain to the W., and the distant mountains of the Ḥaurân to the E. are all visible. — On a hill a little to the N. of Mt. Ebal is *Talluza*, identified on rather insufficient grounds with *Tirzah*, which for a time was the capital of the northern kingdom (1 Kings xvi. 8, etc.).

### From Nâbulus to Es-Salṭ.

13 hrs. — An escort is necessary and is to be obtained either from the government (1 or 2 khaiyâl, price, see p. xxxiii) or from the 'Adwân Beduins (Shêkh *'Ali Diyâb:* negociations should be conducted at the consulate in Jerusalem).

The route first crosses the plain of *Makhna* to the S.E. (leaving Jacob's Well to the right). In 1 hr. 35 min. we reach *Bêt Fûrîk*. After crossing the top of *Jebel Jedî'a*, we descend the narrow *Wâdy Zakaska*, past the (35 min.) ruins of *Yanûn*. To the right rise the hills of *Ifjim*. We avoid the *Wâdy el-Aḥmar* on the right. In 3 hrs. we cross the top of the last hill, which commands an admirable survey of the plain of Jordan. The route descends thence to (1¼ hr.) the rich oasis of *Karâwa* (Beduins), abundantly watered by the large *Wâdy el-Fâr'a* (p. 167). In 1¼ hr. we come to the first terrace of the Jordan valley, about 32 ft. in height, and

then cross a second terrace to the bridge *Jisr ed-Dâmiyeh*. As the Jordan has formed a second bed for itself by the side of the bridge, it is necessary to use the ferry. The traffic is considerable.

The direct route to Es-Salṭ (5 hrs.) takes us in a S.E. direction along the bed of the valley, which is about 1¼ hr. broad, and past the *Jebel Ôshaʿ*. It is worth while, however, to ascend the mountain (4 hrs. from the foot). From the summit to Es-Salṭ, 1 hr. (see p. 177).

**From Nâbulus to Beisân and Tiberias.**

From Nâbulus to Beisân (9 hrs.) the route is by the great Damascus caravan road. We ride round the E. side of Ebal to (25 min.) *ʿAsker*, the *Sychar* of John iii. 23 (p. 216). There are rock-tombs and a spring here. After 25 min. we pass opposite the villages of *Azmûṭ*, *Dêr el-ʿAṭab*, and *Sâlim*, and traverse the gorge of the *Wâdy Bidân* to (2 hrs.) *Burj el-Fârʿa*, named after the large valley descending hence towards the S.E. to the Jordan. We cross a hill to (1 hr. 10 min.) the village of *Ṭûbâs* (*Thebez*, Judges ix. 50; 2 Sam. xi. 21). On the right (1 hr. 15 min.) lies a sarcophagus and a small square building of ancient construction, probably a tomb, with a sculptured marble portal. The village of (5 min.) *Yasîr* possesses no well. The *Wâdy el-Mâlih* descends hence to the Jordan; and so also does the *Wâdy Khazneh* towards the N.E. Descending the latter, our road leads to (2 hrs. 50 min.) the ruin of *Kaʿûn* in the Jordan valley. From Kaʿûn we ride to the N. in 1 hr. to *Tell Maʿjera*, and thence, crossing several small water-courses, to (1 hr.) —

**Beisân** (320 ft. below the level of the Mediterranean). — Beisân answers to the ancient *Beth-Shean*, which lay in the territory of Manasseh (Joshua xvii. 11). During the reign of Saul it was at any rate not inhabited by the Israelites (1 Sam. xxxi. 10). David seems to have conquered Beth-Shean, and one of Solomon's officers resided here (1 Kings iv. 12), but it never became a Jewish town (2 Macc. xii. 30). In the Greek period, the town was called *Scythopolis*, and belonged to the Decapolis (p. lvi). Gabinius rebuilt and fortified the town. In the Christian period, Scythopolis was an episcopal see. In the time of the Crusades, it was known by both its names. Saladin reduced the place with difficulty and committed it to the flames. Numerous palms are said to have once flourished in the environs, but in the 13th cent. Yâḳût saw two only.

The village and ruins of Beisân lie in a basin on the margin of the great plain of *Jezreel*, which slopes down hence towards the Ghôr, upwards of 300 ft. below. The N. hills of the broad valley are skirted by the brook *Jâlûd*, to the N. of Tell Beisân. The formation is volcanic, the prevailing rock being basalt. The present village lies to the S. of the hill, surrounded by several brooks. It is the seat of a Mudîr. The precincts of the ancient town, to judge from its ruins, must have extended far beyond those of the modern village. The most important ruins are the following: 1. W. of the village a hippodrome, now almost concealed by vegetation. — 2. In the N.E. of the place the foundation walls of the mosque *Jâmiʿ el-Arbaʿîn Ghazâwi*, finished in 1403-4. It was formerly a church, the apse is still distinctly traceable at the E. end. — 3. Proceeding N.W. from the mosque and passing some tombs we come to the great amphitheatre *(El-ʿAkûd)* in the bed of the valley, the best preserved theatre in the country W. of the Jordan. It is 60 yds. in diameter and had 12 tiers of seats. The passages and outlets of the interior are still preserved. The remarkable recesses probably served to improve the acoustic of the theatre. — 4. A colonnade once led along the brook in a N.E. direction to an ancient bridge *Jisr el-Maḳṭûʿ*, a little below the point where the brook flows into the river Jâlûd. — 5. On the other side (N.) of the bridge are remains of an old street; to the left is *Tell el-Masṭabah* with the ruins of a fort, to the right, near some columns, is the reservoir *El-Ḥammâm;* close by are numerous rock-tombs and still farther S. a large rock-tomb called *Maghâret Abu Yâghi*. — 6. On the hill *Tell el-Ḥöṣn*, to the N. of the theatre, are traces of the thick wall which once enclosed the summit, and a partially preserved portal. The view extends up to Zerʿîn

in the valley of Jezreel. To the E. and S. we look down into the Ghôr, and beyond it, to the E., are *Kalʿat er-Rouboûd*, etc. — 7. Interesting, too, is the upper bridge *Jisr el-Khân* at the N.W. extremity of the territory of Beisân. From the bridge we obtain a pretty view of the valley with its numerous columns and other ruins. If we follow the old road from the bridge northwards we reach (1/4 hr.) the large *Khân el-Aḥmar*, the greater part of which is built of ancient materials.

From Beisân to Zerʿîn (3 hrs. 50 min.). A good road ascends by the brook *Jâlûd* between the *Jebel Fakûʿa* (mountains of Gilboa, p. 242) on the left (S.), and the slopes of the *Neby Daḥi* (1815 ft.), the so-called *Little Hermon*, on the right (N.), surmounted by a wely. We pass (1 3/4 hr.) the ruins of *Bêt Ilfa*, and (35 min.) the *Tell Shêkh Ḥasan*, with its ruins and springs. In 50 min. more we come to a fine reservoir formed by the *ʿAin Jâlûd*, at the N.E. end of the Gilboa mountains. From this point to *Tell Zerʿîn* (p. 242) is a ride of 40 min. more.

From Beisân to Ṭabarîyeh (about 7 1/2 hrs.). The heat is often very great on this route as it lies about 600 ft. below the sea-level. We at first descend through underwood to the N.N.E. We cross (22 min.) a copious brook, with a stony bed, and a conduit. In 40 min. more the large *Wâdy ʿEsheh* descends from the W. After 1 hr. we see the village of *Kôkeb el-Hawa* on the hill to the left. This point answers to the castle of *Belvoir*, which was erected by King Fulke at the same time as Safed (about 1140) and taken by Saladin in 1188 (beautiful view from the top, where there are extensive ruins). In 17 min. we reach the *Wâdy Bîreh*, and in 27 min. we descend to the bridge of *Jisr el Mejâmiʿa*. Above the bridge is a rapid. The road next reaches (35 min.) the mouth of the *Wâdy Yarmûk* (*Hieromyces*), a river which contains as much water as the Jordan (p. 195.) 10 min., *Ed-Delhemîyeh*; 3/4 hr., *El-ʿAbadîyeh*. To the left (20 min.), a conduit, and to the right, on the steep bank on the other side of the river, *Umm Jûniyeh;* in 3 min. more, a ruined bridge; then (7 min.) another ruined bridge, beyond which we soon reach (8 min.) the S. extremity of the Lake of Tiberias (p. 253).

The *Jordan* emerges from the S.W. end of the lake. The remains of several bridges still exist here, and a road still leads hence to the country E. of Jordan (p. 195), but it is insecure, owing to the danger of attack from Beduins. This road was commanded in ancient times by a strong town and castle, probably called *Sennabris* (*Es-Sinabra*, erroneously identified with Tarichæa), which lay on an eminence 30 ft. in height, bounded by water on three sides. On the neighbouring hill of *Kerak* (E. of Sennabris, towards the lake) are also traces of fortifications.

From the Jordan ford to the ruins, the distance is 1/4 hr., to the baths of Tiberias, 1 hr. 20 min., to Tiberias, 20 min.

## 20. From Nâbulus to Jenîn and Ḥaifa.

*Sebasṭîyeh*, 2 hrs.; *Jenîn*, 4 1/2 hrs.; *Ḥaifa*, 12 1/2 hrs. Night quarters at Jenîn.

### 1. From Nâbulus to Sebasṭîyeh (2 hrs.).

The direct route, usually taken by the baggage muleteers, ascends the hill to the N. of Nâbulus, and leads past the village of *Bêt Imrin* to *Jebaʿ* (p. 226). The somewhat longer route by *Sebasṭîyeh* is preferable.

The brooks to the E. of Nâbulus descend to the Jordan, those on the W. side of the town to the Mediterranean. The road to Sebasṭîyeh first follows the new Yâfa road and descends the valley to the W.N.W. After 23 min. we see *Râfidîyeh* lying 1/4 hr. to the left, and soon afterwards *Zawâta* on the hill to the right. The villages

of (20 min.) *Bêt Ǘzin* and *Bêt Iba* (10 min.) also lie to the left. When we come in sight of a water-conduit crossing the valley to a mill, we ascend out of the valley to the right (N.W.). As the road ascends, it affords (20 min.) a view of the village of *Dêr esh-Sheraf* in the valley below; on the height opposite us is *Keisîn*, and to the W. of it *Bêt Lîd;* by the roadside is a spring with good water. The view becomes more extensive when we reach the top (1/4 hr.); to the N.E. we see *Râmîn* and *ʿAnâbeta*, and *En-Nâḳûra* on the hill to the right. We then descend in 5 min. more into the valley. The road passes under (10 min.) a conduit. On the hill to the right is a wely. A final ascent of 17 min. at length brings us to the round, terraced hill of *Sebasṭîyeh*, over 330 feet in height and standing isolated in the valley.

**Sebasṭîyeh.** — History. The palace of Omri, king of the northern empire, at Tirzah having been burned down, he purchased a hill from one Shemer, and erected upon it a new residence for himself called *Shomeron*, or **Samaria** (1 Kings xvi. 24). The town continued to be the capital of the kingdom of Israel until it was taken by Sargon in B.C. 722, after a siege of three years. The town was doubtless devastated on that occasion, but in the time of the Maccabees it was again an important and fortified place. After a siege of a year, it was taken and totally destroyed by Hyrcanus. Not long afterwards, Samaria is again mentioned as belonging to the Jews. Pompey included Samaria in the province of Syria, and it was rebuilt by the general Gabinius. Augustus presented the town to Herod the Great, who caused it to be handsomely restored and fortified, and gave it the name of *Sebaste* (Greek for Augusta). A large colony of soldiers and peasants was then established in the place. Sebaste, however, was gradually surpassed in prosperity by Neapolis (Sichem). St. Philip preached the Gospel in Samaria (Acts viii. 5), and the place afterwards became an episcopal see, which was revived by the Crusaders. To this day a Greek bishop derives his title from Sebaste.

The most important ancient edifice at Sebasṭîyeh is the half ruined **Church of St. John*, which is now converted into a mosque.

St. Jerome is the first author who mentions the tradition that John the Baptist was buried here. The statement that he was beheaded here is of much later origin (p. 190). In the 6th cent., a basilica stood here. The present church dates from the second half of the 12th cent., and is a work of the Crusaders.

It stands below the village; the ruins have been much damaged in the last few years. Externally the excellent jointing of the smooth walls with their slightly projecting flying buttresses is worthy of inspection. The interior vividly recalls the churches of Abu Gôsh (p. 15), St. Anne at Jerusalem, and others erected by the Crusaders. It evidently consisted of a nave with two aisles of inferior height; the apse of the nave projects considerably beyond those of the aisles. The nave is separated from the aisles by square pillars with columns, on which the pointed vaulting rests. The capitals of these columns have the palm enrichment, and, like the rounded windows, are of the Romanesque style. In the apse the arches are pointed. The windows consist of small round arches, and are enriched. The church, including the porch, is 55 yds. long and 25 yds. wide. The simple façade is at the W. end. Adjoining the

pointed door are two windows, belonging to the aisles. Over the portal was probably once a circular window or panel. The walls, which at several places still bear half-obliterated crosses of the knights of St. John, are unfortunately preserved up to a certain height only, except those on the S. side. They now enclose an open court, in the centre of which rises a modern dome over the so-called *Tomb of John the Baptist (Neby Yahya).* The tomb, forming a kind of crypt, is a small chamber, hewn deeply in the rock, to which the Muslim custodian conducts us down 21 steps. From this point we look through holes into three (empty) tomb-chambers, which are said to be the tombs of the Baptist, of Obadiah (1 Kings xviii. 3), and of Elisha. — To the N. of the church are the ruins of a large building, at the corners of which were square towers. This was either the residence of the bishop or of the knights of St. John.

In and among the houses of the modern village are scattered many fragments of ancient buildings, such as hewn blocks, shafts of columns, capitals, and portions of entablatures. The natives, who are, it should be remembered, very fanatical, offer coins and other relics for sale. — Above the village, to the W., is a large artificially levelled terrace, now used as a threshing-floor. To the W. of it stand upwards of a dozen columns without capitals, forming an oblong quadrangle. Here probably stood the temple which Herod the Great is said to have erected in honour of Augustus 'on a large open space in the middle of the city.' From this terrace we soon reach the top of the hill (1542 ft. above the sea), which is compared in Isaiah xxviii. 1 to a crown and commands an unobstructed view, including the Mediterranean to the W. Sebastîyeh is surrounded by ranges of gently sloping hills. Numerous villages are visible, but none of them have any attraction for the antiquarian. On the S.W., a little below the crest of the hill, the thick foundation-walls of a rather large building, possibly a tower, are still visible. In the interior are four columns. — Around this hill, now itself cultivated, are terraces at several places. On a terrace to the S., at about the same level as the village, runs the *street of columns* with which Herod embellished the town. The columns, all of which have lost their capitals, are 16 ft. high. The colonnade was about 20 yds. wide and over 1800 yds. in length. It runs round the hill, but is often interrupted, or is buried beneath the soil. Some of the columns are monoliths. — To the N.E., where the hill forms a bay, are further numerous fragments of columns, probably the ruins of a hippodrome, about 480 yds. in length and 60 yds. in width. It is possible, however, that they belong to a second colonnade which diverged at an angle from the first.

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### 2. From Sebastîyeh to Jenîn ($4^1/_2$ hrs.).

Starting from the church of St. John, we proceed N. past the hippodrome mentioned above and descend into the *Wâdy Bêt Im-*

*rin* (10 min.); the large village of the same name is on the mountain on our right. Beyond the valley we are careful to take the road on the right and ascend to ($^1/_4$ hr.) its N. margin (fine retrospect) and (10 min.) the village of *Burḳa* in the midst of olive-trees. A castle seems once to have stood in the middle of the village. The road soon reaches (20 min.) the top of the hill, which commands an extensive view. On the right (E.), on the hill, stands the wely of *Khêmet eḍ-Ḍehûr*. To the N. is the village of *Sîlet eḍ-Ḍahr*, and somewhat farther distant, beyond a beautiful little plain, are *Râmeh* (*Remeth* of Joshua xix. 21) and *ʿAnza*, opposite each other. The road begins to descend to the E.N.E., and passes (35 min.) the village of *Fendeḳûmiyeh* (an ancient *Pentecomias*) on the hill to the right. At (20 min.) *Jebaʿ* (the spring of which is beyond it) we reach the direct road from Nâbulus to Jenîn (p. 223). We follow the valley, which narrows towards its head, and then emerge on a plain. *Ṣânûr* (40 min.) lies on a hill to the left. The fortress of Ṣânûr was besieged in 1830 by ʿAbdallah, pasha of Acre, as the shêkh of Ṣânûr had declared himself independent, and was only taken with difficulty. Ibrâhîm Pasha, of Egypt, destroyed the fortress entirely. To the E. lies the beautiful and fertile plain of *Merj el-Gharaḳ* ('the meadow of sinking in'), upwards of 1 hr. in length, which in winter forms a swamp. The road skirts its W. side. On the right ($^1/_2$ hr.) lies the village of *Misilîyeh* (perhaps the *Bethuliah* of the Book of Judith, the site of which must be looked for in this neighbourhood); a little to the N. of it is *Kufêr*, and to the left the hamlet of *Jerba*.

The traveller who wishes to visit the ruins of **Dôthân** diverges here to the left, so as to leave the village of Jerba on the right. Ascending at first towards the N.W., then descending to the W., we come in a narrow ravine (22 min.) to a footpath on the right which leads to ($^1/_4$ hr.) *Tell Dôthân*. A few ruins only lie on the hill near some terebinths. At the S. foot of the hill is the spring *El-Ḥafîreh*. This is doubtless the site of the ancient *Dothain* (Gen. xxxvii. 17), for which reason it is still called *Jubb Yûsuf* ('Joseph's pit'). In the time of Elisha a village seems to have stood here (2 Kings vi. 13). To the N.W. of Dôthân rises the large *Tell Yaʿbûd* with a village. From Dôthân the ordinary route to Ḳabâṭîyeh may be regained in 22 min.; or Jenîn may be reached by a direct road to it, passing a few hundred paces to the W. of Dôthân.

At the end of the plain we cross a small elevation with a fine view (Carmel, Nazareth, the Great Hermon, etc.). On the right, before the road descends into a small valley to the N.E., stands a sacred tree, hung with votive offerings and shreds of cloth, where we obtain a view of the plain of Esdrelon. We then reach (25 min.) *Ḳabâṭîyeh*. Farther on, we avoid (9 min.) a road to the right, and then (18 min.) one to the left. The road traverses a small narrow valley, passing several rock-tombs. On a hill to our left we observe the ruins of a tower of the name of *Belʿameh* (*Jibleam*, Joshua xvii. 11; 2 Kings ix. 27). A small brook rises at the foot of the mountain. Following its course we come in $^1/_2$ hr. to —

**Jenîn.** — Accommodation in private houses. Tents may be pitched on a spot in the W. of the village. A military guard is necessary. — Turkish Telegraph.

History. Jenîn is supposed to be the *Ginea* of Josephus, which again seems to answer to the ancient *Engannîm*, or garden-spring (Josh. xix. 21; xxi. 29), within the territory of Issachar. The road from Nazareth to Jerusalem probably always passed this way.

Jenîn is a village of some importance, with 3000 inhab., including a few Christians, situated on the boundary between the mountains of Samaria and the plain of Esdrelon. It is the seat of a Ḳâimmaḳâm, possesses a bazaar and a mosque, which may formerly have been a church. An excellent spring, rising to the E., is conducted through the village. In the environs are productive gardens, where a few palms also occur.

The plain, on the outskirts of which we now stand, answers to the ancient **Plain of Jezreel**, Greek *Esdrelon*. The valley of Jezreel is properly only the low ground by the village of Jezreel, the modern *Zerʿîn*, descending thence eastwards towards *Beisân* (p. 222). In a wider sense the name embraces also the plain to the W. of the Gilboa mountains, which is called the 'great plain', or plain of *Megiddo*, in the Old Testament. This plain is triangular in form, the base running from Jenîn towards the N.W. for a distance of 24 M., while the shortest side is the eastern, extending from Jenîn northwards to Iksâl. It also forms bays running up into the mountains at several places. The modern Arabic name of this plain is *Merj ibn ʿÂmir*, or meadow of the son of ʿAmir. The plain lies 250 ft. below the sea-level, and, though marshy at places, is on the whole remarkable for its fertility. The blackish soil consists chiefly of decomposed volcanic rock. In spring, when seen from the mountains, the plain resembles a vast green lake. This locality has been the theatre of numerous battles. Until recently, a small portion only of the plain was cultivated, as the Beduins of the Beni Sakhr tribe claimed a right of pasture over it. Cranes and storks abound here.

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### 3. From Jenîn to Ḥaifa (10½ hrs.).

The road skirts the brow of the hills towards the N.W., keeping in view the mountains of Galilee. It passes (1 hr. 5 min.) *Yâmôn* on the left, (½ hr.) *Sîleh*, and (35 min.) the Tell with the ruins of *Taʿanuk*. This village answers to the ancient *Taanach*, a Canaanitish town allotted to Manasseh, and mentioned in the song of Deborah (Judges v. 19). The road next leads to (25 min.) a small valley between the villages of *Salîm* and *Selâfeh*, and to (50 min.) the ruined Khân of *El-Lejjûn*, where it intersects another broad road. A bridge here crosses an important arm of the brook *Muḳaṭṭaʿ (Kishon)*. The ruins on the hill to the N. of the brook are insignificant. Near the Khân rises the basalt hill called *Tell el-Mutesellim*.

**Khân el-Lejjûn.** — History. The *Khân el-Lejjûn* occupies the site of the *Legio* of Eusebius, an ancient town of importance. The identification of the spot with the ancient *Megiddo* has lately been disputed, but Megiddo and the neighbouring Taanach are often mentioned together. The place was fortified at a very early period; the Canaanites retained possession of it (Judges i. 27). On the round *Tell el-Mutesellim* probably once stood a castle. The town was so important, that the 'great plain' was also repeatedly called the 'plain of Megiddo', and the Kishon, the 'waters of Megiddo' (Judges v. 19). It was near Megiddo that Barak and Deborah signally defeated the Canaanites (Judges iv. 6-17). Megiddo, being a commanding

spot, was afterwards fortified by Solomon and entrusted to the care of one of his officers (1 Kings iv. 12; ix. 15). Ahaziah, king of Judah, when mortally wounded by order of Jehu, died here (2 Kings ix. 27). Several centuries later, Josiah attacked the Egyptian army of Pharaoh Necho in this plain when on its march against the Babylonians, but was defeated at Megiddo (2 Kings xxxiii. 29).

The spring at Lejjûn contains bad water. To the S. we see the volcanic hill of *Shêkh Iskander* (1700 ft. above the sea-level). The road next passes (40 min.) near the remains of a conduit and a spring in a small valley. In the distance rises the round summit of Mt. Tabor; to the E. are the mountains E. of Jordan (Jebel ʿAjlûn), and to the N.W. Mt. Carmel. On the hills to the left are several unimportant villages and ruins. The road next passes (1 hr. 10 min.) *Abu Shûsheh*, (25 min.) another small valley with an aqueduct on the left, (20 min.) several rock-tombs, and (1/4 hr.) the entrance to the *Wâdy el-Milḥ* ('valley of salt') to the left. The *Tell Ḳaimûn* on the left was probably once the site of the royal Canaanitish town of *Jokneam* (Joshua xii.22, etc.). In 25 min. we pass another side-valley to the left. The road next reaches (30 min.) the **Tell el-Ḳasîs**, a barren hill on the right bank of the Kishon, bounding the plain towards the W. The upper part of the Kishon contains no water in summer, but the springs of *Saʿadîyeh* constitute it a perennial stream lower down. (Near the village of *Shêkh Abrêk*, a little to the N. of Tell el-Ḳasîs, are large ancient burying-places.)

The road continues to follow the valley. The brook Kishon is fringed with bushes, chiefly oleanders. In 1/2 hr. we strike the new road from Ḥaifa to Nazareth near the bridge over the Kishon. The valley now expands into a plain. On the hill to our right is *El-Ḥârithîyeh* (p. 239), and on our left *El-Jelâmeh*. Hence to Ḥaifa is a little more than 8 M. (see p. 239).

## 21. Ḥaifa *(Mount Carmel and Acre)*.

**Accommodation.** *Hôtel Carmel (landlord Mr. *Kraft*), in the German colony in the N.W. of the town (p. 230); meets all reasonable requirements; 10 fr. per day; wine extra; a reduction made for parties or a prolonged stay; good wines and Bavarian beer. — German Catholic Hospice (Dir. Mr. *Künzer*), on the road to the German colony. — New Hotel on *Mt. Carmel* (see p. 230).

**Wine and Beer**: *Pross*, *Wagner*, in the German colony; *Bitzer*, in the town.

**Post Office**, Austrian, in Lloyd's office; international **Telegraph**.

**Steamers.** The only steamers touching at Ḥaifa are the Austrian Lloyd steamers, once a fortnight in each direction (p. xviii). Travellers who miss the steamer must either ride to Beirût (2 1/2 days, p. 235) or go to Yâfa (1 to 2 days, p. 269; carriages available).

**Vice-Consuls.** British: Dr. *Schmid;* American: *Schumacher;* German: *Fr. Keller;* Austrian: *M. Scopinich;* Russian: *Selîm Chûri.*

**Physician and Chemist**: Dr. *Schmidt* in the German colony; Sisters of Mercy at the German Catholic Hospice (see above).

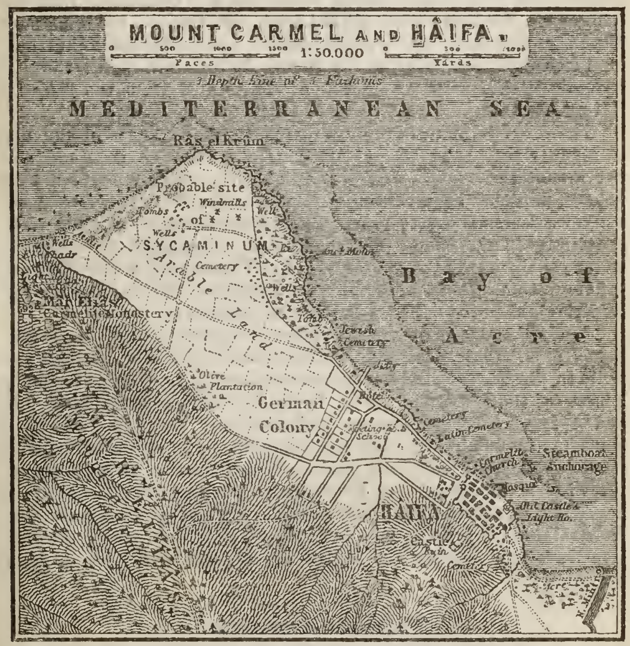
**Bankers**: *A. Dück & Co.*, in the town. *Bank of Syria*, Limited. *Exchanges:* (1890) 1 mejîdi = 23 Pi.; otherwise the same as in Beirût (p. 283).

**European Shops** for necessaries of travel: *A. Dück & Co.* (see above);

*Weberruss & Co.*, in the town; *O. Fischer; Kraiss*, saddler, the latter two in the German colony.

**Carriages and Horses** should be obtained through the hotel or the hospice. Prices: to Nazareth 25-30 fr.; to Acre and back 10-12 fr.; to Yâfa 100-120 fr.

**Railways.** The Syrian Ottoman Railway Company has begun the construction of a line to Damascus. From Ḥaifa (Acre) the line goes direct E. over the plain of Jezreel as far as Beisân, where it turns to the N. along the valley of the Jordan, crossing the Jordan at Jisr el-Mejâmiʿa, and then the Yarmûk. At Samath on the Lake of Tiberias begins the ascent to Jôlân. After reaching the top of the plateau the line proceeds direct to




the E. to *Shêkh Saʿd* (p. 198). From this point the main line proceeds direct to Damascus; a branch diverges to the S. to Boṣra. A second branch runs from El-Fûleh in the Plain of Jezreel to Jenîn and Nâbulus. The entire line is to be finished by September 1895, the first 28 miles from Ḥaifa were opened in summer 1893. — It is intended to construct a large harbour in connection with the railway.

**History.** Ḥaifa is the *Sycaminum* of ancient Greek and Roman authors, and in the Talmud both names occur. In 1100, Ḥaifa was besieged and taken by storm by Tancred, but after the battle of Ḥattîn it fell into the hands of Saladin. In the 18th cent., Ḥaifa extended more towards the promontory of Carmel, but it was destroyed by Ẓâhir el-Omar, pasha of Acre, in 1761, after which the new town sprang up farther to the E.

Since the Lloyd steamers have been in the habit of touching regularly at Ḥaifa the town has enjoyed increasing commercial prosperity and has attracted to itself a great share of the trade of Acre. Wheat, maize, sesame and oil are exported in considerable quantities, and soap is manufactured on a large scale. The harbour, however, is not good. The steamers have to cast anchor at a considerable distance from the shore. The town itself has considerably increased and has quite outgrown the old walls. It contains about 7250 inhabitants, including 700 Europeans, among whom are 400 Germans. Half the natives are Muslims, about 2200 Latins, 600 Greeks, the remainder Maronites and Jews. There are 2 mosques, several Christian churches, an institution belonging to the Dames de Nazareth, and a German Catholic Mission with a hospital (p. 228). — Ḥaifa is the seat of a Ḳâimmaḳâm.

The town is picturesquely situated in the S. angle of the bay of Acre, close to the base of Mt. Carmel. Between the shore and the mountain is only a narrow strip of land, which is covered with houses, gardens, and, particularly towards the W., with olive-trees, and an occasional stately palm. Beyond the beautiful bay lies Acre, glistening on the coast. The mountains, overtopped by Hermon, slope gently upwards towards the E. The bazaar is the chief attraction, as the town contains no antiquities. There are some interesting old rock tombs by the Jewish cemetery.

In 1869, a German colony of the 'Templars' (p. 7) was established here. Their clean and neat dwellings to the N.W. of the town, built in the European style, present a pleasing contrast to the dirty houses of the Orientals. The Templars number about 240 souls and possess a meeting-house and a school; the numerous Germans in the colony who are not Templars have also established a school. Vineyards have been planted by the colonists on Mt. Carmel; the wine is excellent. On the German territory on Mt. Carmel a handsome *Sanatorium* has been erected, and beside it a comfortable *Hotel* (landlord *Pross*). Air and situation (900 ft. above the sea-level) are very healthy. A convenient carriage road leads up from the colony.

### Walks and Excursions.

1. To the Carmelite Monastery (40 min.).

The carriage road ($^3/_4$ hr. to drive) winds in great curves northwards round the promontory and up the W. side of it. To reach the new path for walkers and riders we take the first turning to the right from the main street of the colony and then leave the old stony path on our right. We pass limestone quarries and reach the monastery in 40 min., having all the time had beautiful views to the right.

**Mt. Carmel.** — History. Mt. Carmel, which is isolated on the S. by the *Wâdy Mâliḥ*, branches off from the mountains of Samaria and



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# Northern Part of MOUNT CARMEL.

From the Ordnance Survey of Palestine & Admiralty Charts.

1 : 150.000

0 ½ 1 2 3 Engl. Miles

Abbreviations: R, R^s = Ruin, Ruins. T., T^s = Tomb, Tombs. W. = Well. W. = Wady.

3 Depth-line of 3 Fathoms

Bay of Acre

Mediterranean Sea

Râs el-Krûm
Probable Site of SYCAMINUM
El-Khadr
Tombs
Haifa el-'Atîkah
Light Ho.
Jewish Cemetery
German Colony
Tell es-Semak
Mâr Elias (Carmelite Convent)
Quarry
HAIFA
N. el-Mintno
Ford
Sand Dunes
Sandy Soil with Rushes & Shrubs
Castle Ruin
Orange & Palm Plantations
Tell Abu Hawwam
El-Fawwârah
Tell en-Nahel
Nahr el-Mukatta (Kishon)
W. el-Ghamik
'Ain es-Siah
Ed-Dayr
'Ain Umm el-Faraj
Khân Kefr es-Samir
Jebel Mâr Elias (Mount Carmel)
Rushmia
Abu Suwid
Kh. Allaysi
W. Abu Madawar
'Ain es-Saadeh
Acre
Project. Railway
W. Rawasa
Springs
Beled esh-Shêkh
Wady 'Amr
El-'Arâk (Rock)
W. el-Kassab
Râs Zelakah
W. et-Tabil
Yagûr
'Ayûn Werd (Springs)
Nazareth
Bir el Keneiseh
Khân el Keneiseh
Et-Tîreh
Caves
W. Ribân
El-Kharaybeh
Khallet en-Nûri
Wady el-'Ain
Râs Mithilia
El-Mograshah
W. Abu Kiyah
Khân Mithilia
Caves
El-Khasirkah
W. esh-Shomariyeh
Râs el-Khawanik
Duwaymin
Shejarat Abu Sakr
Tomb
Ed-Dabbat
Kh. Shellaleh
'Ayn el-Baik
Râs el-Akra
Bir el Bedawiyeh
W. Shellaleh
Khân Yûnis R.
Khûn Shîhab
Caves
Esfia
1860
En-Nâtaf
El-Miftelah
W. Fellan
Caves
W. Miftelah
Khân Rakkiyeh
Cistern & Tomb
El-Hannâneh
Khân
Springs
Râs Umm esh-Shukf
Athlit
R^s Castle of the Pilgrims
Dustry
'Ain Hôd
El-Meshâria
Tombs
Anc. Mar.
Bir el-Yezek
W. el-Akras
Birket esh-Shuwaykah
Khallet ez-Zaytuneh
Bistan
Umm esh-Shukf
Dalîyeh
R^s Aqued^t
El-Mezâr
El-Hajeli
Dûbil
Cisterns & Caves
W. Hajeli
W. en-Nebaa
Râs el-Muhellel
W. Nahel

Drawn, engraved & printed by Wagner & Debes, Leipzig

stretches in a long line to the N.W. towards the sea. It was situated on the S. frontier of the tribe of Asher, and is frequently mentioned in the Bible. The mountain consists of limestone with an admixture of hornstone, and possesses a beautiful flora. The rich vegetation of the mountain is due to the proximity of the sea and the heavy dew. The highest point (1810 ft.) is S. of *Esfîyeh*. In the direction of the sea the mount slopes down to a shelving promontory, where the Carmelite monastery is situated 480 ft. above the sea. This promontory forms a very conspicuous object from a distance. As it remains green, even in summer, it forms a refreshing exception to the general aridity of Palestine in the hot season. The aboriginal inhabitants regarded the mount as sacred, and at a very early period it was called the 'mount of God' (1 Kings xviii. 19, 30). The beauty of Carmel is also extolled in the Bible (Isaiah xxxv. 2; Song of Sol. vii. 5). It does not seem to have been thickly peopled in ancient times, but was frequently sought as an asylum by the persecuted (2 Kings ii. 25; Amos ix. 3). On the W. side of the mountain are numerous natural grottoes. Even Pythagoras, who had come from Egypt, is said to have spent some time here. In the time of Tacitus, an altar to the 'God of Carmel' is said still to have stood on the top, but without temple or monument, and Vespasian caused the oracle of this god to be consulted.

Some of the hermits' grottoes still contain Greek inscriptions. In the 12th cent., the hermits began to be regarded as a distinct order, which in 1207 was organised by Pope Honorius III. In 1238, some of these Carmelites removed to Europe. In 1252, the monastery was visited by St. Louis. Since then the monks have frequently been ill-treated. In 1291, many of them were killed, and the same was the case in 1635, when the church was converted into a mosque. Afterwards, however, the monks regained their footing on the mountain. In 1775, the church and monastery were plundered. When Napoleon besieged Acre in 1799 the monastery was used by the Franks as a hospital. After Napoleon's retreat the wounded were murdered by the Turks, and are buried under a small pyramid outside the gate of the monastery. The Greeks have erected a chapel not far from the monastery. In 1821, on the occasion of the Greek revolt, 'Abdallah, pasha of Acre, caused the church and monastery to be entirely destroyed under the pretext that the monks might be expected to favour the enemies of the Turks. The new buildings chiefly owe their origin to the indefatigable exertions of Brother Giovanni Battista of Frascati, who collected money for their erection. The large, clean, and airy building is now occupied by 18-20 monks. Pilgrims are accommodated on an extensive scale.

The church with its conspicuous dome is built in the modern Italian style. The wall at the back is covered with fine slabs of porcelain. On a side-altar is an old wood-carving, representing Elijah. Below the high altar is a grotto to which five steps descend, and where Elijah is said once to have dwelt. The spot is revered by the Muslims also. The terrace of the monastery commands a delightful *View. On three sides the sea forms the horizon. To the N., beyond Acre, projects the promontory of *Râs en-Nâḳûra*, and to the S., on the coast, lie *'Athlît* and Cæsarea. — To the N. of the monastery stands the monument to the French soldiers (see above), and close by is a building now used for the accommodation of native pilgrims, and surmounted by a lighthouse which is visible at a considerable distance. — The monks distil an aromatic *Carmelite spirit* and a good liqueur. — Fee to the monastery servant, 6 pi.

Leaving the monastery court, and turning first to the left, the footpath leads us along the wall and round the monastery; we descend

by the footpath to the right and come in 5 min. to a chapel in memory of St. Simon Stoch, an Englishman, who in the 13th cent. became general of the Carmelite order at Rome after he had spent some time here. Descending hence, and keeping to the right, we reach a Muslim cemetery, beyond which we enter an enclosure. Passing through the house, which is usually open, we come to the door of the so-called *School of the Prophets*, a large cavern, partly artificial. The Holy Family is said to have reposed here in returning from Egypt. The walls are covered with names of pilgrims. Fee to the Muslim keeper, 2 pi., parties more. — There are numerous petrifactions and melon-shaped clusters of crystals to be found on Mt. Carmel.

2. Along the Ridge of Mount Carmel to El-Muḥraḳa.

One day; a somewhat fatiguing, but very interesting excursion; a guide is necessary. — The road leads from the colony past the sanatorium and thence along the ridge of Mt. Carmel to the S.E. The mountain, which is quite bare on the W., becomes more and more wooded as we proceed to the E. After $1\frac{1}{2}$ hr. we pass some ruins on our left; the beautiful group of trees in the valley on the left (*Sajarat el-arbaʿîn* 'the trees of the 40' *i.e.* martyrs) was formerly a sacred grove. After 35 min. the road divides: that to the right leads to *Dâliyeh* (see below). We take the road to the left and reach ($\frac{3}{4}$ hr.) the Druse village of *Esfîyeh* (the highest point of Mt. Carmel, 1810 ft.). Here we have a fine view of the sea-coast to the N. with the seaports of Ḥaifa and Acre. The game on the mountain is abundant, leopards *(nimr)* and deer *(yaḥmûr)* are also found here. Proceeding to the S.E., we reach (2 hrs.) **El-Muḥraḳa,** 'the place of burning', the S.E. point of Mt. Carmel (1700 ft.). On the summit is a Latin chapel, and a little lower towards the E., hidden in the wood, are ruins, possibly the remains of an old castle. This spot is said to have been the scene of the slaughter of the prophets of Baal in 1 Kings xviii. 40. The *View from the platform of the chapel is magnificent, especially to the N. We look over the green and yellow plain of Jezreel with the brook Kishon; immediately below us is the *Tell Ḳasîs* (p. 228), behind it the mountains of Nazareth, Tabor, Great and Little Hermon, on the sea-side the chalk cliffs of *Râs en-Nâḳûra* (p. 271); to the S.W. we see the large village of *Iḳzim* and the sea in the neighbourhood of Cæsarea. — In spring, the vegetation is luxuriant; oak trees, wild almond and pear trees and pines grow here in abundance. — There is a direct but steep path from this point into the plain to *Tell Ḳasîs* (1 hr.).

The return route may be chosen by the Druse village of *Dâliyet el-Karmal* (1 hr. W.N.W.). The village belongs to Mrs. Laurence Oliphant. There is a pretty view of the sea to the W. and of the ruins of *ʿAthlît* (p. 236). Hence to Ḥaifa in $4\text{-}4\frac{1}{2}$ hrs.

Another route is to ride from *Dâliyeh* to ($4\text{-}4\frac{1}{2}$ hrs.) the Jewish colony of *Ṣummârîn* (p. 237), stay the night there and return the next day by

*Mâmâs* (*Miamâs*, 6¾ hrs.), *Tanṭûra* (2½ hrs., p. 236), and *ʿAthlît* (1 hr., p. 236) to *Ḥaifa* (3¾ hrs.).

3. From Haifa to ʿAthlît (and Tanṭûra), ½-1 day to ride or drive, see p. 235.

### 4. From Ḥaifa to Acre.

By water across the beautiful bay (1-1½ hr., according to the wind); by land, 2½ hrs. to ride or drive. The trip affords a beautiful view.

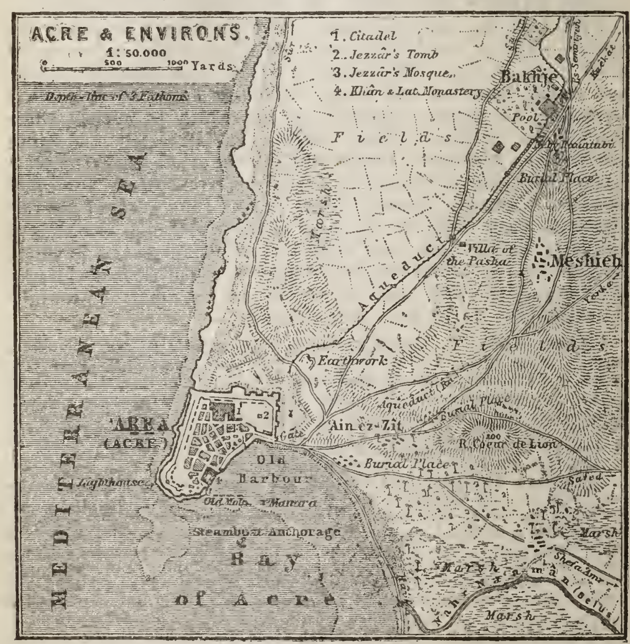
We take the road along the sea-coast, cross (20 min.) the *Kishon*, which is about 6 yds. wide, by a large bridge and enter the great plain of Acre. The beach is strewn with beautiful shells, and among them are still found the *murex brandaris* and *murex trunculus*, the prickly shells of the fish which in ancient times yielded the far-famed Tyrian purple. The Phoenicians obtained the precious dye from a vessel in the throat of the fish. The place where these fish most abounded was the river *Belus*, now *Nahr Naʿmân*, which we reach in 2 hrs. more. Pliny informs us that glass was made from the fine sand of this river, and, according to Josephus, on its bank once stood a large monument of Memnon. Beyond the river, on the left, rises the hill on which Napoleon planted his batteries in 1799. On the harbour are the ruins of a tower of the Crusaders. In 10 min. more we reach —

**Acre** (*ʿAkka*). — Accommodation. Respectable Hotel, kept by a native. Clean beds. 6-10 fr. a day. — The Franciscan Monastery (*Dêr Latîn*; Pl. 4) affords unpretending accommodation. The terrace commands a fine view of the sea, into which, towards the S., Mt. Carmel projects a long distance, with the town of Ḥaifa lying at its base. To the E. rise the mountains of Galilee. To the N., beyond the nearer cape of *Râs en-Nâḳûra*, is seen the *Râs el-Abyaḍ*, or white promontory (p. 272).

Turkish Post Office; international Telegraph.

History. The tribe of Asher did not succeed in driving out the inhabitants of *Accho* (Judges i. 31). A Jewish colony was afterwards established in the town, but most of the citizens continued to be heathens. Accho was considered by the Greeks to belong to Phœnicia. It was afterwards called *Ptolemais* by one of the Ptolemies, perhaps Ptolemy Lagi, but we have no certain information as to this; the new name, however, fell entirely into disuse after the conquest of the place by the Arabs. Acre was important as a seaport. By Roman authors, and on coins, the place is represented as a colony of the Emperor Claudius. St. Paul once spent a day at Ptolemais (Acts xxi. 7), and during its later Christian period the place became an episcopal see, the names of several of the bishops being handed down to us as members of various councils. In 638, the town was captured by the Arabs. It was attacked by Baldwin I., and taken by him in 1104 with the aid of a Genoese fleet. Acre then became very important as the chief landing-place of the Crusaders, and when Jerusalem was retaken by the Muslims, Acre became the headquarters of the Frankish kingdom. It was also important as a commercial place; the fleets of the Genoese, Venetians, and Pisans frequented the harbour, hospices were erected, and the town was strongly fortified. At length, in 1187, after the battle of Ḥattîn, Acre was reduced by Saladin, after which it was fortified anew. In 1189, King Guy of Lusignan, with barely 10,000 men, encamped before Acre, while a Pisan fleet besieged it by sea. On 5th June, 1191, Richard Cœur de Lion landed here, and with his aid the town, which Saladin had done his utmost to save, was taken on 12th July. As the sum which Saladin was to pay for the

ransom of the prisoners was not forthcoming, Richard caused 2500 of them to be massacred in a meadow near Acre. The Third Crusade, as is well known, proved a failure owing to the dissensions among the European princes. By treaty, Acre remained in possession of the Franks; it became their chief seat in 1229, and the headquarters of the orders of knights were transferred thither. The knights of St. John, who had settled here soon after the conquest of Jerusalem by Saladin, named the town *St. Jean d'Acre.* The Teutonic knights also possessed large estates in the environs. In 1291, Sultan Melik el-Ashraf took the place, and thus put




an end to the Frankish domination. The town was devastated, and a small garrison only placed in it. In the middle of last century, a certain Shêkh Zâhir el-ʿAmr made himself master of Central Palestine, and chose Acre as his residence. The town now rapidly began to prosper. His successor was the infamous and cruel Jezzâr Pasha, who established for himself an extensive independent sovereignty, extending to the N. as far as the Dog River and Baʿalbek, and to the S. as far as Cæsarea. He was chiefly famous for his buildings, for which he caused ancient materials to be brought from every direction. On 20th March, 1799, Acre was besieged and unsuccessfully assaulted by Napoleon. Jezzâr Pasha died in 1804, and the country was now more peacefully governed by his son Solimân. In May 1831, Ibrâhîm Pasha with an Egyptian army succeeded in taking the place. The town was plundered and destroyed, but soon, as on former occasions, sprang up anew. In 1840, in consequence of the

intervention of the Western powers in favour of Turkey, Acre was bombarded for a short time by vessels of the united fleets of England, Austria, and Turkey. The town having thus so often been destroyed, it is destitute of almost all antiquities. Its area seems to have been much raised by deposits of rubbish.

Acre is the seat of a Muteṣarrif. The town is situated on a small promontory, at the S.E. end of which remains of a mole are still seen under water. The only gate is on the E. side. The ramparts date in part from the times of the Crusaders, but are in bad preservation. The wall next the sea is provided with subterranean magazines, many of which, however, have fallen in. The market of Acre is of some importance, the traffic being centred in a good covered bazaar. The export trade is considerable, consisting of wheat from the Ḥaurân, rice, oil, cotton, etc., but is gradually absorbed by Ḥaifa; the harbour is now much choked with sand. The town contains about 10 000 inhab., of whom 8000 are Muslims. Most of the public buildings are in the N. part of the town. The conspicuous *mosque* with its dome rises in an open and somewhat raised space. It was built by Jezzâr Pasha with ancient materials collected for the purpose; the columns are from Cæsarea. The mosque is spacious, but, in spite of its marble incrustation, unpleasing. Around the court run galleries covered with small domes. Jezzâr himself is buried in the mosque. The present military hospital is said once to have been the residence of the knights of St. John. At the N.W. corner of the open space in front of the mosque rises the citadel. — On the N.E. side of the town is a fine aqueduct constructed by Jezzâr Pasha (p. 271).

## 22. From Ḥaifa to ʿAthlît and Cæsarea *(Yâfa).*

*ʿAthlît*, 3 hrs.; *Tanṭûra*, 1¾ hr.; *Summârîn*, 1¾ hr.; *Caesarea*, 2¼ hrs.; *Yâfa*, 10 hrs. The best accommodation for the night will be found in Summârîn, inferior with the Circassians in Cæsarea. Although the carriage road only extends a portion of the distance, the whole journey may be done by carriage in about 20 hrs. For prices, see p. 229. The trip is fatiguing, but the ruins of ʿAthlît and Cæsarea well repay a visit. The route is not particularly safe and, unless the party is a large one, it is advisable to take a Khaiyâl as escort.

Starting from the German colony, the road leads W. through the fields of the plain. To the right are the Roman Catholic monastery, churchyards, and the German windmills. After ½ hr. we skirt the N.W. extremity of Mt. Carmel. After 15 min. we reach *Tell es-Semek* (a hill with ruins); on our left is the road to the monastery and a few minutes farther on a footpath to the 'Spring of Elijah'. After 1 hr. we pass the village of *Eṭ-Ṭîreh* on our left, and on our right *Bîr el-Kenîseh*, so named from the ruins close by; then (35 min.) *Bîr el-Bedâwîyeh* on the right; after 25 min., the ruins of *Dustrei* ('detroit'), a mediæval fort, belonging to the outer wall of ʿAthlît. The fort commands the pass (Petra incisa? 'the hewn-out rock')

which leads through the rocks here. Traversing this pass, we reach (1/4 hr.) —

**ʿAthlît.** — History. It was not until the period of the Crusaders that the spot became celebrated under the name of *Castellum Peregrinorum*, or *Château des Pèlerins*. At the beginning of the 13th cent. it bore the name of *Petra Incisa* (see p. 235). In 1218, the Templars restored the castle and constituted it the chief seat of their order, on which occasion a number of 'strange unknown coins' was found. The castle was then regarded as an outwork of Acre. In 1220, the fortress was unsuccessfully besieged by Muazzam, sultan of Egypt, and in 1291 it was the last possession of the Franks in Palestine to succumb. It was then destroyed by Sultan Melik el-Ashraf.

The position of ʿAthlît was very strong. The town lay on a rocky mountain-spur between two bays. An outer wall with two towers and three gates to the E., and one gate to the S., cut off access to the promontory; the moat could be filled from the sea. The inner wall had only one gate (on the E.), which was protected by bastions. In front of the gate was a moat, and then a wall with an outer moat. The principal ruins are in the N.E. corner of the town: here are the remains of the tower *El-Karnifeh*, which was built of beautiful drafted blocks. Here also large vaults are to be seen. Many of the stones used for the buildings, especially those of the decagonal Crusaders' church, have been transported to Acre.

Proceeding S.E. from *ʿAthlît* and passing by the ruins of the S. tower of the outer wall we reach (25 min.) the carriage road again; on our left is the village of *Jebaʿ;* after 30 min. we pass *Sarafend* on our left; after 12 min. we see *Kefr Lâm* on our left, with the ruins of a Crusaders' fort, and farther up, on the hill, *ʿAin Ghazâl;* we then pass the ruins of *Haidara* and (40 min.) reach —

**Tanṭûra.** — History. Tanṭûra is the ancient *Dor*, a royal Canaanite city (Joshua xvii. 11; Judges i. 27). In Solomon's time it became the seat of one of his officers. Classical authors mention it as a Phœnician colony. On the rocky coast here the murex, or purple shell-fish, was captured in large quantities, which was apparently a source of much profit to the town. In the inscription of Eshmunazar (p. 281) the Israelites seem to have occupied only *Nafat Dor*, the upper part of the town, but the seaport seems never to have been in their possession. During the wars of the Diadochi, Dor was besieged and partly destroyed. The Roman general, Gabinius, restored the town and harbour. In the time of St. Jerome the ruins were still an object of admiration.

*Tanṭûra* now contains 1200 to 1500 inhabitants. Opposite the little town are several small islands, and between it and the hills to the E. lies a swamp. To the N., on a small bay confined by ledges of rock, rises a rocky eminence bearing the ruins of a tower about 40 feet high, *El-Burj* or *Khirbet Tanṭûra;* it formed part of a strong fort built by the Crusaders. On the S. side of the rock are several caverns, and the whole of the low hills extending towards the N. is covered with the shapeless ruins of the ancient town. To the N. of the tower is the port of the ancient town; remains of the harbour buildings (a large structure with columns) are still visible on the shore below. Old tombs are also to be found. A road led from the ruins to *El-Ḥanâneh* (ancient cistern); to the S., 9 ancient columns are still standing.

The road now leaves the shore and bends towards the mountains; after $1^3/_4$ hr. we reach *Summârîn*, a Jewish agricultural colony maintained by Baron Rothschild.

We descend hence in a S.E. direction towards (50 min.) *Mâmâs (Miamâs)*. There are numerous remains of columns along the road. On the right is a Khân which was formerly a fort and adjoins an ancient Roman theatre which is still in good preservation. Remains of the aqueduct are also visible: it ran along here from the springs of *Sindiyâneh* (E.) to Cæsarea. — Near Mâmâs we cross a bridge over the *Nahr ez-Zerka* ('the blue river'), the *Crocodile River* of Pliny. Strabo also mentions a town named *Crocodilon*. As the climate of this region resembles that of the Delta of the Nile, there is nothing extraordinary in the appearance of crocodiles here; some German colonists from Haifa shot a female crocodile here in 1877.

After crossing the bridge the road divides. The carriage road leads S. by *Kâkûn*, *Kalansaweh* (where there are two Crusaders' castles), and *Et-Tîreh* to the road between Nâbulus and Yâfa (p. 8). — Riders will prefer the route along the coast by Cæsarea and therefore turn S.E. from the bridge. Caution is necessary on account of the marshes, and a guide is advisable. The ruins of *El-Kaiṣâriyeh* (Cæsarea) are reached in about $1^1/_2$ hr.

[Travellers who do not wish to visit Summârîn and Mâmâs, ride straight on from Tantûra to the S. along the sea-shore, reaching *Nahr ed-Difleh* in 28 min., and *Nahr ez-Zerka* (see above) in 50 min. To the right, on the coast, are the ruins of *El-Melât*, a Crusaders' fort. The river is crossed near the mills and a ruined Roman bridge. Passing by the ruins of an old conduit, which is here carried over a small bay, we reach *El-Kaiṣâriyeh* in 50 min.]

**El-Kaiṣâriyeh.** — History. *Cæsarea* was erected by Herod with great magnificence on the site of a village called 'Straton's Tower', and was named Cæsarea, or *Kaisaria Sebaste*, in honour of Augustus. The building of the city is minutely described by Josephus, and its completion was celebrated in B.C. 13 by splendid games. Cæsarea soon became the most important city in Palestine, and before the destruction of Jerusalem had been appointed the residence of the Roman procurators. Vespasian and Titus bestowed upon it the privileges of a Roman colony. Even before the Jewish war, bloody contests concerning the privileges of citizenship took place here. SS. Paul, Philip, and Peter frequently visited the place on their travels, and St. Paul was a prisoner here for two years. A Christian community appears to have existed here at a very early period. About the year A.D. 200, Cæsarea became the residence of a bishop, who down to 451 was the metropolitan of all the bishops of Palæstina Prima, including even the bishop of Jerusalem. As early as the 3rd cent., the city possessed a learned school at which Origen once taught, and where Eusebius, afterwards bishop of Cæsarea, was educated (d. 340). Several councils were also held here. At a later period, the town is said to have been besieged by the Muslims for seven years, and to have capitulated at last. It was still a wealthy place at that time, and in 1101, when it was taken by Baldwin I. after a siege of fifteen days, it yielded a rich booty. Among other prizes was found a hexagonal vase of green crystal, supposed to have been used at the administration of the sacrament, and now preserved in Paris. This vase plays an important part in mediæval poetry as the 'holy grail'. On that occasion, the Muslim inhabitants were massacred, and Cæsarea constituted an archbishopric. During the Crusaders' period the town was twice rebuilt by the Christians, and in 1251 was fortified by Louis IX. Is was afterwards destroyed by Beibars in 1265.

Cæsarea is not visible from the plain, being concealed by sand-hills. Little is now left of its ruins, part of which were used by Ibrâhîm Pasha in constructing the new fortifications of Acre. Since 1884 a colony of Bosnians has settled in Cæsarea, who have built themselves some 50 houses in the ruins. The work of destruction progresses rapidly; the Bosnians still do a brisk trade in the stones. — The *mediaeval* town was built in the form of a rectangle, measuring 600 yds. from N. to S. and 250 yds. from E. to W. The walls, which are strengthened with buttresses, are 6 ft. thick and still 20-30 ft. high, and are enclosed by a moat, lined with masonry, about 13 yds. wide. Bastions, 11-17 yds. wide and projecting from 8-10 yds., occurred at intervals of 16 to 29 yds. along the wall; nine of them may still be counted along the E. wall. The E. and N. walls had each a strong tower in the middle, and the E. and S. walls had each an entrance-gate. That in the S. wall is still in existence. The ruins are all of sandstone, with the exception of the fragments of columns of grey and reddish granite, some of which are of vast size. — Within the wall on the S. side of the town are the remains of a large church of the Crusaders' period. It had a nave and aisles and three apses towards the E. The spot is now covered with modern houses. A little to the N. of the church are the ruins of what has been supposed to be the temple erected by Herod in honour of Cæsar. Not far from the mole, which is almost entirely built of columns and encircles the harbour on the N., are the ruins of a smaller church. — On the S.W. side a ridge of rock, bounding the small harbour, runs out into the sea for about 250 yds. This natural pier was enlarged by Herod, and on it stood his Tower of Drusus. Large blocks of granite are still seen under water. The foundations only of the Temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the 'Tower of Straton' probably once stood, is now occupied by the remains of a mediæval castle, about 19 yds. square, with fragments of columns built into the walls. The top of this ruin commands a very extensive view. In the interior are several vaulted chambers.

The *Roman* city probably extended far beyond the precincts of the mediæval, particularly towards the E. It covered a space of some 370 acres. To the S. of the town, 5 min. beyond the gate of the mediæval wall, is traceable the vast amphitheatre of Herod, turned towards the sea, and exactly corresponding with the description of Josephus. It accommodated 20,000 spectators, was formed of earth and surrounded by a moat. The N. and S. walls are each furnished with a tower at the sea-end. The whole was afterwards converted into a fortress. In the middle of it are remains of a semi-circular building, probably a theatre. By means of canals it could be filled with sea-water and turned into a naumachia. — In the S.E. corner of the



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# GALILEE.

1:500.000

English Miles.

Kilomètres.

Drawn by H. Kiepert.



HERMON
El-Hadr
Mejdel esh-Shems
Mutelleh
Ghajar
Banias
CÆSAREA
Jebbata ez-Zet
Tell el-Kadi
DAN
Kalaat Subebeh
Mishrefeh
Jebbata el-Khashab
Tell Dubbeh
J. el-'Arab
Habesh
Nahr Mugheniyeh
El-Khrebeh
Birket Râm (L. PHIALA)
Tell Kurûm
Tell el-Ahmar
Tell Eram
Tulûl Sha'ar
Jiba'a
Khân el-Kuneṭera
Tell Abu Nida
Nahr Rokkad
Kefr Nasij
'Ain Fauwar
Tell Abu Khanzir
Tubûl Surnam
Akraba
Tell el-Hâra
Tell Abu Yûsef
'Ain Yûsef
Hami Kursah
Hara
Tell Kashûyeh
Shaaf es-Sindianeh
Tulûl-
-Dabêyeh
Tell el-Feras
Nawâ
El-Kunêṭera
El-Arba'in
El-'Al
Khisfin
Projected Railway to Damascus
Tesîl
Tell 'Ashtereh
Tell ez-Zetuneh
Ta'aleh
Tafs
Fik
APHEK
'Abdin
Dabûsî
Yakusa
Mukatta
Jumha
Zezûn
Mzerib
L. Bejjeh
Tell esh-Shehâb
Kefr Lahia
Zawieh
Kefr Saham
El-Kefârât
Amrawa
Somma
Ibdir
Abil
ABILA
Turra
Der'at
EDREI
Jebel 'Ajlûn
El-Mughayir
Shejreh
Meru
Mkes
GADARA
Somar
Fauwara
W. el-'Arab
Warm Spring
El-'Abêdiyeh
Tell Semak
HIPPOS
Kefr Harib
CAMALA
Kersa
Bahr Tabarîyeh
L. GENNEZARETH
Tabariyeh
TIBERIAS
Hammâm Tabariyeh
Kurn Hattin
Hattin
Irbid
Mejdel MAGDALA
Khân Minieh
TARICHEA
Tell Hûm
CAPERNAUM
Robodiyeh
Kerâzeh
JULIAS
Et-Tell
El-Batiha
Khân Jubb Yûsef
Safed
El-Ja'uneh
El-Mansûra
Jisr-benât-Ya'kûb
(Bridge of Jacobs Daughters)
El-Wakkâs
El-Mughâr
El-Manṭâr
Kedes
Blêdeh
El-Mellâha
Tell Khrêbeh
B. Hûleh
L. MEROM
Tell Almaniyeh
'Aleka
Ard el-Hûleh
El-Hafir
Semak
Skêkeh
Es-Salihiyeh
El-Mansûra
Tell Dufneh
'Azariyeh
Za'ura
Hunin
Menâra
Serrata
Shaka
Kubbet Tletin
Abil el-Kamh
'Adesh
Tibnin
Beni Hayan
Kabrikha
Atshith
Tullûsiyeh
Mejdel Silim
Safed
Shakra
Meron
Es-Semûi
'Akbara
Kaddita
Sifsâf
GISCALA
Taiteba
Delata
Marûs
Kasiun
Râs el-Ahmar
Alma
Fara
Salha
Mârôn
Malikiyeh
'Atherûn
'Ainata
Khunin
Hazûr
Kala'at Skûny
Yâkûk
Lûbieh
Shejra
Dâmeh
Bessum
Bet Jenn
Sanûrieh
Ma'dera
Kaulam
Et-Tîreh
Kerak
El-Hamma
Wâdi el-Hamma
Nahr Yarmûk
Esh-Sheri'a
JORDAN
Engraved & printed by Wagner & Debes, Leipzig.



town (a little to the N.E. of the amphitheatre) are the remains of a hippodrome. — The town was supplied with water by two aqueducts. One of these is a tunnel coming from the Zerḳa on the N., and a wall was built for the purpose of directing the waters of the marshy land into this channel. Another aqueduct with arches, still partly preserved, comes from Mâmâs (see p. 237).

From Caesarea to Yâfa (about 10 hrs.). We pass the theatre and take the road to the S. to (35 min.) the *Nahr el-Mefjîr* (or *Wâdy el-Khuḍêra*); in 1 hr. 20 min. we reach *Nahr Iskanderûneh (Abu Zabûra);* after 11 min. the road bends to the left inland (from this point we may also take the road along the sea-shore, reaching *Arsûf* in about 4 hrs.); in 1¼ hr. we come to *Mukhâlid*, a small village on the E. side of the range of hills between the plain and the sea; we next pass the (1½ hr.) *Nahr el-Fâlik* (with ruins of the same name), in the spring an extensive swamp with papyrus plants. In 1½ hr. we reach the ruins of *Arsûf*. In the middle ages this place was believed to be the ancient *Antipatris*, but is really identical with the *Apollonia* mentioned by Josephus. The ruins date from the period of the Crusaders and are gradually disappearing. In the plain of Arsûf was a great battle on Sept 7th, 1191, between the Crusaders (Richard Cœur de Lion) and the Saracens (Saladin). Many of the latter were slain. In 13 min. we reach the *Ḥaram ʿAli ibn ʿAlêm*. The spot is said to be the burial-place of a dervish who defended the neighbouring Arsûf for a long time against the sultan Beibars, who is said to have himself ordered the erection of the monument. Hence along the sea-coast to (1 hr. 20 min.) the ford of the *Nahr el-ʿAujeh* (p. 8) and to (2 hrs.) *Yâfa*. In spring, however, when the river is very full of water and not fordable, it is better to ride into the country to *Ej-Jelîl* (30 min.) and thence in 1 hr. 10 min. to the *bridge* over the Nahr el-ʿAujeh. From the bridge past the German colony *Sarona* to *Yâfa* in 2 hrs.; see p. 8.

## 23. From Ḥaifa *(Acre)* to Nazareth.

### a. Direct.

New carriage road, 23½ M. (for carriages, see p. 229). Immediately after passing the Muslim cemetery at the Acre gate we turn to the right (S.) into the new carriage road and ride through the E. suburb *(Ḥâret esh-Sharḳîyeh)*. After ½ M. we reach a little bridge over the *Wâdy Rushmiyeh;* about ½ M. farther, we leave the gardens and enter the plain of the Kishon; after another ½ M. we observe some ruins on the small hill *Tell ez-Zîr* to our left; we then pass a number of springs and cross by a stone-dam through the waters of the broad and brackish springs of *ʿAyûn es-Saʿadi*. We next reach (3 M. from Ḥaifa) the village of *Beled esh-Shêkh*, beyond which we pass through a beautiful olive-grove with springs of good water; we then descend again into the fertile cultivated plain of the Kishon. 1¾ M., the poor village of *El-Yâjûr;* 1½ M., bridge over the *Wâdy esh-Shomarîyeh;* 1¾ M. (8 M. from Ḥaifa), *Tell ʿOmar* (on the hill to the right is *El-Jelâmeh*, a Druse village). The road then crosses the Kishon (a road diverges here to the right to *Jenîn*, p. 228), quits its valley, and ascends in windings to the village of *El-Ḥârithîyeh*, which is probably the ancient *Harosheth* (Judges iv. 2). At this point we have a pretty retrospect. The road then ascends through a pleasant valley with groves of oaks (rarely found in this country)

to the crest of the hill (about 550 feet) and then descends into the marshy *Wâdy Jêda.* The unwholesome water of the springs should under no circumstances be drunk. We then reach ($4^1/_2$ M.) the wretched village of *Jêda;* (2 M.) the village of *Semûniyeh*, which is now almost entirely deserted. Not far from the road is a pretty but unwholesome spring. From here we skirt the foot of the hills till we have above us the village of *Maʿlûl*, where a shorter but less agreeable bridle-path ascends the narrow gorge. The carriage road ascends to (5 M.) the large village of *Mujêdil*, which possesses a Greek chapel, a school of the Russian Palestine Society, and a Protestant community with a little church and a school. The road then strikes across the threshing-floor and leads up to the ridge of the mountains. At the point where the road bends to the E. we have the finest point of view on the Nazareth road. A little farther on are traces of a Roman road on the right. We cross the undulating plateau till we reach ($3^3/_4$ M.) the pretty village of *Yâfa*, the *Japhia* of Joshua xix. 12, on the border of Zebulon. A tradition arose in the middle ages that the home of Zebedee and his sons James and John was situated here. Josephus fortified the place, but he exaggerates when he says that 15,000 inhabitants of Japhia were slain and 2130 taken prisoners by the Romans. Yâfa has a Protestant school, two Latin churches, and a Greek church and school. After a short ascent, *Nazareth* suddenly comes into view, and we descend down a good road into the town. The first house on the left, with a tile roof, is the small German *Hôtel Heselschwerdt;* about 100 yds. farther on, the road ends at the *Khân el-Bâsha* ($1^3/_4$ M., or $23^1/_2$ M. from Ḥaifa).

**b. By Shefâ ʿAmr and Ṣefûriyeh.**

6-7 hrs. About $^1/_4$ hr. after the route has crossed the brook *Kishon* (p. 233), we leave the coast and ride eastwards over sandhills. We pass (50 min.) the hamlet of *Judra*, enclosed by walls, near a well. To the right, in the plain, lies the village of *Kefr Tai.* The first hills (20 min.) now begin on the right. In the fields to the left (5 min.) lies a small ruin. At the cross-roads we turn to the right and ascend a green dale. After 50 min. our road is joined, near a well on the left, by the road from Acre, beyond which we reach ($^1/_4$ hr.) the village of —

**Shefâ ʿAmr.** — The village contains 2700 inhabitants of all confessions. There is a Latin nunnery, and a Protestant school and chapel. The most interesting building is the ancient *Castle.* The entrance is on the S. side, but the N. front is the best preserved part. It was once a spacious stronghold with thick walls, and is erroneously said to have been built by a certain ʿAmr (or by the usurper Ẓâhir el-ʿAmr, p. 234). According to Yâḳût, Saladin's camp is said to have been situated here whilst he was harassing the Franks who were besieging Acre. About $^1/_4$ hr. to the S. of the village, on a hill whose slopes contain many cisterns and caverns, is situated the so-called *Burj* ('tower'), another mediæval ruined castle with thick walls. The top commands a fine view of the green environs and the wooded heights stretching towards the plain. Mt. Carmel and Ḥaifa are visible in the distance. — To the S. of Shefâ ʿAmr are beautiful rock-tombs with ornaments, garlands, and figures of lions in Byzantine style.

From Shefâ ʿAmr we continue to follow the top of the hill towards the E., then ($^1/_4$ hr.) descend into a small valley, and ($^1/_4$ hr.) avoid a path to the right. To the left we presently obtain ($^1/_2$ hr.) a view of the

fertile plain called *Sahel el-Buttauf* (basalt formation), which answers to the *Plain of Zebulon*. The Greeks and Romans called it *Asochis*. We now enter a small valley to the right. After 3/4 hr. we turn to the left and in 10 min. reach the hill of —

Ṣefûriyeh. — History. Sefûriyeh corresponds with the *Sepphoris* of Josephus and the *Sippori* of the rabbis. Its Roman name was *Diocaesarea*. The town was conquered by Herod the Great, and having been rebuilt by Herod Antipas, became the largest and strongest place in Galilee. It was afterwards burned by the Arabian auxiliaries of Varus, and afterwards became the seat of the five synedria of Gabinius. About the year A. D. 180, the Great Sanhedrim was transferred hither by the rabbi Juda Nasi, after which the town also became the residence of a bishop of Palæstina Secunda. In 339, Sepphoris was destroyed, as the numerous Jews who resided here had revolted against the Romans. At the end of the 6th cent., a basilica sprang up on the spot where the Virgin Mary is said to have been visited by the angel. The place is again mentioned in the history of the Crusaders. Armies frequently assembled here, as did that of the Crusaders before the battle of Ḥattîn. It was not till the time of the Crusaders that the tradition, that this was the home of Joachim and Anna, the parents of the Virgin, was generally received. At a later period, a building called the 'beautiful castle' still stood here.

The village lies on the S.W. side of the hill. On the N. side are the ruins of the *Crusaders' Church*, on the traditional site of the dwelling of the parents of the Virgin. The church consisted of nave and aisles, the principal apse and that of the N. aisle are preserved. The side pillars which bore the arches were divided into five sections. On the N. and S. sides a small oblique window is still preserved. — Leaving the church we turn a little to the right, in order to reach the hill on which the *Castle* once stood. The portal, facing the S., is well preserved. From the round arches and the rosettes we infer that it dates from the Crusaders' time. The walls are of great thickness. In the interior a damaged stair ascends to a chamber with pointed vaulting and small windows. The top commands a charming view of the green environs. Large ancient reservoirs and a conduit exist in the neighbourhood of Ṣefûriyeh.

The road to Nazareth leads to the S. and (1/4 hr.) enters a small valley. To the left we observe (1/2 hr.) the village of *Er-Reineh*, and by the wely *Neby Saʿîn* we reach the height. In 20 min. more we are at *Nazareth*.

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### From Acre to Nazareth.

*a*) *By Shefâ ʿAmr* (6 1/2 hrs.). The road traverses the plain towards the S.E., leaving the Ṣafed road to the left, and the Haifa road to the right. It crosses (1 hr. 40 min.) the *Nahr Naʿman* (p. 233), leaving the *Tell el-Kurdâni* to the right, and reaches (1 hr. 55 min.) *Shefâ ʿAmr* (p. 240).

*b*) *By Tell Jefât* (8 1/2 hrs.; guide necessary). The route leads to (1 3/4 hr.) *Tell Kisôn*, then to (1/2 hr.) *Bîr Tîreh*, to the N. of the village of *Eṭ-Tîreh*. The first hill (1 hr. 5 min.) commands a beautiful retrospect. Beyond it (20 min.) the road traverses a fertile table-land, and leads to (25 min.) the village of *Kaukab*. The route then descends into a beautiful, olive-clad basin, lying on the N. and E. sides of the village. Iṇ 45 min. we reach

**Tell Jefât.** — History. On the *Tell Jefât* once stood the fortress of *Jotapata*, which Josephus long defended against Vespasian, though he was at last obliged to surrender. The hill on the N. side, whence alone the castle could be entered, he caused to be enclosed within the walls, but he was obliged to capitulate from want of water, there being no supply except from cisterns.

The *Tell Jefât*, which is partly an artificial mound, is round and lofty, and is only connected with the hills to the N. of it by a low saddle. On

the N. side are remains of a village. The top of the hill itself consists of flat, naked rock. Several cisterns are ranged round the Tell, and it contains numerous caverns.

Beyond Tell Jefât there is no path; our route descends the valley to the E. and leads to (40 min.) the ruins of *Kânat el-Jelîl.* According to an old but uncertain tradition, this is *Cana,* where the water was changed into wine (St. John ii. 11), and the home of Nathaniel. We proceed hence towards the S.W. to (40 min.) *Kefr Menda*, and across the plain to (1½ hr.) *Ṣefûriyeh* (p. 241).

## 24. From Jenîn to Nazareth.

### a. Direct, by the Caravan Road (6 hrs.).

The caravan road intersects the plain of Esdrelon towards the N., and leads to (1 hr. 20 min.) *Muḳêbeleh*, where there are a few traces of ancient buildings. The plain, which is marshy at places, is an interesting field for the botanist in spring. The road next passes (2¼ hrs.) *ʿAfûleh* and (1 hr.) *El-Mezraʿa*, reaches (½ hr.) the entrance to the valley, and after an ascent, leads through a small ravine beyond which *Nazareth* (1 hr.) is seen on the slope of the hill to the left.

### b. By Zerʿîn, Sûlem, and Nain (6½-7 hrs.).

An interesting tour. On quitting Jenîn we leave the mosque to the left and ride towards the spurs of the *Jebel Faḳûʿa.* On the chain of hills to the right are the villages of *Jelbôn* and *Faḳûʿa*, in front of which lies *Bêt Kad.* To the W., at the foot of the hills, on the road to Megiddo, we see the villages of *Yâmôn*, *Sîleh*, etc. (p. 227). About 50 min. from Jenîn, *ʿArâneh* is seen, ¼ hr. to the right of the road, and *ʿArabôneh* farther up. To the left (10 min.) is *El-Jelemeh*, beyond which rises the Tell of *Muḳêbeleh*, situated on the caravan route (see above).

The **Jebel Faḳûʿa** (1717 ft.) answers to the ancient *Gilboa Mountains*, a name which still survives in the above-named village of Jelbôn. This was the territory of Issachar. While at the present day this mountain, running from E.S.E. to W.N.W., presents a bare appearance, and is used as arable and pasture land on the S. side only, it was once probably wooded. The N. side, towards the valley of Jezreel, is precipitous and stony. On the E. side lies the Ghôr, or valley of Jordan.

On a hill to the right, after ¾ hr., is seen the *Neby Mezâr*, a Muslim place of pilgrimage. We next reach (25 min.) —

**Zerʿîn.** — History. Zerʿîn is the ancient *Jezreel*, a town of Issachar. Close by was the scene of the great battle fought by Saul against the Philistines. The Israelites were posted around Jezreel (1 Sam. xxix. 1), while the Philistines were encamped at Sûnem, on the opposite *Jebel Daḥi.* Saul himself fell here (2 Sam. i. 21). After Saul's death Jezreel remained for a time in possession of his son Ishbosheth (2 Sam. ii. 8, 9). Jezreel was afterwards the residence of King Ahab and Jezebel. On the vine-clad hill lay the vineyard of Naboth, where Joram, Ahab's second son, was afterwards slain by Jehu. In the book of Judith, Jezreel is called *Esdrelon.* In the time of the Crusaders it is mentioned as *Parvum Gerinum.*

Zerʿîn is situated on a N.W. spur of the Gilboa mountains. Here we stand on the watershed; the hill, partly artificial, gradually slopes down on almost every side. There are ancient wine-

presses on the E. and S.E. slopes. We look down into the valley of Zerʿîn, which descends to Beisân (p. 222), and in which lies the *ʿAin Jâlûd*, or spring of Goliath; below us is the Tell of *Beisân*, above which rise the mountains to the E. of Jordan *(Jebel ʿAjlûn)*. To the W. extends the plain of Esdrelon as far as Mt. Carmel. To the N., through an opening in the hills, is seen Nazareth.

From Zerʿîn a by-road leads in $1^1/_2$ hr. to *ʿAfûleh* (p. 242), on the direct road to Nazareth. About 20 min. before ʿAfûleh is reached, we come to the huts of **Fûleh** ('bean'). In the time of the Crusaders, the Frankish castle of *Faba* stood here. On 16th April, 1799, a great battle between the French and the Turks took place here. Aided by Napoleon, Kleber with his corps of about 1500 men put to flight the whole Syrian army of at least 25,000 men.

Beyond Zerʿîn our route leads northwards, across the bottom of the valley, to the heights of the *Neby Daḥi*. It passes ($^1/_4$ hr.) the cistern *Bîr es-Swêd*, and ($^1/_4$ hr.) crosses a water-course. A path diverging here to the left also leads to Nazareth. Our road, which leads more to the N.E., next reaches the small village of **Sûlem**, situated on the S.W. slope of the *Neby Daḥi*.

History. — *Shunem* was a town of the tribe of Issachar. The form *Sulem* is found in the word Shulamite (Song of Sol. vi. 13). Here, too, probably stood the house of the Shunammite woman (2 Kings iv. 8). — The **Neby Daḥi** is for the first time called Hermon by St. Jerome, and has since been known as '*Little Hermon*'. The hill *Moreh* (Judges vii. 1) is supposed to be identical with this range of hills, which derives its present name *Neby Daḥi* from a makâm or sanctuary of that prophet and a village situated near the top (1815 ft.). The view from the summit (basalt) is beautiful and extensive.

The Nazareth road now leads to the N.N.W., skirting the W. slope of the hills until it reaches an arm of the great plain. We obtain ($^1/_2$ hr.) a view of Mt. Tabor to the N.E., and cross the great caravan route from Egypt to Damascus. Several water-courses are crossed in the plain. On the right (20 min.) lies *Iksâl* (*Chesulloth*, Joshua xix. 18, on the frontiers of Zebulon and Issachar). There are numerous ancient tombs here. On the N. side the rocks descend precipitously, and it is here that tradition has since the 12th cent. localised the attempt of the Nazarenes to throw Christ over the hill. To the E. of this hill is the mouth of a precipitous wâdy, which, however, we do not ascend. We turn more to the left, following the slope of the hill, and then begin to mount by a steep path. This leads to ($^1/_4$ hr.) a small valley which we follow towards the N. to (5 min.) a spring called *Bîr Abu Yêseh*. On the left lies the village of *Yâfa* (p. 240).

The village of *Nain* may be visited by making a slight digression from Sûlem. We ride round the stony slope of the Neby Daḥi towards the N.E., following at first the direct road to Nazareth above described, and then, after 35 min., diverging from it to the left. The road skirts the base of the hill and soon reaches ($^1/_2$ hr.) Nain, a small village famed as the scene of the raising of the widow's son (St. Luke vii. 11-15). The village consists of wretched clay huts. Near it are rock-tombs. Another road leads hence to Nazareth. Farther on, we leave ($^1/_2$ hr.) *Iksâl* on the right, and soon reach (25 min.) the hill over which his enemies attempted to throw the Saviour (see above).

The digression may be prolonged from Nain to (1 hr.) **Endûr**, to which a road, skirting the foot of the hill, leads in a little less than an hour. The small and dirty village contains no antiquities except a few caverns. This was the ancient *Endor*, a town of Manasseh, where the shade of Samuel was raised by the witch and consulted by Saul on the eve of the disastrous battle of Gilboa (1 Sam. xxviii. 7-20). In the time of Eusebius, Endor was still a large village.

In returning from Endûr we cross the valley again, this time towards the N.W.; after 1½ hr. *Iksâl* is left to the right, and we then follow the above-described route to Nazareth. There is also a road from Endûr direct to Mt. Tabor.

## 25. Nazareth.

**Accommodation:** Hôtel Heselschwerdt, at the entrance to the town (see Plan), plain but good; pension (without wine) 8-10 fr. — Hospice *(Casa Nuova Foresteria)* of the Franciscan monastery; payment same as in the hotel. — The best camping-ground is among the orchards to the N. or on the threshing-floor.

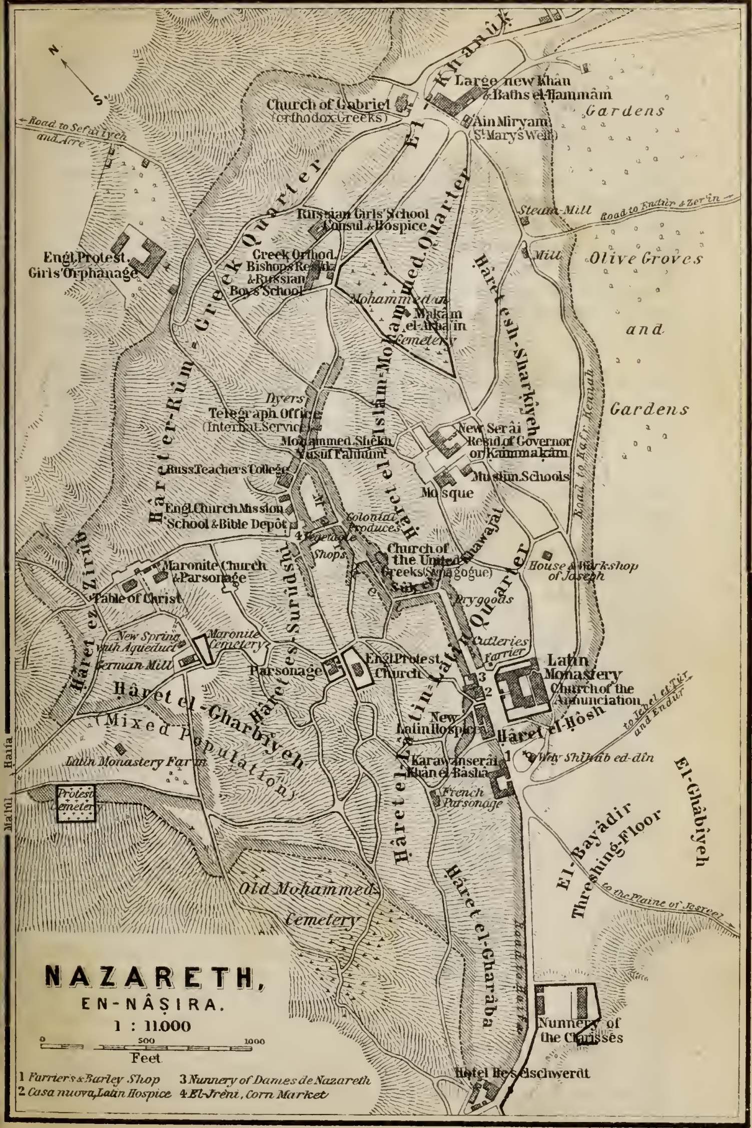
**Horses** are furnished by the hotel-keeper: *Khalîl Zemân* and *Shaḥdût* are recommended as Mukâris.

**Physician:** *Dr. Vartan*, an English medical man. — Scotch Protestant *Hospital* (Dr. Vartan); Austro-German *Hospital* of the Order of *Fate bene fratelli* (Brothers of Mercy of St. John of God).

Turkish **Post Office**; international **Telegraph.**

**History.** The town is not mentioned in the Old Testament. In the time of Our Lord, it was an unimportant village in Galilee (St. John i. 46). The name of Nazarene was applied as an epithet of derision, first to Christ himself, and then to his disciples (St. Matthew ii. 23; Acts xxiv. 5); the Oriental Christians call themselves *naṣâra* (sing. *nuṣrâni*). The name of the place is also preserved in the modern name of *En-Nâṣira.* The first historians who mention the town are Eusebius and St. Jerome. Down to the time of Constantine Samaritan Jews only occupied the village. About the year 600 a large basilica stood here, but the bishopric was not yet founded. In consequence of the Muslim conquest, Nazareth again dwindled down to a mere village. In 970, it was taken by the Greek emperor Zimisces, but before it came into the possession of the Franks it was destroyed by the Arabs. In 1109, Galilee was bestowed on Tancred as a fief. The Crusaders afterwards erected churches here, and transferred hither the bishopric of Scythopolis. After the battle of Ḥattîn, Saladin took possession of Nazareth (July, 1187). In the middle ages Nazareth was much visited by pilgrims, but chiefly from Acre. In 1229, the Emperor Frederick II. rebuilt the place, and in 1250, it was visited by Louis IX. of France. When the Franks were finally driven out of Palestine, Nazareth lost much of its importance. After the conquest of Palestine by the Turks in 1517 the Christians were compelled to leave the place. At length, in 1620, the Franciscans, aided by the powerful Druse chief Fakhreddîn (p. 285), established themselves at Nazareth, and the place began to regain its former importance, though still a poor village, and frequently harassed by the quarrels of the Arab chiefs and the predatory attacks of the Beduins. In the middle of the 18th cent. the place recovered a share of its former prosperity under the Arab shêkh Ẓâhir el-ʿAmr (p. 234). In 1799, the French encamped near Nazareth.

The modern *En-Nâṣira* is situated in a basin on the S. slope of the *Jebel es-Sîkh* (lime formation), perhaps a little lower than the earlier town. The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in a green framework of cactus-hedges, fig and olive trees, is very pleasing. The population amounts to 7500 souls, viz. 1850 Muslims, 2900 Ortho-

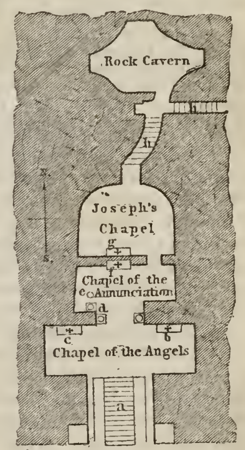

N
S
Road to Sefâiiyeh and Acre
El-Khânûk
Large new khân & Baths el-Hammâm
Church of Gabriel (orthodox Greeks)
Ain Miryam (St. Mary's Well)
Gardens
Steam-Mill
Road to Endûr & Zer'în
Mill
Olive Groves
and
Gardens
Russian Girls' School Consul & Hospice
Greek Orthod. Bishops Resid. & Russian Boys' School
Engl. Protest. Girls' Orphanage
Hâret er-Rûm, Greek Quarter
Hâret el-Islâm, Mohammed. Quarter
Hâret esh-Sharkîyeh
Mohammedan Cemetery
Makâm el-Arba'în
Dyers
Telegraph Office (Internat. Service)
Mohammed Shêkh Yusuf Fahmûm
New Serâi Resid. of Governor or Kaimmakâm
Muslim Schools
Mosque
Road to Kafr Kennah
Russ. Teachers College
Engl. Church Mission School & Bible Depôt
4 Vegetable Shops
Colonial Produces
Church of the United Greeks (Synagogue)
Sûk
Drygoods
Khawajat
House & Workshop of Joseph
Latin Quarter
Hâret ez-Zirûb
Maronite Church & Parsonage
Table of Christ
Hâret es-Surûdshi
New Spring with Aqueduct
Maronite Cemetery
German Mill
Parsonage
Engl. Protest. Church
Cutleries
Farrier
Latin Monastery Church of the Annunciation
Hâret el-Gharbiyeh (Mixed Population)
New Latin Hospice
Hâret el-Hôsh
to Jebel et-Tûr and Endûr
Wely Shihâb ed-dîn
Hâret el-Latîn
Karawanserai Khân el-Bâshâ
French Parsonage
El-Ghâbiyeh
Latin Monastery Farm
Protest. Cemetery
Haifa
Ma'lûl
El-Bayâdir Threshing-Floor
to the Plaine of Jesreel
Old Mohammed. Cemetery
Hâret el-Gharâba
Road to Haifa
NAZARETH,
EN-NÂSIRA.
1 : 11.000
0
500
1000
Feet
Nunnery of the Clarisses
Hotel Hess Eschwerdt
1 Farrier's & Barley Shop
2 Casa nuova, Latin Hospice
3 Nunnery of Dames de Nazareth
4 El-Jreni, Corn Market
Wagner & Debes' Geogr. Estabt. Leipzig.



dox Greeks, 950 United Greeks, 1350 Latins, 250 Maronites, and 200 Protestants. The town is the seat of a Kâimmaḳâm, and the chief town of a district (Ḳaḍa) in the Muteṣarriflik of Acre. Most of the inhabitants are engaged in farming and gardening, and some of them in handicrafts, and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. Many pretty female figures are to be seen. The district is comparatively rich and the Christian farmers have retained many peculiarities of costume, which are best observed at weddings. On festivals the women wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding camel which forms an indispensable feature in such a procession is smartly caparisoned with shawls and strings of coins.

The various confessions have their own quarters. On the S. side is the Latin *Ḥâret el-Latîn*, on the N. the Greek *Ḥâret er-Rûm*, and in the centre the Moḥammedan *Ḥâret el-Islâm*. The other quarters contain a mixed population. The Christians are under the government of special heads.

The Orthodox Greeks have a bishop, a church dedicated to the Angel Gabriel, and a monastery here. They also possess a Russian boys' and girls' school, a Russian teachers' college, and a Russian hospice. The United Greeks have a new church. The Latins have a Franciscan monastery with a church and school, a new hospice, an orphanage and school of the Dames de Nazareth, a nunnery of the Clarisses and of the Sisters of Joseph. The Maronites have erected a church. The Protestants have the hospital already mentioned, a church and mission school, and a bible depôt of the Church Mission. The English Female Education Society has also erected a handsome institution for orphan girls on the hill. A good view of the town may be obtained from the roof.




The *Latin Monastery* (see the Plan) is the best starting point for a walk through Nazareth. The **Church of the Annunciation**, situated within the lofty walls of the monastery, was in its present form completed in the year 1730. It is 23 yds. long, 16 yds. wide, and has a nave and two aisles. The vaulting of the nave rests on four large arches, borne by four massive pillars. On each side are two altars. The high altar, to which marble steps ascend on each side, is dedicated to the Angel

Gabriel. Behind the altar is the large, but sombre choir. The church contains an organ and several tolerable paintings, including an Annunciation and a Mater Dolorosa, attributed to *Terallio*, a Spanish painter. The *Crypt* is below the high altar. A handsome flight of 15 marble steps (Pl. a) descends to a vestibule called the *Angel's Chapel;* on the right (E.) is the altar of St. Joachim (Pl. b), on the left that of the Angel Gabriel (Pl. c). Between the two altars is the entrance to the *Chapel of the Annunciation*, to which two steps descend. This chapel was originally larger than the Angel's Chapel, but is now divided by a wall into two parts. The first Chapel contains the *Altar of the Annunciation* (Pl. f), with the inscription at the back: 'Hic verbum caro factum est' (here the Word was made flesh). Immediately to the left of the entrance are two columns. One of these, the round upright *Column of Gabriel* (Pl. d), marks the place where the angel stood, while 1½ ft. distant is the *Column of Mary* (Pl. e), a fragment of a column depending from the ceiling, and said to be miraculously supported, above the spot where the Virgin received the angel's message. This fragment, which was even formerly revered by the Muslims, has been very variously described by pilgrims. It probably belonged originally to an older building. — On the rock here, which is now richly overlaid with marble, the *House of the Virgin* is said to have stood.

On 10th May, 1291, according to the tradition, the sacred dwelling was carried off by angels, in order to prevent its desecration by the Muslims. The heavenly messengers first carried it to Tersato near Fiume in Dalmatia, and thence to Loreto in Italy, where it still attracts numerous pilgrims; but it was not till nearly two centuries later (1471), during the pontificate of Paul II., that this miracle was confirmed by the church. The truth is, that the whole story is not older than the 15th cent., a period so prolific of marvellous traditions.

Adjoining this chapel is a second dark chamber, called the *Chapel of St. Joseph*, which contains an altar bearing the inscription: 'Hic erat subditus illis' (here he became subject to them; Pl. g). From this chamber a staircase (Pl. h) leads into the monastery. On our way out by this egress we may examine an old cistern called the *Kitchen of the Virgin*, the mouth of which is said to be the chimney. The gardens of the monastery are pleasant and well kept.

A little to the N. of the monastery rises the *Mosque*, with its dome and elegant minaret, surrounded by lofty cypresses.

To the N.E. of the monastery (key) is the *House* or *Workshop of Joseph (Bottega di Giuseppe)*. The chapel was built in 1858-59. Over the altar is a tolerable picture. The Franciscans obtained possession of this spot in the middle of the last cent. The tradition dates from the beginning of the 17th cent. — The history of the *Synagogue*, in which Christ is said to have taught, is traceable as far back as the year 570. The building experienced many vicissitudes. In the 13th cent., it was converted into a church, and has had different situations at different periods. At the present day, the 'Synagogue' is in possession of the United Greeks. — Before we reach

the synagogue a path on the left leads to the *Protestant Church* and parsonage; from the open space in front of it we gain a good view of the town. — We now cross the market and proceed to the *Table of Christ*, on the W. side of the town; the present chapel was erected in 1861, and belongs to the Latins (key in the Latin monastery). The table is a block of hard chalk, $11^1/_2$ ft. long and $9^1/_2$ ft. broad, on which Christ is said to have dined with his disciples both before and after the resurrection. The tradition is not traceable farther back than the 17th cent., and the Latin inscription which speaks of unbroken tradition is therefore unfounded.

The view from the *Jebel es-Sîkh*, a hill to the N.W. of Nazareth (1600 ft. above the sea), amply repays the ascent. In 20 min. we reach the *Neby Saʿîn* (or *Wely Simʿân*), which stands on this height. It commands a fine survey of the valley of Nazareth. Over the lower mountains to the E. peeps the green and cultivated Mt. Tabor, to the S. of which are the Nebi Daḥi (Little Hermon), Endûr, Nain, Zerʿîn, and a great part of the plain of Esdrelon (as far as Jenîn). To the S.W. Mt. Carmel projects into the sea, to the N. of which is the bay of Acre, the town itself being concealed. To the N. stretches the beautiful plain of El-Buttauf, at the S. end of which rises the ruin of Ṣefûriyeh; to the N. also, farther distant, is seen Safed on an eminence, in the midst of confused ranges of hills, beyond which rises Mt. Hermon. To the E., beyond the basin of Tiberias, are the distant blue hills of Jôlân.

Descending to the E. we may visit **St. Mary's Well,** situated near the *Church of Gabriel*, or the *Church of the Annunciation* of the Orthodox Greeks. This church was built about the end of last century, and has frequently been restored. Though half under ground it is not unpleasing. The spring is situated to the N. of the church, and is conducted past the altar on the left side. There is an opening here for drawing water, and the Greek pilgrims use the sacred stream for bathing their eyes and heads. Through this conduit the water runs to 'Mary's Well', where women are constantly to be seen drawing water in pitchers of graceful form. The spring is also known as *Jesus' Spring* and *Gabriel's Spring*, and a number of different traditions are connected with it. As this is the only spring which the town possesses, it is all but certain that the Child Jesus and his mother were once among its regular frequenters. The motley throng collected around the spring, especially towards evening, presents a very picturesque appearance; and the interest of the scene is greatly enhanced by the thought that it is probably very similar to that which might have been witnessed upwards of eighteen centuries ago. An ancient sarcophagus, now lying beside the spring, was formerly used as a water-trough for it.

## 26. From Nazareth to Tiberias.

### a. By Mount Tabor.

*Tabor*, 2 hrs. 20 min.; *Tiberias*, 4½ hrs. Luggage may be sent on to Tiberias by the direct route. — Accommodation: on *Tabor*, in the Greek or Latin monastery. The latter has the finer view. Travellers intending to stay the night should bring letters of recommendation from the guardian of the Franciscan monastery in Nazareth. For *Tiberias*, see p. 251.

Leaving Mary's Well we turn to the right; on the hill to the left is the new Scotch hospital, the Austrian hospital is immediately in front of us; in ascending we obtain a fine view of Nazareth. We then (40 min.) descend to the N.E. into a valley, the slopes of which are overgrown with oak bushes, and (20 min.) enter a valley in front of Mt. Tabor; in 17 min. more we reach the base of the hill. The ascent begins by a narrow path. To the right (15 min.) in the valley below we see *Dabûriyeh* (the ancient *Daberath*, on the frontier of Zebulon and Issachar, Joshua xix. 12). It contains the ruins of a Christian church. The path winds gradually upwards in zigzags, passing numerous ruins and heaps of stones. On the top of the plateau (¾ hr.) the road divides: turning to the left we pass an Arabic inscription and the so-called *Grotto of Melchizedek* and reach the *Greek Monastery* on the N. Turning to the right we pass under a pointed archway of the mediæval Arabian period, and now called *Bâb el-Hawa*, to the precincts of the *Latin Monastery*.

**Mount Tabor.** — History. Mt. Tabor was situated on the frontier of Issachar and Zebulon. It was here that Deborah directed Barak to assemble an army, and from hence the Israelites marched into the plain and defeated Sisera (Judges iv). In the Psalms, Tabor and Hermon are extolled together (lxxxix. 13). The hill was afterwards called *Itabyrion*, or *Atabyrion*. In the year B. C. 218, Antiochus the Great found a town of the same name on the top of the hill. In A.D. 53, a battle took place here between the Romans under Gabinius and the Jews. Josephus afterwards caused the place to be fortified, and the plateau on the top to be enclosed by a wall. Origen and St. Jerome speak of Mt. Tabor as the scene of the Transfiguration (St. Mark ix. 2-10), but this can hardly have been the case, as the top was covered with houses in the time of Christ. The legend, however, attached itself to this, the most conspicuous mountain in Galilee, and so early as the end of the 6th cent. three churches had been erected here in memory of the three tabernacles which St. Peter proposed to make. — The Crusaders also erected a church and a monastery on Mt. Tabor, but these suffered much during the wars with the Muslims. In 1212, Mt. Tabor was fortified by Melik el-ʿAdil, the brother and successor of Saladin. Five years later this fortress was unsuccessfully besieged by the Christians. It was afterwards dismantled by the Muslims themselves, and the church was destroyed. The two monasteries which now occupy the top of the hill are comparatively modern.

*Mt. Tabor* (2018 ft. above the sea) is called by the Arabs *Jebel eṭ-Ṭôr* (comp. p. 88). When seen from the S.W., it has the form of a dome, but from the W.N.W. that of a truncated cone. The slopes of the hill are wooded. The soil is fertile, yielding luxuriant pasture.' Oaks *(Quercus ilex* and *aegilops)* and buṭm (*Pistacia terebinthus*) formerly covered the summit, but most of them have been felled by the Greek and Latin monks. Partridges, hares, foxes, and various other kinds of game abound. The ruins on Mt.

Tabor belong to several different periods. The substructions of the wall enclosing the summit, and forming a plateau of about 4 sq. M. in area, consist of large blocks, some of which, particularly on the S.E. side, are drafted, and are at least as old as the Roman period. The castle, which occupied the highest part of the plateau and was protected by a moat on the E. side, dates from the middle ages, and is now a large and shapeless heap of cut stones. Within the Latin monastery are still to be seen the ruins of a Crusaders' church of the 12th cent., consisting of a nave and aisles and three chapels in memory of the three tabernacles which St. Peter wished to build. There is also a large subterranean crypt. It belonged to the monastery of St. Salvator of the monks of Cluny. The Greek church also stands on the site of a very ancient church of the 4th or 5th century, which had two apses. The pavement consisted of black and white mosaic in stone. The apses and a portion of the mosaic were carefully preserved when the new Greek church was built. — The Greeks and Latins differ as to the actual spot where the Transfiguration took place, each claiming it to be within their own church.

The *View from Mt. Tabor is very extensive. To the E. the N. end of the Lake of Tiberias is visible, and in the extreme distance the blue chain of the mountains of the Ḥaurân in ancient Bashan. To the S. of the Lake of Tiberias is the deep gap of the Yarmûk valley (Hieromyces), then the Jebel ʿAjlûn. Towards the S. and N. the view resembles that from the high ground above Nazareth (p. 247); on the Jebel Daḥi lie Endûr, Nain, and other villages. Towards the S.W. we survey the battlefield of Barak and Sisera as far as Megiddo and Taanach; to the W. rises Mt. Carmel; between these are ranges of hills which almost entirely shut out the view of the sea. To the N. rise the hills of Ez-Zêbûd and Jermak, near which is the town of Ṣafed. Above all presides the majestic Hermon. Below us, to the N., lie the Khân et-Tujâr and Lûbiyeh.

We descend on foot by the path by which we came up, and after 40 min. take a path to the right. On the right (4 min.) we observe a cistern with vaulting, beyond which we enter a beautiful green valley. Here we cross two other paths, and after 25 min. leave the valley, continuing to follow the broad road. In 20 min. we reach *Khân et-Tujjâr*, 'khân of the merchants'. The handsome Khân was erected in 1487, but the buildings are dilapidated. On a height to the N.W. of the Khân are the ruins of an Arab castle. Near them is a spring, and in the neighbourhood are Beduin settlements. The zone of trees is now quitted. In 45 min. we come to the village of *Kefr Sabt*. We then descend into a steep valley and soon reach (40 min.) a broad and fertile basin. About 1 hr. to the N. rises the *Karn Ḥattîn* (1135 ft.), a round, rocky hill.

On the plain near the hill, on 3rd-4th July, 1187, Saladin signally defeated the Franks, thereby giving a deathblow to their power in Palestine. King Guy of Lusignan was taken prisoner with many others,

the knights were sold as slaves, and the Templars and Hospitallers executed. The Grand Master of the former order was slain by Saladin himself on account of his having repeatedly broken faith with him. During the latter part of the Crusaders' period the Latins gave currency to a tradition that Karn Ḥattîn was the ***Mountain of the Beatitudes***, or scene of the Sermon on the Mount, and also the place where the five thousand were fed. Here the Jews show the grave of *Jethro*, Exod. iii. 1 (*Nêby Shuʿaib*).

After 25 min. we cross a water-course, by which stands a sidr tree. In 1/2 hr., on the plateau of *Arḍ el-Ḥamma*, a magnificent view is disclosed of the N. part of the Lake of Tiberias; to the N. is Mt. Lebanon, and to the W. Mt. Tabor rears itself conspicuously. After 10 min. we begin to descend, und (25 min.) reach the town of *Tiberias*.

### b. By Kefr Kenna.

5 hrs. 50 min. A road has been planned from Tiberias to Acre (37 M.), with a branch road to Kefr Kenna and Nazareth, but only the portion between Nazareth and Kefr Kenna and the last piece before Tiberias are finished. No water between Kefr Kenna and Tiberias.

The scenery is uninteresting. By making a slight digression, the *Karn Ḥattîn* may be ascended (see above), but the view from it is inferior to that from Mt. Tabor. From St. Mary's Well (p. 247), we ascend the hill to the N. in 15 min., obtaining a pleasant retrospective view of Nazareth. The Scotch hospital is built on this hill. The road next passes (22 min.) *Er-Reineh* on the left, and reaches (9 min.) a small spring, perhaps the 'cress spring' near which the Franks gained a victory over the Muslims on 1st May, 1187. A little to the N.W. of the road we perceive (12 min.) the village of *El-Meshhed*, the ancient *Gath-Hepher*, a town in the territory of Zebulon, and the birthplace of the prophet Jonah (2 Kings xiv. 25), whose tomb is shown here. Descending we reach (20 min.) the spring of *Kefr Kenna* (with a sarcophagus used as a trough), and (5 min.) the village itself.

**Kefr Kenna.** According to ecclesiastical tradition, this place answers to the *Cana* of the Bible (St. John ii. 1-11). The earlier pilgrims, however, seem to have identified the Cana of the Bible with *Ḳânat el-Jelîl* (p. 242), but the distances they give are rather indefinite. In the present village the children run after the traveller with shouts of 'ḥajji, ḥajji' (pilgrim), and offer him water. The village contains 600 inhab., half Muslims, and the remainder mostly Greek Christians with a few Latins and Protestants. In the Greek church an earthenware jar is shown which is said to have been one of the waterpots used on the occasion of the miracle. Jars of the same kind were also shown in the middle ages. — Tradition also points out the house of Nathaniel (comp. p. 242).

From Kefr Kenna the route leads to the E. through a side valley of the plain of *Buttauf* (p. 241); after 50 min. *Turʿan* is seen to the left. We then pass (3/4 hr.) the ruins of *El-Meskara*. On the right lies *Esh-Shajara* (many rock-tombs). The land is very fertile,

but indifferently cultivated. Between El-Meskara and (20 min.) *Lûbiyeh* we quit the plain. In April, 1799, the French under Junot fought heroically against the superior forces of the Turks near Lûbiyeh. We next reach (23 min.) the ruins of *Khân Lûbiyeh*, cross the caravan route (to the N. rises the *Karn Ḥattîn*, see p. 249), and traverse a hilly tract to the E. to (1 hr. 25 min.) the hill above Tiberias, which we reach in $^3/_4$ hr. more.

## Tiberias.

**Accommodation:** Sea of Galilee Hotel, formerly H. Tiberias (landlord *Nassar*), near the Latin Monastery; the Latin Monastery; the Greek Monastery, less convenient. Tents had better be pitched on the bank of the lake, to the S. of the town. The wine sold by the Jews is cheap, but bad. Tiberias is notorious throughout Syria for its fleas; the Arabs say the king of the fleas resides here. — Turkish **Post Office**; international **Telegraph.**

**History.** (*a*). The name of **Galilee** ('district of the heathens'; Isaiah ix. 1; Matth. iv. 15) was originally applied to the highlands only which extend from the N. of the Lake of Gennesaret to the W. The tribes of Asher, Zebulon, and Issachar who dwelt here were carried into captivity like their kinsmen, but the land was colonised anew after the captivity by Jews from the South. The population, however, retained its mixed character, and the name of Galilee was extended to the whole province lying between the plain of Jezreel and the river Lîṭâny. The N. part was called Upper Galilee, to the S. of which was Lower Galilee. The country was famed for its fertility, rich pastures and luxuriant forest-trees being its chief features. The tract situated to the W. of the lake was the most beautiful part of the country. In the Roman period, Galilee formed a separate province, and was densely peopled (see p. lvi). The Jewish element still continued predominant, but was more affected by foreign influences than in Judæa. The language also varied from that spoken in Judæa (Matth. xxvi. 73). The Jews of this district seem to have been less strict and less acquainted with the law than those of Judæa, by whom they were consequently despised. Their revolt against the Romans in A.D. 67 proved, however, that their national spirit was still as strong as that of their brethren. — Galilee attained the height of its prosperity about the time of Christ. Sepphoris had for a time been its chief town; but Herod Antipas, who was not less splendour-loving than his father Herod the Great, determined to build a new and magnificent capital. His dominions at this time embraced Galilee and Peræa, which however were separated by the Decapolis.

(*b*). **Tiberias** is said by the rabbinical writers to occupy the site of a place called *Rakka*, but there is no authority for this statement. According to Josephus, the building of the city began between A.D. 16-19 and was finished in A.D. 22. Herod, the founder of the new city, named it Tiberias after the Roman emperor Tiberius, a name which is preserved in the modern *Ṭabarîyeh* and has also been given to the lake. The choice of the site proved in one respect unfortunate, for in the construction of the foundations a burial-place was disturbed. As, according to the Jewish law, contact with graves defiled the person for seven days, but few Jews could be persuaded to live in the place; and Herod was, therefore, obliged to people it chiefly with foreigners, adventurers, and beggars, so that the population was of a very mixed character. The town was, moreover, constructed in entire accordance with Græco-Roman taste, and even its municipal constitution was Roman. It possessed a race-course, and a palace adorned with figures of animals, probably resembling that of ʿArâḳ el-Emîr (p. 187). These foreign works of art were an abomination to the Jews, who were for the most part rigidly conservative; and thus it happens that the new city is only once or twice mentioned in the New Testament (John vi. 1, 23; xxi. 1). It is probable, too, that it

was never visited by Christ. During the Jewish war, when Josephus became commander-in-chief of Galilee, he fortified Tiberias. The inhabitants, however, voluntarily surrendered to Vespasian, and the Jews were therefore afterwards allowed to live here. The headquarters of the Romans were in the *Wâdy Abu'l-ʿAmîs*, N.W. of the town; and from hence they undertook the siege of Tarichæa and defeated the Jewish fleet in a naval battle. After the destruction of Jerusalem, Galilee, which had been comparatively uninjured by the war, and Tiberias in particular, became the chief seat of the Jewish nation. The Sanhedrim was now transferred from Sepphoris to Tiberias, and the school of the Talmud developed itself here in opposition to Christianity' which was also gaining ground. Here, too, about the year A. D. 200, the famous Jewish scholar Rabbi Juda Hak-Kadôsh published the ancient traditional law known as the Mishna. In the first half of the 4th cent., the Palestinian Gemara (the so-called Jerusalem Talmud) came into existence here, and between the 6th and 7th cents., the 'Western' or 'Tiberian' and received pointing of the Hebrew Bible. It was also from a rabbi of Tiberias that St. Jerome (p. 127) learned Hebrew. Christianity seems to have made slow progress here, but bishops of Tiberias are mentioned as early as the 5th century. In 637, the Arabs conquered the town without difficulty. Under the Crusaders the bishopric was re-established, and subordinated to the archbishopric of Nazareth. The town was long in possession of the Christians, and it was an attack by Saaldin on Tiberias which gave rise to the disastrous battle of Ḥattîn, on the day after which the Countess of Tripoli was obliged to surrender the castle of Tiberias. About the middle of last century it was again fortified by Ẕâhir el-ʿAmr, who was then in possession of this district.

The modern Tiberias *(Eṭ-Ṭabarîyeh)* lies on a narrow strip of plain between the lake and the hill at the back, while the original town extended more southwards. On the land-side the town is defended by a thick wall, furnished with towers. The terrible earthquake of 1st Jan., 1837, seriously damaged the walls and houses, causing the death of about one-half of the population. Tiberias, which formerly presented a pitiable appearance, has improved considerably of late years. It is the seat of a Ḳâimmaḳâm who is subordinate to the Muteṣarrif of Acre. Of the 3700 inhabitants about two-thirds are Jews (with 10 synagogues), about 1200 are Muslims, 200 orthodox Greeks, and a few Latins and Protestants. There are also a few Greek Catholic Christians here, whose church is situated on the N. side of the town, near the bank of the lake. This building dates from the Crusades, but was entirely remodelled in 1869. The tradition that the miraculous draught of fishes (St. John xxi. 6-11) took place here, probably became current for the first time when the church was erected. The Franciscans and also the Greeks have a hospice and boys' school. A Greek church and monastery are being erected in the S. of the town. The Free Church of Scotland has a mission station and hospital in the N. of the town. — Tiberias is considered unhealthy, and fever is prevalent, but the environs are fertile, and a few palms occur.

In walking through Tiberias the traveller will be struck by the predominance of the Jewish element. Many of the Jews are immigrants from Poland. Most of them live on alms sent from Europe (comp. p. 31). They wear large black hats. There are two synagogues on the bank of the lake; the Frank synagogue, built on a square

ground-plan, is vaulted and borne by columns. Its ornamentation is in Arabian style. The synagogue of the German Jews is a long rectangle with ancient columns and round arches; there is an ancient Greek inscription on the exterior. — The study of the Talmud still flourishes in Tiberias.

On the S. side, the town is unenclosed. In order to visit the extensive ruins of the castle on the N. side, we either traverse the bazaar, or walk round the outside of the town, along the wall, which, with its two old towers, is best preserved on this side. Near it is a dilapidated mosque with a few palms. The spacious *Castle* is now entirely in ruins, but the serâi is still there. The ruins command a beautiful view of the little town, the blue lake, and the mountains to the N. Here, for the first time, we encounter buildings of the black basalt which is the material invariably used beyond Jordan. The basaltic formation extends to the W. of the river also, including the regions of Tiberias, Beisân, and Ṣafed.

The **Lake of Tiberias** was anciently called *Kinneret*, a name derived from the supposed resemblance of the form of the lake to a lute (Kinnor). In the time of the Maccabees it was called the *Lake of Gennezar*, or *Gennesaret*, from the plain of that name at its N.W. end. The surface of the lake is 681 ft. below that of the Mediterranean; its depth is from 154 to 230 feet and in the N. as much as 820 feet. The height of the water, however, varies with the seasons. The greatest length of the lake is 13 M., the greatest width nearly 6 M., and its form an irregular oval. The banks are beautifully green early in spring, and the great heat consequent on the depression of the lake below the sea-level produces a subtropical vegetation, although for a short period only. The hills surrounding the blue lake are of moderate height, and the scenery, enlivened by a few villages, is of a smiling and peaceful character without pretension to grandeur. Its basin is sometimes visited by violent storms. We learn from the Gospels that the lake was once navigated by numerous vessels, but there are now a few miserable fishing-boats only. A sail on the lake should not be omitted, but the price should be settled beforehand, as the charges made are exorbitant. The water has a slightly brackish taste, but is wholesome, and is drunk by all the dwellers on its banks. It is cooled by being placed in porous jars and allowed to stand a night. A pleasant bath may be enjoyed in the lake. The bottom is for the most part covered with fragments of basalt of various sizes, and near the bank with ancient building material.

The lake still contains many good kinds of fish. Large shoals of them are frequently seen; many kinds do not occur elsewhere except in the tropics. Of particular interest are the *Chromis Simonis* of Lortet, the male of which carries the eggs and the young about in its mouth, and the *Clarias macracanthus*, the *Coracinus* of Josephus and the *barbûr* of the Arabs, which emits a sound.

About $^1/_2$ hr. to the S. of Tiberias are situated celebrated **Hot Baths.** On our way we pass numerous ruins of the ancient city, including the remains of a thick wall, fragments of buildings and of a fine aqueduct towards the hill on the right, and many broken columns. The arrangements of the baths, the site of which is somewhat elevated, are very defective, and most of the patients bathe in a common basin. The steam from the water prevents the visitor at first from observing the dirtiness of the bath-rooms. The water is much extolled as a cure for rheumatism and cutaneous diseases, and the baths are chiefly taken in June and July. The patients often live during these months in tents near the baths. The principal spring has a temperature of 143° Fahr.; other similar springs flow into the lake unutilised, leaving a greenish deposit on the stones. The water has a disagreeable sulphureous smell, and a salt, bitter taste. It contains sulphur and chloride of magnesium. At the time of the earthquake of 1839, the springs were unusually copious and hot.

Beyond the baths is a synagogue of the Sephardim, and close by a school of the Ashkenazim, with the graves of the celebrated Talmudist Rabbi Meîr and two of his pupils. 5 min. to the N. of the town, beneath the new road to Nazareth, is shown the tomb of the famous Jewish philosopher Maimonides (Rambam, d. 1204); near to it are the tombs of Rab Ami and Rab Jochanan Ben Sakai; $^1/_4$ hr. farther up the hill, the tomb of the celebrated Rabbi Akîba who took such a prominent part in the revolt of Bar Cochba (p. xiii).

Travellers who do not propose to undertake the following tour to Ṣafed may be recommended to make an excursion to the colony of the German Catholic Palestine Society near *ʿAin et-Tâbigha* (p. 256); $1^1/_2$ hr. to ride, $1\text{-}1^1/_2$ hr. by boat (it is necessary to keep close to the shore on account of the sudden squalls).

Excursions to the *E. bank of the lake* are unsafe, owing to the Beduins, and must, therefore, either be made by boat, or with an escort. The price is 10-15 fr., according to the length of the excursion. Crossing the lake obliquely from Tiberias, we may land near the ruin of —

**Ḳalʿat el-Ḥoṣn.** Ḳalʿat el-Ḥoṣn is most probably the ancient *Gamala*, the region around which was called Gamalitis. The place was conquered by Alexander Jannæus, and Herod was afterwards defeated here by his father-in-law Aretas. Gamala was taken and destroyed by Vespasian. The situation of the town was very secure, and Josephus compares the hill on which it stood to the back of a camel (Heb. 'gamal').

The plateau on which the town and castle stood falls precipitously away on three sides, and is accessible from the E. only. The walls ran round the brink of the plateau. Even after its destruction by the Romans the place seems to have been inhabited. The ruins are now shapeless. — About $^1/_2$ hr. S.E. of Ḳalʿat el-Ḥoṣn is *Sûsiyeh*, the ancient *Hippos* of the Decapolis.

From this point we proceed northwards to *Kersa*, lying on the left bank of the *Wâdy es-Semakh*. The extensive ruins are enclosed by a wall. An attempt has been made to identify Kersa with *Gergesa* (St. Matth. viii. 28), although Mark xi. 1 and other passages read *Gadara*. — We may next proceed to the plain of *El-Baṭîḥa*, at the N. end of the lake. At the N. end of this plain, on the slope of the hill, and $^3/_4$ hr. from the

lake, lie the ruins of the ancient *Bethsaida* (St. Luke ix. 10; John i. 44), the birthplace of Peter, John, and Philip, which was rebuilt by Philip, the son of Herod, in the Roman style, and named *Julias* in honour of the daughter of Augustus (but comp. p. 256). They consist only of a few ancient fragments, the building-material used being basalt. From this point we may skirt the W. bank of the lake to Tell Ḥûm (p. 256).

*From Tiberias to Beisân*, see p. 223.

## 27. From Tiberias to Tell Ḥûm and Ṣafed.

*Khân Minyeh*, 2 hrs. 10 min.; *Tell Ḥûm*, 55 min.; *Ṣafed*, 3½ hrs. The start should be made early, as the ride along the bank of the lake is very hot.

### 1. From Tiberias to Khân Minyeh (2 hrs. 10 min.).

The road at first runs 30-40 ft. above the level of the water, commanding a fine view, though Tiberias itself soon disappears behind a rocky corner. On the right (35 min.) we perceive below us fig-trees with ruins among them, and several springs (*'Ain el-Bârideh)*, the water of which is warm and saltish. Some of the springs have an enclosure of stone, forcing the water to ascend. A small valley descends from the left. On the hill to the left are several rock-tombs. The miserable village of **Mejdel** (25 min.) is identical with *Magdala*, the birthplace of Mary Magdalene, and perhaps also with *Migdal-El* of the tribe of Naphthali (Joshua xix. 38). Here, too, we may perhaps place Tarichеæ, which played an important part in the war with Rome.

Near Mejdel the hills recede westwards from the lake. The *Wâdy el-Ḥamâm* descends here from *Khân Lûbiyeh* (p. 251), and is traversed by the caravan route between Nazareth and Damascus. About ½ hr. to the W. of Mejdel, on the left side of the valley, lie the ruins of the castle of *Kal'at Ibn Ma'ân*, opposite which is *Irbid*, the ancient *Arbela*. The cliffs here are about 1150 ft. in height. The castle consists of caverns in the rock, connected by passages and protected by walls, and possesses several cisterns. This inaccessible fastness was once the haunt of robbers. Herod the Great besieged them here, and only succeeded in reaching and destroying them by letting down soldiers in cages by ropes to the mouths of the caverns. The caverns were afterwards occupied by hermits. The ascent is difficult (¾-1 hr.). Near Irbid, close to the slope of the Wâdy el-Ḥamâm, still stand the ruins of an old synagogue mentioned in the Talmud.

At Mejdel begins the plain of *El-Ghuwêr*, the ancient *Gennesar*, about 3 M. long and 1 M. wide.

The soil is extremely fertile and copiously watered by several springs, but there is hardly a trace of cultivation. The banks of the lake and the brooks are fringed with oleanders *(difleh)* and nebk. The brooks contain numerous tortoises and crayfish, and mussels abound in the lake. The principal spring is the *'Ain el-Mudawwera* (round spring'), which lies 25 min. N.W. from Mejdel. The basin, enclosed by a round wall, and about 30 yds. in diameter, is concealed among the bushes. The water, 2 ft. deep, is clear and good, and bursts forth in considerable volume. From 'Ain el-Mudawwera we return to the bank of the lake by crossing the plain obliquely (½ hr.).

Leaving Mejdel we cross (¼ hr.) the *Wâdy el-Ḥamâm* and the (10 min.) brook of the *'Ain el-Mudawwera*, next (10 min.) the brook *Er-Rabadîyeh*, and soon afterwards the village of *Abu Shûsheh*

on a hill to the left. We next reach ($^1/_4$ hr.) the mouth of the *Wâdy el-ʿAmûd*, and (20 min.) arrive at the **Khân Minyeh**, dating from the time of Saladin. Attempts have been made to identify this spot with the *Bethsaida* of the N.T., but it is doubtful whether there ever was another village of this name except Bethsaida Julias (p. 255).

From Khân Minyeh, or even from *Mejdel* by *Abu Shûsheh*, the baggage-horses may be sent by a more direct route to Safed. The present caravan route (which is also the ancient Roman road) leads from Khân Minyeh direct towards the N. to (1 hr. 25 min.) *Khân Jubb Yûsef* (p. 257).

## 2. From Khân Minyeh to Tell Ḥûm (55 min.).

The narrow path skirts to the right (E.) the rocky slope of the hills at some height above the lake. The ruins of a (modern) aqueduct, which ran from *ʿAin et-Tâbigha* to *Khân Minyeh*, serve as a bridle path. On the right we soon observe the *ʿAin et-Tîn*, or fig spring, below us (much papyrus), and beyond it (20 min.) reach the copious *ʿAin et-Tâbigha* (= *Heptapegon*, '7 springs', which was formerly supposed to be the scene of the miracle of feeding the 5000, Mark vi. 30). The water is brackish and has a temp. of 89.6° F. On the left, about 2 min. from the road, is the large octagonal enclosure of the spring. A little to the S. of the spring the German Catholic Palestine Society has established a small colony with a hospice (kind reception). A few ruins here have given rise to the question whether Bethsaida may not have lain here, and this is possible. It is also an open question whether this may not be the ancient spring of Capernaum. The path from *ʿAin et-Tâbigha* continues to skirt the bank, on which several springs and remains of buildings are observed, and reaches (35 min.) the ruins of —

**Tell Ḥûm.** — History. The identification of *Tell Ḥûm* with *Capernaum* is supported by some old itineraries of pilgrims and is as good as certain. Jewish authors mention a place here called *Kafar Tankhum*, or *Nakhum*. Whether 'Tell Ḥûm' was corrupted from 'Tankhum', or whether the Arabic 'Tell' (hill) was substituted for 'Kaphar' (village) and Nakhum shortened to Ḥûm, is very questionable. The extent of the ruins of Tell Ḥûm points to an ancient place of considerable importance, such as a custom-house and garrison town is likely to have been. The surrounding stones of dwelling-houses are all of basalt, which gives the ruins a gloomy appearance.

The place consists of a dozen miserable huts. On the bank of the lake lies the only building which is still to some extent preserved. It was probably a Christian church, and on closer inspection is found to be composed of still more ancient materials. There is no trace of anything like a quay or harbour. In the midst of the mass of black ruins we can trace the remains of a beautiful ancient building of white limestone resembling marble. This structure, about 25 yds. long and 18 yds. wide, was partly composed of very large blocks of stone. On the S. side there were three entrances. In the interior are still seen the bases of the columns, while beautiful fragments of Corinthian capitals and other remains lie scattered in

wild confusion. This, as some think, must have been a synagogue (perhaps the one mentioned in Luke vii. 5), and the ruins are certainly older than some others adjacent, which perhaps belonged to the basilica that stood here about the year 600 on the site of St. Peter's house. At the N. end of the town are two tombs, one of which, lined with limestone, is subterranean, while the other is a square building, which must have been capable of containing many bodies. From the ruins of the deeply humiliated city (St. Matth. xi. 23) the eye gladly turns to the lake, bounded by gentle hills and stretching far to the S.; and of this, at least, we are certain, that the scene is the same as that which Christ and his disciples once so often beheld.

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### 3. From Tell Ḥûm to Ṣafed ($3^1/_2$ hrs.).

We follow the water-course from Tell Ḥûm along a very bad, steep path. On the left bank (1 hr.) lie the ruins of *Kerâzeh*, the ancient *Chorazin*, once apparently an important place, but whose inhabitants rejected the teaching of Our Lord (St. Matth. xi. 21). The ruins, which are at least as extensive as those of Tell Ḥûm, lie partly in the channel of the brook, and partly on an eminence above the valley. Many walls of houses are preserved. These are generally square buildings, the broadest measuring 9 yds.; in the centre are one or two columns for the support of the roof, which seems to have been flat. The walls, 2 ft. thick, are constructed of basalt blocks or of masonry. In the middle of the town are the ruins of a richly ornamented synagogue. The rocky eminence commands a fine view of the lake. To the N. of the town are the remains of a street running northwards. From Kerâzeh our route next leads to (1 hr.) the ruined —

**Khân Jubb Yûsef.** — This Khân derives its name from a tradition current among old Arabian geographers to the effect that the pit into which Joseph was thrown by his brethren was situated here, and the pit is actually shown. The tradition was probably based on the assumption that the neighbouring Safed was identical with the Dothan of Scripture (Gen. xxxvii. 17), but this is erroneous; comp. Gen. xxxvii. 14 (see p. 226).

From Khân Jubb Yûsef to Bânias, direct (10 hrs.). We first proceed N. along the direct caravan route from Acre to Damascus viâ *Jisr Benât Ya'ḳûb* (p. 268). After crossing the *Wâdy Nashîf* we turn to the left (18 min. from the Khân) and skirt the mountains of Ṣafed on the left. This tract is called *Arḍ el-Khaiṭ*. A view of the upper Ghôr is now disclosed, and in $1^1/_2$ hr. we reach the floor of that valley. To the left on the hill lies the village of *Ja'ûneh*. We cross the *Wâdy Fir'im*, and presently see ($^1/_2$ hr.) *El-Moghar* on the left. We next reach (25 min.) the village of *El-Wukas*, and ($^3/_4$ hr.) the brook *Nahr Hendâj*. On the slopes to the left above us lie the ruins of *Kaṣyûn*. In 1 hr. more we arrive at *'Ain Mellâḥa*, a beautiful spring. It is preferable to camp or procure quarters at *Kebâ'a* or *Marûs*, villages on the hill to the left before 'Ain Mellâḥa is reached, from which we obtain a view of *Lake Ḥûleh*.

**Lake Ḥûleh** is sometimes supposed to be connected with the Aramæan *Hul* (Gen. x. 23), but this seems questionable. Josephus (Antiq. xv. 10, 3) calls the whole district *Ulatha*, and the lake *Samachonitis*. It is hardly possible that it can be the *Waters of Merom* (Joshua xi. 5, 7).

The lake is a triangular basin, 10-16 ft. in depth, and lying about 6 ft. above the sea-level. It abounds in waterfowl, including pelicans and wild duck, but swamps render it difficult or impossible of access on the N. side, on which rises a dense jungle of papyrus (Arab. *babîr*). The lake, has been carefully explored by Macgregor ('The Rob Roy on the Jordan', 4th ed., 1874).

The plain to the N. of Lake Ḥûleh forms a basin of tolerably regular form, and about 5 M. in width. The E. hills are less abrupt, though higher than the W. The broad bed of the valley is for the most part a mere swamp, in which the buffaloes belonging to the Beduins wallow. These Beduins (Ghawârineh) are generally peaceable, their occupations are shooting, fishing, and cattle-breeding. The soil of the sides of the valley is good, and if the marshes were drained this tract might become extremely productive. Travellers should be on their guard against malaria. — In order to avoid the marshes, the road skirts the W. hills (guide necessary). On the left, after about 1 hr. 10 min., lies *'Ain el-Belâṭa*; after 2¼ hrs. the road crosses, below the fortress of Hunîn (p. 263), on the left, the *Nahr Derdâra*, a tributary of the Jordan descending from Merj 'Iyûn (p. 297). Near the ruin of *El-Khân*, on the right, some authorities place the site of ancient Hazor (comp. p. 262). We now turn towards the N. E., and in a little more than 1 hr. reach *Jisr el-Ghajar* (p. 263).

The Roman road leads to the N. past the Khân Jubb Yûsef, and limestone rocks now take the place of basalt. Ascending towards the N.W. we pass some ruins (55 min.), and reach (¼ hr.) the spring *'Ain el-Ḥamra*, surrounded by beautiful gardens. We now turn to the left and ascend to the top of the hill (¼ hr.), where we soon reach (5 min.) the castle of —

**Ṣafed.** — Accommodation in the house of Herr Maass, a cabinet-maker, or in another respectable house indicated by him.

Turkish Post Office; international Telegraph.

Austrian Consular Agent: *Miklosewicz.*

History. The name of 'Safat' occurs in the Talmud of Jerusalem, and the place is also known to Arabian geographers under that name. In 1140, a castle was erected here by Fulke. Saladin had great difficulty in reducing the fortress. In 1220, the castle was demolished by the sultan of Damascus, who feared that the Christians might again establish themselves there, but it was afterwards restored by the Templars. In 1266, the garrison surrendered to Beibars, who then caused its survivors to be massacred and the castle to be refortified. Ṣafed afterwards became the capital of a province. In 1759, it was destroyed by an earthquake, and in 1799, it was occupied by the French for a short period. — The Jewish colony now settled at Ṣafed was not founded earlier than the 16th cent. A.D., and soon after that period a learned rabbinical school sprang up here. The most famous teachers were originally Spanish Jews. Besides the schools there were eighteen synagogues and a printing-office here. Cabbalistic lore was also much studied in Ṣafed. The town sustained a terrible blow from the fearful earthquake of 1st Jan., 1837. Of a population of 9000 Jews and Christians 4000 perished, and to these must be added nearly 1000 Muslims.

*Ṣafed* is the seat of a Ḳâimmaḳâm (under Acre), and contains some 25,000 inhab., of whom about 11,000 are Muslims, 700 Greeks (with a church), and a few Protestants. There is a station here of the English Mission to the Jews and the Scottish Mission (with an Arab physician, trained in Beirût). Most of the Jews now at Ṣafed are Polish immigrants (Ashkenazim), under Austrian protection. The Jews regard this town also as holy, for, according to their tradition, the Messiah is to come from Ṣafed. Among the Sephardim

Jews (p. xxxv) settled here polygamy is still practised. The Jewish houses are very dirty; the wine made by the Jews is usually bad (3 to 4 fr. the bottle). — The Muslim quarter lies to the N. of the Jewish, and is entirely separated from it.

The ruined castle (of the Templars?) commands a beautiful view. To the W. rise the beautifully wooded *Jebel Zebûd* (3656 ft.) and *Jebel Jermak* (3936 ft.); the ascent of the latter, the highest mountain in Palestine on this side of the Jordan, is said to be interesting. Below, the *Wâdy eṭ-Ṭawâḥîn* (mill valley) descends eastwards to the plain. To the S. rises Mt. Tabor, and to the S.W., in the distance, the ridge of Mt. Carmel. Although a great part of the Jordan valley is concealed, the mountains to the E. of Lake Tiberias are visible, while in the distance to the E. rise the ranges of Jôlân and the Ḥaurân with the summit of the Klêb (p. 205).

The bazaar of Ṣafed is unimportant, and the town contains no antiquities. The climate, owing to the lofty situation of the town (2749 ft.), the highest in Galilee, is very healthy.

#### From Ṣafed to Meirôn and Kefr Birʿim.

**Meirôn** lies 1½-2 hrs. to the W.N.W. of Ṣafed. The village, which is mentioned in the Talmud, is the most famous and highly revered pilgrimage-shrine of the Jews. There is situated here the ruin of an old synagogue, of which the S. wall with its large hewn stones is the part best preserved. The two door-posts consist of monoliths, nearly 10 ft. high. Near this synagogue, the N. wall of which stands on a slope, are situated the tomb of Rabbi Jochanan Sandelar ('shoe-maker'), and in the enclosed burial-ground are those of Rabbi Simeon ben Jochai, who is said to have written the book Zohar, and of his son Rabbi Eleazar. On the pillars are small basins in which offerings are burned especially on the great annual festival on the 30th April. A little lower down the hill is the tomb of Rabbi Hillel and his 'thirty-six pupils', in a large rock-chamber with seven vaults. The grave of the Rabbi Shammai is also shown. These rabbis, who flourished in the two first centuries of the Christian era, were among the oldest and most distinguished Jewish teachers, and their *dicta* preserved in the Talmud are considered of the highest authority. The village of Meirôn is inhabited by Muslims.

About 2 hrs. to the N.W. of Meirôn is situated *Kefr Birʿim.* We first descend into the valley by a steep road, and in ½ hr. pass the small village of *Sifṣâf* on the right. We then reach (10 min.) a low ridge which runs out from the highest peak of *Jebel Jermak* (see above), descend into the *Wâdy Khilâl*, avoid the road to *Sâʿsaʿ* (p. 261) on the left, and cross the *Wâdy Nâṣir* (¾ hr.). Again ascending we come to (35 min.) —

**Kefr Birʿim.** This was formerly another important Jewish place of pilgrimage (at the feast of Purim), and was famous as the burial-place of the judge Barak and the prophet Obadiah, but a few remains of the synagogues only are now left. The ruin of one of them is in the N.E. part of the village. In front of the façade stood a colonnade of two rows of columns. The capitals consist of concentric cylinders, contracting towards the shafts. The wall is constructed of smooth blocks, some of which are of large size. The central portal is richly decorated; over the cornice is an arch embellished with garlands. On each side of the portal are smaller doors, and over each is a window. The interior is used by two families as a dwelling-place. Among the fields, 5 min. to the N.E., are traces of another synagogue: the Hebrew inscription belonging to it has been built into the wall of a private house. The style in which these buildings are executed renders it probable that they were erected during the first two

centuries of our era, when Galilee was the head-quarters of the Jews. — The village of Kefr Birʿim is occupied by Maronites.

*El-Jish* (see below) is about 1 hr., and *Yarûn* (see below) about the same distance from Kefr Birʿim.

### From Ṣafed to Tibnin, Sidon, and Tyre.

1. From Ṣafed to Tibnîn (about 7 hrs.). To *ʿAin ez-Zeitûn* (20 min.), see p. 262. We ascend to the N.W.; after $^3/_4$ hr. we see the village of *Kadîta* on the left and *Ṭaiteba* (p. 262) on the right. The volcanic character of the rocks becomes more marked. We next reach (25 min.) a large, crater-like basin called *Birket el-Jish*, which sometimes contains water, beyond which (20 min.) we come to the end of the lofty plain. On the left lies *Saʿsaʿ* (p. 261). In 10 min. we reach the foot of a conical height, on which El-Jish is situated. This is the *Gush Halab* of the Talmud, and the *Giscala* of Josephus, by whom it was once fortified; it was the last fortress in Galilee to succumb to the Romans. St. Jerome informs us that the parents of St. Paul lived here before they removed to Tarsus. The earthquake at Ṣafed in 1837 overthrew this village also.

Leaving El-Jish, we turn towards the E., and then descend the beautiful valley towards the N.W. for 1 hr. The village of *Yarûn* (probably the *Iron* of Joshua xix. 38) becomes visible on the slope of the hill. To the N.E. of Yarûn, on a small, isolated eminence, are the ruins of *Ed-Dêr* (the monastery). The Greek cross on one of the Corinthian capitals shows that a monastery once stood here, but there is no doubt that the building was originally a synagogue, resembling that of Kefr Birʿim. Here also a colonnade was in front of the principal entrance on the S. side. The three gates, whose jambs, nearly 8 ft. in height, are monoliths, are on the W. side. In the interior a double row of columns ran from the gates towards the altar. — On the hill are scattered large hewn blocks and sarcophagi. Here begins the district of *Bilâd Beshâra*, in which many Metâwileh live (p. xcv).

The road next crosses an undulating plain. We ride towards the N. along the E. slope of a broad valley, and in 2 hrs. reach the village *Bint Umm Jebeil.* The inhabitants are Metâwileh, who carry wood from this region to Beirût and other parts of the coast. A little farther on, we obtain a striking view of the fortress of *Tibnîn*, which is still 2 hrs. distant. The road descends into a valley flanked with precipitous hills, and a steep path then ascends to the fortress, which stands on the N.E. point of a hill falling away abruptly on every side. The village, inhabited by Metâwileh and Christians, lies on a saddle opposite the castle.

**Tibnin.** Hewn stones of ancient workmanship on the E. side and the numerous cistern cavities prove that this was a fortified place at an earlier period than the middle ages. It may be the *Tafnit* of the Talmud. The fortress of Tibnîn was erected in 1107 by Hugh of St. Omer, lord of Tiberias, for the purpose of making incursions hence into the territory of Tyre. The castle was named *Toron*, and its occupants called themselves after it. After the battle of Ḥattîn the circumstances were reversed, and the Saracens now made predatory attacks from the castle against the Christians of Tyre. The castle was besieged unsuccessfully by the Christians in 1197-98, the assailants being at variance among themselves, and an ignominious retreat was the result. Tibnîn was afterwards razed by Sultan El-Muazzam. During the present century its destruction was completed by Jezzâr Pasha, who feared the petty chiefs of this district. Tibnîn is the residence of the Mudîr of the district *Bilât Beshâra.*

The castle commands a superb *View, ranging over an extensive mountainous region with numerous gorges. Towards the W. the sea is visible as far as Tyre, and to the N.E. rise the snow mountains. To the E., near the village of *Birashit*, stands a huge oak, known as the *Tree of the Messiah.* The tomb of Shamgar (Judges iii. 31) is shown near Tibnîn.

2. From Tibnîn to Kalʿat esh-Sheḳîf (and Sidon). We ride from Tibnîn due northwards to ($^1/_2$ hr.) the entrance of the *Wâdy Hajeir*, and descend this valley for about 4 hrs. After 40 min. we perceive the village

of *Suweinî* on the hill to the right, and 1 hr. 25 min. later *Khirbet Sâlim* on the left. We next (25 min.) come to some springs, used for turning mills, and ($1^1/_2$ hr.) reach the *Lîtâny* at the bridge of *Kaʿkaʿîyeh* (see below); to the left is the *Wâdy Yarûn*. The bridge is built across a small island; the most northern arches are ancient. The road hence to Kalʿat esh-Shekîf turns immediately to the right and ascends the *Wâdy ʿAin ʿAbd el-ʿAl*. It leads to ($^1/_2$ hr.) the village of *Zautar* and (10 min.) another more to the E., of the same name. We now reach (1 hr.) the village of *El-Ḥamra*, ($^1/_2$ hr.) *ʿArnûn*, and (20 min.) *Kalʿat esh-Shekîf* (p. 296).

From the bridge of *Kaʿkaʿîyeh* a road leads direct to Sidon (about 10 hrs.). The village of Kaʿkaʿîyeh is reached in 50 min. *Nazâr* (view), a Metâwileh village, is reached in 4 hrs. more, and Sidon in 5 hrs.

3. From Tibnîn to Tyre (about $4^1/_2$ hrs.). We ride round a side valley to the S. and reach ($^1/_2$ hr.) a height above the *Wâdy el-Mâ*, where we enjoy a fine view. We descend the *Wâdy el-Jedûn* into the (25 min.) *Wâdy el-ʿAshûr*, which latter valley we follow, keeping to the right, and leaving the *Wâdy Ḥârith*, *Jebel Ḥârith*, and *Jebel Kafra* to the left. After 1 hr. the road leads to the small plateau of *Merj Ṣafra* to the left, after $^1/_4$ hr. descends towards the W., and (5 min.) reaches the village of *Kâna* (see below), after crossing to *Wâdy esh-Shemâli*. Beyond the village we come to a so-called sultan's road, which leads to (40 min.) the village of *Ḥannâweh* in the *Wâdy Ab*, where large hewn blocks and broken sarcophagi lie scattered about. This appears to have been once an important place, perhaps the 'stronghold of Tyre', or frontier fortress of the Tyrian district (2 Sam. xxiv. 7; Josh. xix. 29).

About 10 min. from this point, to the right of the Tyre road, is situated the so-called **Tomb of Hiram** (*Kabr Ḥîrâm*, or, according to others, *Kabr Ḥairân*), the tradition connected with which is not known to have existed before 1833. The tomb, which has an unfinished appearance, consists of a pedestal of huge stones, each 13 ft. long, about 9 ft. wide, and 2 ft. thick. On this lies a still thicker slab of rock, overhanging on every side, and bearing a massive sarcophagus, covered with a stone lid of irregular pyramidal form. The monument is about 20 ft. high, but it is easy to climb to the top and look down into the interior through an opening in the lid. Behind the tomb is a rock-chamber, to which a stair descends. This is undoubtedly a Phœnician or Canaanite work, but as there is no inscription, the date is unknown. It is possibly older than the Greek period, and most probably earlier than that of the Romans, who would not have omitted to furnish it with an inscription. Near it are several small sarcophagi, now overthrown, and fragments of others. The little valley to the S. of the road contains another small necropolis, where sarcophagi are hewn in the rock and have lids consisting of prismatic blocks. On the Tyre road, about 330 yds. from Kabr Ḥîrâm, are the remains of a Byzantine church, with a fine mosaic pavement (5th cent.) which has been carried to Paris. On the small hill to the right of the road are other tombs and sarcophagi, some of the latter being double with a single lid.

Tyre lies $1^1/_4$ hr. to the W.N.W. of Hiram's Tomb. We ride due westwards to a ($^1/_2$ hr.) cross-road, and (20 min.) pass under an aqueduct to *Râs el-ʿAin* (p. 276).

4. From Safed to Tyre by Yâtîr (about 11 hrs.). This route leads to (3 hrs.) *Ṣaʿsaʿ* and (1 hr.) the ruins of *Rumêsh* (where a road diverges to Kefr Birʿim, $1^1/_2$ hr. distant; see p. 259), and thence to ($^1/_2$ hr.) the upper part of the *Wâdy Hûra*, with a ruin of that name. We next come to ($^1/_2$ hr.) the ruins of *Ḥazûr*, or *Ḥazîreh*, with numerous tomb-chambers, and then ($^1/_4$ hr.) enter another valley. In 2 hrs. more *Yâtîr* is reached. We next enter the *Wâdy Ntâra*, where we pass ($^1/_2$ hr.) a grotto and (20 min.) the village of *Sedakîn*, to the S. of which lies *Aiyeh*. In 50 min. more we come to the Christian village of *Kâna* (see above). After $^1/_2$ hr. we pass the ruins of *El-Khusneh*, which command a view of the hilly country and of Tyre. Ruined buildings in every direction indicate that this part of Phœnicia was once densely peopled. In 50 min. more we reach the *Tomb of Hiram* (see above).

## 28. From Ṣafed to Damascus.

### a. By Bâniâs.

*Mês*, $5^1/_4$ hrs.; *Bâniâs*, $4^1/_4$ hrs.; *Kefr Hawar*, 8 hrs.; *Damascus*, 7 hrs. — Night-quarters in Mês, Bâniâs, and Kefr Ḥawar. Travellers who intend to accomplish the journey from Tiberias to Bâniâs in two days, had better ride to a point beyond Ṣafed on the first day, else the second day's ride will be too exhausting.

1. From Ṣafed to Bâniâs ($9^1/_2$ hrs.).

From Ṣafed the traveller may either descend the valley and regain the direct route from *Khân Jubb Yûsef* (p. 257) to Bâniâs, or take the far more interesting route across the mountains towards the N., which we now describe.

We descend N.N.W. into the valley to (20 min.) *'Ain ez-Zeitûn*, whence we have a beautiful retrospect of Ṣafed. Beyond the village a path on the left leads to *Meirôn* (p. 259). Several small valleys are crossed, and (25 min.) the path to *Delâta* (visible to the N.E.) diverges on the right. We next come to (25 min.) *Ṭaiṭeba*. The view hence to the W. embraces the green hills of Upper Galilee; a small building is visible on the N. side of the *Jermaḳ*; to the E. rise the mountains of Jôlân. The road first leads to the N.E. and then (25 min.) turns to the N. From the top of the hill we enjoy an admirable survey of the valley of Jordan and the basin of Lake Ḥûleh. Our road now (20 min.) traverses the *Wâdy el-Meshêrejeh*. On the left is the village of *Râs el-Aḥmâr*. In 25 min. we reach *'Alma*, and perceive *Fâra* to the left. The route descends (25 min.) into the deep *Wâdy 'Auba*, and ($^1/_4$ hr.) again ascends. To the left, on the hill, lies *Dêshûn*, picturesquely situated above the valley. We reach it in 20 min.; its stone houses with sloping roofs have quite a European look.

To the right rises the bush-clad *Tell Khureibeh*, the peaks of which command a fine view of the deep *Wâdy Hendâj*, the plain of Ḥûleh, and the lofty plateau of Kedes. The ancient *Hazor* (Joshua xi) was probably situated not here but a little to the W. of *Dêshûn* (see above).

Our route still leads northwards, and in $^3/_4$ hr. we reach the village of —

**Ḳedes.** — History. *Kedesh* was the seat of a Canaanitish prince (Joshua xii. 22), but was afterwards allotted to the tribe of Naphtali (Joshua xx. 7). This was the native place of Barak, Deborah's general. The town was afterwards taken and its inhabitants carried into captivity by Tiglath-Pileser, after which it never recovered. The tombs of Barak and Deborah were afterwards shown here. The place was called 'Kedesh in Galilee', to distinguish it from other towns of the name.

By the spring below the village are several large sarcophagi, some of which are used as troughs. To the N. E. of the spring is a small building, a vaulted tomb, constructed of large blocks; two arches are preserved, and also part of a door looking southwards. Farther to the E. are several sarcophagi, standing together on a raised platform. On the sides are hewn rosettes, but time has destroyed every other enrichment. The lids, some of which cover two receptacles,

are finely executed. An old wall, perhaps the enclosure of a burial-ground, is distinctly traceable near these tombs. Farther E. lie the ruins of a large building, named *El-ʿAmâra*, possibly a Roman temple. A piece of the E. wall with a large portal flanked by two smaller ones is still standing. The village contains an interesting octagonal column, many capitals, and other fragments. Notwithstanding its fertile situation, it is thinly peopled.

The road leads direct to the N. across a small plain; after about 20 min. it leads to the N.W. up a valley; after 6 min., a reservoir; after 5 min. the valley divides (on the hill the village of *Blêda*). We now ascend the hill to the N.W. between the two valleys, passing some ruins near several fine terebinths *(buṭm)*, leave (10 min.) *Umm Ḥabîb* on the hill to the left, and (1/4 hr.) reach **Mês**, a large double village on two separate hills (quarters for the night in private houses).

A little farther on we come upon traces of a Roman road. Our route traverses underwood, and after 45 min. we see the ruined castle of *Menâra* on the hill to the right. We then come to the margin of the chain of hills and enjoy a fine view of the Jordan valley and Lake Ḥûleh, the grand range of Mt. Hermon, distant blue mountains to the E., the fortress of Tibnîn to the W., and Hunîn to the N. In 35 min. we reach the ruins of the extensive fortress of **Hunîn** (2953 ft. above the sea-level), situated near a small village of the same name. The castle was seriously damaged by the earthquake of 1837. The substructions (now used as stables) are certainly ancient, as is proved by the drafted blocks on the E. and S. sides. Similar stones are seen in a portal in the village. On the N. side the ground is rocky, and the castle was defended there by a moat 19 ft. deep and of the same width. Hunîn commands a beautiful *View, and *Bâniâs* is visible in the distance. It is unknown to what ancient place Hunîn corresponds. In the middle ages it was a link between Bâniâs and the coast.

The road now descends rapidly into the valley. In the plain below lies the Christian village of *Âbil*, answering to the ancient *Abel* (2 Sam. xx. 14); and farther N. is *Mutelleh*, a Druse village. Our route leaves both of these to the left, and (55 min.) reaches the plain at a point where it is joined by the direct route from Ṣaida on the left (p. 296). We are now in the low ground where all the sources of Jordan unite and empty themselves either into Lake Ḥûleh or the extensive marshes around it. After 8 min. we cross the *Derdâra* by a bridge of a single arch. On the left side are several ruins. The view down the valley is very fine. This tract was once richly cultivated, but is now chiefly used as grazing-land by the Beduins, the best pastures being here and at *Merj ʿIyûn* (p. 297). After 10 min. we cross a dry water-course, and in 25 min. reach the dilapidated bridge of *El-Ghajar*, which crosses the *Ḥaṣbâny*, the N. tributary and one of the chief sources of the Jordan. The entire

district is well-watered and frequently forms a great marsh. The road now leads to the S.E.; before us, on the hill a little to the right, is the wely of *Neby Seyyid Yehûdah*. After 45 min. we see a little to the right (S.) of the road —

**Tell el-Ḳâḍi.** — The Tell el-Ḳâḍi is an extensive mound, 330 paces long, 270 paces wide, and 30-38 ft. above the plain. On the top is a Muslim tomb under a fine oak. On the W. side of the hill we descend a rocky slope to a basin about 60 paces in width, from which this source of the Jordan emerges from the earth so copiously as at once to form a considerable stream. Around the pool are heaped blocks of basalt. From the S.W. corner of the mound issues another stream, probably from the same source, soon uniting with the other to form *El-Leddân*. This stream which Josephus calls the *Little Jordan*, is popularly regarded as the chief source of the Jordan from its being the most copious. It is 504 ft. above the sea-level. It contains twice as much water as the stream from Bâniâs, with which, however, it does not unite in any one definite channel, and thrice as much as the Ḥasbâny, which unites with the other two sources, forming the full-grown Jordan, at *Shêkh Yûsef*, about 4½ M. below the Tell el-Ḳâḍi. At this last point the river is 45 ft. wide, its bed being double that width, and it lies 12-20 ft. below the level of the plain.

The words Ḳâḍi (Arabic for 'judge') and Dan (Hebrew) are synonymous. On the Tell el-Ḳâḍi doubtless stood the ancient city of *Dan*, the northern frontier-town of the Israelitish kingdom, whence arose the often recurring expression 'from Dan to Beersheba'. Before the place was conquered by the Danites (Judges xviii. 27), it was called *Laish*, and belonged to the territory of Sidon. It was afterwards conquered by Benhadad, King of Syria (1 Kings xv. 20).

The path gradually ascends through wood, passing several murmuring brooks; in about 40 min. we reach —

**Bâniâs.** — History. The modern Bâniâs was anciently the Greek *Paneas*, which, according to Josephus, appears also to have been the name of a district. Near it was a sanctuary of Pan (Paneion), adjoining the cavern in which one of the sources of the Jordan takes its rise. When Herod the Great received from Augustus the territory of Zenodorus, and the tetrarchy to the N. and N.E. of the Lake of Tiberias, including Paneas, he erected a temple over the spring in honour of Augustus. Philip the Tetrarch, Herod's son, who inherited the districts of Batanæa, Trachonitis, Auranitis, Gaulanitis, Paneas, and (Luke iii. 1) Ituræa, enlarged Paneas and gave it the name of *Caesarea*, to which was afterwards added *Philippi*, to distinguish it from Cæsarea Palæstinæ (p. 237). This is probably the most northern point ever visited by Christ (Matth. xvi. 13; Mark viii. 27). The older name of the town never entirely disappeared, but occurs in Ptolemy and is found on coins. Herod Agrippa II. extended the town and called it *Neronias*, but this name did not long survive. Titus here celebrated the capture of Jerusalem with gladiatorial combats, at which many of the Jewish captives were compelled to enter the lists with wild beasts or with each other. An early Christian tradition makes this the scene of the healing of the woman with the issue of blood (Matth. ix. 20). In the 4th cent., a bishopric was founded here under the patriarchate of Antioch. Even before the Arabian domination the old name of the place was revived. During the Crusades Bâniâs was in 1229 or 1230 surrendered, together with the lofty fortress of Ṣubêbeh (p. 265), to the Christians after their unsuccessful attack on Damascus. The knight Rainer Brus afterwards received the town and castle as a fief. In 1132, Bâniâs was taken by Sultan Ishmael of Damascus, but in 1139, it was recaptured by the Christians. A Latin bishopric, subordinate to the archbishopric of Tyre, was then founded here. Bâniâs afterwards came into the possession of the Connétable Honfroy. Nûreddîn conquered the town in 1157, but could not reduce the fortress. The town was retaken by Baldwin III.,

but was finally occupied by Nûreddîn in 1165. Sultan el-Muazzam caused the fortifications to be razed.

Bâniâs is beautifully situated. It lies at the N. end of a triangular terrace in a nook of the Hermon mountains, 1150ft. above the sea-level, between the *Wâdy Khashâbeh* (N.) and the *Wâdy Zaʿâreh* (S.), two valleys coming from the E. A third valley, the *Wâdi el-ʿAsal*, opens a little to the N., from a deep wooded ravine among the mountains. Water abounds in every direction, calling into life a teeming luxuriance of vegetation, and serving to irrigate the fields which extend hence down to the plain. The present village consists of about fifty houses, most of which are enclosed within the ancient castle-wall. On the S. side of this wall flows the brook of the Wâdy Zaʿâreh, which unites a little lower down with the copious stream of the infant Jordan. Remains of columns show that the ancient city extended far to the S. beyond the Wâdy Zaʿâreh. The castle in the N. part of the town was a vast edifice. On the N. side its wall was protected by the waters of the Bâniâs spring. The building-materials are extremely massive. The corner-towers of the walls were round, and constructed of large drafted blocks. Three of these towers are preserved. In the centre of the S. side of the castle stands a portal, which is antique, though bearing an Arabic inscription. A stone bridge, which is also partly ancient, crosses the wâdy from this point, and several columns of granite are observed in its walls.

Below the W. end of the lofty castle-hill issues a copious stream, the most interesting feature of Bâniâs. The mountain terminates here in a precipitous cliff of limestone (mingled with basalt), and appears to have been so broken away by convulsions of nature, that a large cavern which once existed here has been nearly destroyed. Beneath the mass of broken rocks that choke the entrance to the cavern (Arab. *Maghâret Râs en-Nebaʿ*, 'the cavern of the spring') and almost conceal it, bursts forth an abundant stream of beautiful clear water, forming one of the chief sources of the Jordan. By this spring stood the ancient *Panium*, which gave place to a temple built here by Herod; in honour of Augustus. On the face of the cliff, to the S. of the cavern, are several votive niches, which were once much higher above the ground than now. The most northern niche is large and deep, and above it is a smaller one. Several other niches are hollowed out in the form of shells. Over the small niche to the S. is the inscription in Greek: 'Priest of Pan'. — On the rock stands the small wely of *Shêkh Khiḍr* (St. George), which commands a good survey of Bâniâs.

The huge castle above Bâniâs, **Ḳalʿat eṣ-Ṣubêbeh**, however, commands a far finer prospect, and the ascent ($1^1/_4$ hr.) is strongly recommended as a morning's excursion. The traveller may either take horses and a guide with him, riding being practicable, or he may send the horses on to *ʿAin er-Rîḥân* (p. 267).

The castle, which was formerly called *Kal'at eṣ-Ṣubêbeh* (a name now hardly known), is of great extent, and is one of the best preserved in Syria. The greater part was erected by the Franks, who held possession of it from 1139 to 1164. The castle stands on the irregularly shaped summit of a narrow ridge which is separated from the flank of Mt. Hermon by the Wâdy Khashâbeh. The edifice follows the irregularities of its site. From E. to W. it is 480 yds. long, at each end nearly 100 yds. wide, but in the middle much narrower. Within the castle are some large but somewhat muddy cisterns. The S. part of the castle is the best preserved. All the substructions consist of drafted blocks of beautiful workmanship. The entrance is on the S. side; a little to the E. is preserved a building called by the Arabs *El-Meḥkemeh*, or 'house of judgment'. Externally it possesses very handsome pointed niches, and the thick wall is pierced with small arched apertures resembling loopholes. The vaulting is borne by a large pillar. The ear-shaped enrichments on the arches are curious. On the S. side of the castle are several other buildings resembling towers, in a more or less dilapidated condition. — The S.W. part of the castle is in ruins. The Arabic inscriptions here reach back to the beginning of the 13th cent., and probably have reference to the thorough restoration of the castle. The E. part of the building, in which there are several cisterns, is higher than the W. part, and affords a survey of the whole fortress. This part was originally meant to form a distinct citadel, being separated from the W. part by a wall and moat. The N. side of the castle presents the most striking appearance. Part of the enclosing wall here has fallen over the precipice, 600-650 ft. in height, into the Wâdy Khashâbeh. The wooded valley below and the opposite heights of Hermon present a noble picture. The precipice at the S.W. angle is also of a dizzy height; a flight of steps hewn on the W. side is no longer accessible. This point commands the best *View of Bâniâs, the Ḥûleh Lake, and the hills beyond Jordan. To the N.W. Ḳal'at esh-Shekîf (p. 296), and to the W. Hunîn (p. 263) serve as it were to balance the picture. To the S., 'Anfît is visible, and above it, Za'âreh. To the S.E. is 'Ain Kanya; to the E. the village of Hazûri, and farther distant Jubbâta. On the whole, the view is one of the most magnificent in Syria. The castle stands about 2500 ft. above the sea-level. — Leaving the castle towards the E.S.E., we may descend by a steep path into the valley, ascend a little on the opposite side, and thus regain the Damascus road at (1/2 hr.) *'Ain er-Rîḥân* (p. 267).

In order to visit the **Birket Râm** (guide necessary), we proceed past the *Wâdy Za'âreh* to *'Ain Kanya* in 1 hr., and in 1 hr. more reach the lake. From *Shêkh 'Othmân el-Hazûri* (p. 267) viâ the *Merj Yafûri* the lake is reached in about 1 1/2 hr. (guide necessary). The *Birket Râm* is the *Phiala* of Josephus. It is, as its name imports, of a cup-like shape, occupying the bottom of a deep basin resembling an extinct crater, situated 150-200 ft. below the surrounding table-land, and about 3000 paces in circumference. The impure water abounds with frogs and leeches. According to tradition, the lake occupies the site of a village, which was submerged to punish the inhabitants for their inhospitable treatment of travellers. — Riding hence N.N.E. towards Mejdel, we regain the Damascus road in 1 hr. (p. 267).

From Bâniâs to Ḥâsbeyâ. — 1. Along the plain. The road leads to (1/4 hr.) the W. margin of the terrace. After 12 min. it crosses the *Wâdy el-'Asal*, and after 23 min. more turns more to the N., towards the *Wâdy et-Teim*. It then passes (20 min.) a spring on the left, and reaches *'Ain el-Khirwa'a* near a small village, where there is a fine view. About 1/2 hr. beyond 'Ain Khirwa'a we begin to ascend the hills on the E. side of the Wâdy et-Teim, reach the (10 min.) *Wâdy Serayib*, cross a hill, and gradually descend thence into the *Wâdy Khureibeh*. The village remains on the left. The direct route hence to Ḥâsbeyâ follows the river, crosses (1 hr.) the *Wâdy Shebâ*, and leads round the hill in 1 hr. more to Ḥâsbeyâ.

2. A more interesting route leads across the mountains. After 1/2 hr. it crosses the *Wâdy Khureibeh*, and then ascends to the large village of *Râsheyât el-Fukhâr* (35 min.), where, as the name imports, there are nume-

rous potteries. After 25 min. we begin to descend into the *Wâdy Shebâ.* In 40 min. we reach *Hibbâriyeh.* The views are beautiful. Among the fields below the village stands a tolerably well-preserved temple, part of which has now been built into a house. The building stands on a basement 7½ ft. high, with a cornice running round it. On the N. and W. sides are entrances, probably once leading into vaults whence the cella could be reached. The temple is 'in antis', and faces the E. It is 56 ft. long, 29 ft. wide, and from the platform to the cornice 26 ft. high. At the corners are pilasters in the wall with Ionic capitals, between which on the E. side the portico was formed by two columns. The portal of the cella, 15 ft. in height, bears an architrave with a cornice above it. On each side of the portal are two niches, the lower being shell-shaped. The arch above is borne by pilasters. The upper niches are crowned with pediments. The interior of the temple is buried in rubbish. At the S.W. corner of the cella a staircase leads through the wall. In the interior of the pronaos and the cella a moulding runs round the whole building. On the outside the stones are drafted.

In ¼ hr. from this point we cross the brook of the *Wâdy Shebâ*, and in ½ hr. more reach the village of *'Ain Jurfa.* Following the course of the *Hâsbâny Valley* we ascend to the (¼ hr.) table-land, which is planted with vineyards. After 20 min. we reach Ḥâsbeyâ.

*From Bâniâs to Jisr el-Khardeli* (Sidon), see p. 296.

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## 2. From Bâniâs to Damascus (15-16 hrs.).

From Bâniâs we ride to *'Ain er-Rîḥân*, 1 hr.; near this spring is the wely of *Shêkh 'Othmân el-Hazûri.* The slopes of Hermon abound with water, but the paths are bad, being covered with blocks of basalt. In ascending we keep the castle in view until (55 min.), beyond the top of the hill, we descend into a valley. We then cross (18 min.) a small valley where there is a mill in a plantation of silver poplars. This belongs to the Druse village of *Mejdel esh-Shems*, which lies behind the hill to the left and soon comes in sight (18 min.).

The road now becomes fatiguing, for, as we approach the central mass of the precipitous Hermon, volcanic rocks begin to predominate. Myrtles now appear for the first time. The road ascends to the (55 min.) lofty plain of *Merj el-Ḥadr*, which is partly cultivated, and in May yields a beautiful flora. On the left rises the bare Mt. Hermon, where fields of snow of some extent, particularly in the clefts of the rocks, are seen as late as the end of May. We (40 min.) reach a point commanding a fine view of a number of extinct craters and other hills to the S. and E.; for the first time also we obtain a view of the great plain bounded by Anti-Libanus on the W., which on sunny days appears like a vast blue sea. The plain of Damascus is separated from that of the Ḥaurân by the *Jebel el-Aswad* (black mountain), which rises to the E. of our standpoint. The extensive mountain-range of the Ḥaurân rises before us. In the plain below is seen the village of *El-Ḳunêṭera* (p. 269). After 1 hr. we leave the basalt district and begin to descend, and in 20 min. reach the large village of *Bêt Jenn*, situated at the mouth of two valleys between steep rocky slopes, in which are several rock-tombs. We follow the course of the beautiful brook past the

mills and through plantations of the silver poplar, a tree which forms a characteristic feature of the environs of Damascus, and is chiefly used for building-purposes. The brook is here called *Jennâni*, and afterwards forms part of the *Aʿwaj* (Pharpar). After 25 min. we leave the valley and ride across several slopes of Hermon and an undulating country more to the N.; to the right below lies *El-Mezraʿa*, and beyond it stretches the beautiful plain, while the snowy summit of Hermon still presides over the scene on the left. The road passes (48 min.) the village of *Ḥîneh* on the left, and (1½ hr.) reaches **Kefr Ḥawar**, the usual halting-place between Bâniâs and Damascus. The village is inhabited by Muslims and contains (on the W. side) the ruins of a small square temple of the Roman period. The interior (which is empty) must be approached through the hut in front. By the house above the waterfall on the hill we obtain a fine view of the plain, particularly of the region of *Saʿsaʿ* (p. 269).

We next cross the *Wâdy ʿArni* (10 min.) and pass (10 min.) *Bêtîma*, which lies on the hill to the left. The whole route commands a view of the plain, but the country is only partially cultivated. The route crosses (1 hr.) the *Nahr Barbar* (a name in which that of the ancient Pharpar survives), leaving the mountains about 1 hr. to the left. It next reaches (1¾ hr.) *El-Kaṭana*, a Turkish telegraph station and village surrounded by orchards. There is a carriage road from this point to Damascus. The road passes (2 hrs.) *Muʿaḍḍamîyeh*, which lies to the right, and enters vineyards. The capabilities of the soil of the plain of Damascus, when properly irrigated, are already apparent here. To the left are the hills of *Ḳalabât el-Mezzeh*. The road soon reaches (½ hr.) the orchards, then (55 min.) *Kefr Sûsa*, and (20 min.) the gate of Damascus (p. 306).

From Bêtîma to Damascus by Dârêya. (Guide necessary.) 20 min. beyond Bêtîma another road turns more to the E., towards the N.W. end of the Jebel Aswad (Kaṭana remaining to the left). We reach the village of *ʿArtûz* in ½ hr.; to the right, on the hill, are the ruins of the castle of *Jâneh*. We next reach (22 min.) *El-Jedeideh*. To the left (½ hr.) is seen *Muʿaḍḍamîyeh* (see above), and to the right *ʿAin Berdi* and *El-Ashrafîyeh*. We next reach (35 min.) *Dârêya*, at the present day a place of some importance, as it was also in the middle ages. The Franks used to extend their predatory excursions as far as this point, but were prevented from coming farther by the walls which enclose the orchards around Damascus. We next reach (1 hr.) *El-Ḳâdem*, and (20 min.) the *Bawwâbet Allah*, or 'Gate of God' of Damascus (p. 325).

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### b. By El-Ḳunêṭera.

20-21 hrs. — From *Safed* (p. 250) the route descends to the N.E., and enters the *Wâdy Firʿim*. After 1½ hr. we cross the road leading from *Khân Jubb Yûsef* (p. 257) to *Bâniâs*. In ¼ hr. we reach the ruins of *El-Kaṭana*, in 1 hr. the point where the descent into the deeper part of the Jordan valley begins, and in ¼ hr. more the —

**Jisr Benât Yaʿḳûb**, or 'Bridge of the Daughters of Jacob'. This bridge was probably so named at the time when the Jews were doing their utmost to fix the scenes of their sacred history in Galilee, viz. during the later period of the prosperity of Tiberias. Jacob is said to have once

crossed the Jordan here. From time immemorial, a ford across the Jordan has been here on the great caravan route, the *Via Maris* of the middle ages. This point, which connected Egypt with Damascus and the regions of the Euphrates, was, moreover, of strategical as well as commercial importance, particularly at the time of the Frank domination; and it was here that King Baldwin III., when on his march to Tiberias for the purpose of relieving Bâniâs, was surprised and defeated by Nûreddîn. In 1178, Baldwin IV. built a castle to defend the bridge, and committed it to the custody of the Templars, but it was taken by storm by Saladin in the following year. The slight remains of this Frank castle are to be seen 1/4 hr. below the bridge. The great caravanserai on this commercial route and the bridge itself were probably built before the middle of the 15th century. The bridge, which is built of basalt, was repaired for the last time by Jezzâr Pasha. In 1799, the French penetrated as far as this point. — There are a Khân and a café by the bridge.

The Jordan is here about 27 yds. in width; its current is rapid, and it abounds with fish. The bridge is situated 42 ft. below the level of the Mediterranean. The banks are bordered with oleanders, zaḳḳûm (p. 165), papyrus, and other kinds of bushes and reeds.

Beyond Jordan begins the district of *Jôlân*, the ancient *Gaulanitis*, named after the city of *Golan* which belonged to Manasseh (Joshua xx. 8; 1 Chron. vi. 71). This region, which extended to the Hieromyces (p. 195), and formed part of Peræa, belonged to the tetrarchy of Philip. — On *Jôlân*, compare *Schuhmacher*, *The Jaulân* (London, 1888).

Arrived at the top of the steep left bank of the Jordan (20 min.), we enjoy a fine view; on the left is the village of *Dabûra*. After 1¼ hr. we pass the ruined village of *Nawarân*. Here the Ḥaurân road diverges to the right. The Damascus road brings us (1 hr. 5 min.) to the ruins *Kefr Naffâkh*, where oak shrubs begin. In 40 min. we reach the *Tell Abu'l-Khanzîr* (boar hill), which we leave to the right. On the right (40 min.) we observe a cistern, and farther on, the *Tell Abu Yûsef* and several Circassian villages; to the left is the *Tell Abu en-Nedi*. In a little more than 1 hr. we reach

**El-Ḳunêṭera**, a village situated 3040 ft. above the sea-level, whence an ancient Roman road leads to Bâniâs. The village is the seat of the government of *Jôlân* (a Ḳâimmaḳâm under the Muteṣarrif of the Ḥaurân in *Shêkh Sa'd*, p. 198); 1300 inhabitants, mostly Circassians; the houses are neatly and regularly built. *International Telegraph*. Little is left of the ancient village. Here is the best place on the route for spending the night. Travellers are cautioned against sleeping in the open air, as heavy dews fall here. — From *El-Ḳunêṭera* to *Birket Râm* (p. 266), 3 hrs.

Beyond Kunêṭera we travel towards the N.E. Here begins the district of *Jêdûr*, strictly so-called, which is also noted for its pastures; to the right in the distance rises the isolated *Tell Ḥara*. The Khân of *El-Khurêbeh* is passed on the left, 2½ hrs. farther on; the *Tell Dubbeh* (25 min.) also remains to the left, and we now enter the forest of *Shaḳḳâra*. We next cross (2 hrs.) the brook *Mughannîyeh* by a bridge, and descend to (1 hr.) *Sa'sa'*, situated on the water-course of the *Wâdy el-Jennâni* (p. 268), at the foot of an isolated hill. We cross (½ hr.) the *'Arni*, pass (1½ hr.) a Khân, and reach (1½ hr.) the village of *Kôkab*, which lies between two hills of the *Jebel el-Aswad*. We next reach (1½ hr.) *Dârêya* (p. 268) and lastly (1 hr. 20 min.) Damascus.

## 29. From Ḥaifa to Beirût by Tyre and Sidon.

**Phœnicia.** Classsical authors are unanimous in stating that the Phœnicians migrated from the Erythræan Sea (according to Herodotus=Persian Gulf) to the E. coast of the Mediterranean. Probably they were nearly allied to the Hebrews. The territory of the Phœnicians extended from Eleutherus (*Nahr el-Kebîr*, p. 381) in the N. to Yâfa (later *Dor*, p. 236) in the S. It was a narrow but fertile strip of land, with some ports suitable for small vessels, promontories, and islands such as the Phœnicians were fond of colonizing. Farther inland the Phœnicians had but few

possessions. Laish (p. 264) was a town of the Sidonians. Both Homer and the O.T. (Gen. x. 19) called the Phœnicians 'Sidonians' from the name of their most important town; it would seem as if Tyre and Sidon had formed *one* town in the earliest times, and the Tyrians called themselves by the name of the old metropolis Sidon. Whence the name Phœnician (used by the later Greeks) arose, is still uncertain. — The Phœnicians were in the highest degree skilful and able merchants; the commercial intercourse between the East and the countries on the coasts of the Mediterranean was in their hands (comp. Ezekiel xxvii). All along the Mediterranean, and even beyond Gibraltar, they established commercial agencies and colonies. The influence they exerted on the civilisation and culture of the West was considerable. The principal articles of their commerce were precious stones, metals, glass ware, costly textiles, and especially purple robes and artistic objects of daily use. They were also slave dealers. They taught other nations the art of ship-building, and even ventured to circumnavigate Africa. To them is due not the invention, but the dissemination of the Semitic alphabet, the mother of all our western alphabets. They also transmitted a knowledge of mathematics, weights, and measures to other nations. On the other hand, it is an open question how far the Phœnicians exerted an artistic and religious influence on the nations of the Mediterranean. Their art was by no means original, although their technical skill was of a high order: in more ancient times particularly their art was entirely under Egyptian influence. Their religion we only know at second hand, from Philo of Byblos (see p. 356), who professed to have drawn his information from an old Phœnician writer Sanchuniathon. It was originally a nature-worship, which afterwards passed into a worship of the stars. Especial veneration was paid to the Sun (or the Sky), whose wife was either the Moon or the Earth. We are best informed about the local religion of Byblos: ***El***, the supreme god, wanders over the earth and leaves Byblos to his wife ***Baaltis***. ***Eliun*** becomes her companion; he kills El, who, according to another version, is killed, while hunting, by a boar; the mourning for the lost and found Adonis was one of the principal religious ceremonies in Byblos. In other towns Astarte, the goddess of the moon, was worshipped; she was believed to be the mother of the Tyrian sun-god Melkart. Orgies were connected with the worship both of the sun and the moon. In Beirût 'Poseidon' and the Kabiri (demigods) were worshipped. In details the worship of the Phœnicians had many points of similarity with that of the Hebrews, particularly as regards the sacrifices. — The Phœnician cities were governed by kings, who professed to be descended from the gods. The royal families were held in high esteem, but they had a council, probably from noble families, to advise them and the voice of the citizens was also not devoid of influence.

With regard to the earliest history of the Phœnician towns, we possess only fragmentary accounts from Menander. The Phœnicians strove by repeated rebellions to protect themselves from incorporation with the Babylonian-Assyrian empire. The Phœnician towns were raised to a high degree of prosperity by the alliance which united Tyre, Sidon, and Aradus with a federal seat in 'Tripolis' under the suzerainty of Persia. They furnished a powerful contingent to the fleet of the Persian monarchs. History has preserved the names of several kings of Sidon, which was a town of great importance during this period. But at this time, too, they more than once gave evidence of their love of independence (comp. Tyre and Sidon). After the conquest of Phœnicia by Alexander, the Phœnician towns still enjoyed a certain amount of prosperity; but the foundation of Alexandria did much to guide the commerce of the world into fresh channels. The Phœnician language was gradually supplanted by the Greek, although it maintained its ground in North Africa till the 4th or 5th cent. A.D.

The Phœnician *Literature* was rich, but nothing of it has been handed down to us except a few fragments translated into Greek (Sanchuniathon). Many Phœnician inscriptions and coins, however, are still extant, although, curiously enough, Phœnicia itself has hitherto yielded much fewer in-

scriptions than the Phœnician colonies, especially those of N. Africa. The character closely resembles the Hebrew.

Literature: Movers, 'Die Phœnicier', Bonn 1841-56, now somewhat antiquated; Renan, 'Mission en Phénicie'; 'Gutschmid's Phœnicia', in the Encyclopædia Britannica, 3rd ed.; Rawlinson, 'History of Phœnicia', 1890; Pietschmann, 'Geschichte der Phönicier', 1889.

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### 1. From Haifa to Tyre (about 10 hrs.).

From Haifa to *Acre* (2½ hrs.), see p. 233. Outside the gate of Acre, and beyond the walls of the fortifications, we turn to the left and ascend slightly. Towards the left we survey part of the walls of the town and the aqueduct of Jezzâr Pasha (p. 235); to the right, in the direction of the mountains, are the villages of *Jedeideh*, *El-Mekr*, *Kefr Yâsîf*. We leave (20 min.) the village of *Bakhjeh* on the right and pass under an arch of the aqueduct. On the right is the château of 'Abdallah Pasha, by whom the beautiful orchards were planted. After ½ hr. the road crosses the *Wâdy es-Semîrîyeh* by a bridge (the aqueduct is on the right), and in 20 min. more reaches the village of that name, probably the ancient *Shimron-Meron* (Joshua xii. 20), and the *Casale Somelaria Templi* of the Crusaders, where a solemn conference took place in 1277. The country is richly cultivated. On the right lie the villages of *El-Kwêkât*, *'Amka*, *Shêkh Damûn*, *Shêkh Dâûd*, *El-Kahweh*, and *El-Kabîreh*, at the last of which the aqueduct begins. Towards the N. the white rocks of Cape Nâkûra (see below) become more conspicuous. We next cross (4 min.) a water-course, and pass the (12 min.) *Wâdy el-Mejûneh*. The village of *Mezra'a* remains on the right. After 18 min. we reach the bridge over the *Nahr Mefshûh*. After 37 min. we turn to the left and in ¼ hr. reach *Ez-Zîb*, 2½ hrs. from Acre. (Or we may leave this village, which is uninteresting, to the left, and ride on in a straight direction.) The village, which stands on a heap of debris, was the ancient *Achzib* (Josh. xix. 29), and the classical *Ecdippa*. To the N. of Ez-Zîb we cross the *Wâdy el-Karn (Herdawîl)*, and (35 min.) the *Wâdy Kerkera*. After 10 min. we see on the right *'Ain Mesherfeh*, perhaps the ancient *Misrephoth-Maim* (Josh. xi. 8). To the right lies the village of *Bassa*. The chain of the *Jebel Mushakka* here approaches the coast.

We now ascend the steep rocks of the **Râs en-Nâkûra** by a tolerable road. This promontory, according to Josephus (Jew. War ii. 10, 2), is identical with the *Scala Tyriorum*. Its extremity (13 min.) affords an excellent view. Towards the S. we obtain a last glimpse of the great plain of Acre and of Carmel. On the coast to the left, below us, are remains of an old watch-tower, or tower of customs. The road then crosses the cliff and leads inland. The hard rock contains numerous fossil starfish. We next cross (35 min.) a valley, beyond which Tyre, 3 hrs. distant, comes in sight. To the right on the hill is *Kal'at esh-Sham'a*, a castle probably of recent origin. After ½ hr. more we perceive the *Khân en-Nâkûra*, where

there is a good spring (Arabian fare may also be obtained). By the spring are Arabic inscriptions of Melîk eẓ-Ẓahîr, who had the road repaired in 1294. The rocks on the beach are rough and sharp. By a water-course on the right we pass (22 min.) the ruins of *Umm el-ʿAmûd* (or *ʿAwâmîd*), where there is a kind of acropolis with remains of columns, the Ionic capitals of which belong to a good Greek period of art. The ruins of ancient buildings, however, are very scanty. The older name of the place seems to have been *Turân.* Phœnician inscriptions, sphinxes and rudely executed figures, have also been discovered here. The brook which falls into the sea here comes from *Ḥamûl,* which is supposed by some to be the ancient *Hammon* (Joshua xix. 28). After 10 min. a column is passed on the road-side, and on the right are rock-tombs. After 32 min., on the right, are the ruins and spring of *Iskanderûna.* Here stood the town of *Alexandroskene* so named from Alexander Severus, in whose and Caracalla's reigns the road was constructed. At a later time, the work was attributed to Alexander the Great. In 1116, Baldwin I. restored the fortifications, with a view to attack Tyre from this point. The place was then called *Scandarium* or *Scandalium.* On the hills to the E. lies *Ḳalʿat Shamʿa*, about 1 hr. distant; nearer are *Tell eḍ-Ḍabaʿ* and *Tell Irmid*, forming a complete girdle of ancient fortifications.

We next cross the **Râs el-Abyaḍ**, the *Promontorium Album* of Pliny, so called from its hard white clay, containing a few streaks only of dark pebbles. Halfway up, we see on the right the *Burj el-Beyâḍeh* (a modern watch-tower). For about $^1/_4$ hr. the path is hewn in the projecting rock; on the right rises the cliff, on the left is a precipice of nearly 200 ft., descending to the sea. At the top of the pass stands the *Khân el-Ḥamra*, probably an ancient watch-tower. The passage of the promontory occupies 40 min. from Iskanderûna. The descent is difficult. The road is ancient, and waggon-ruts in the stone are still traceable. At the end of the pass are some artificial grottoes on a level with the sea. On a hill to the right are the ruins of *Shiberîyeh.* Farther distant are *Biyûd es-Seid* and *Asîyeh.* After $^1/_2$ hr. we cross the *Wâdy el-Asîyeh* near an ancient bridge, beyond which we see the village of *Kleileh* on the right. We next cross (20 min.) the *Nahr el-Manṣûra* near the village of *Dêr Ḳânûn*, and pass (25 min.) *Râs el-ʿAin* (p. 276), from which Tyre is reached in less than 1 hr. Time and energy permitting, the traveller may at once visit *Râs el-ʿAin*, and perhaps *Dêr Ḳânûn* also (comp. p. 276 and Plan). Outside the town are several cafés.

**Tyre.** Accommodation may be obtained at the house of the Greek priest *(Khûri rûmi)* and at those of other Christians; the hospitality of the Latin monastery cannot be depended on.

Turkish Post and Telegraph Office.

History. According to Phœnician and Greek tradition, Tyre is a very ancient city, and with it are associated many interesting old myths.





MEDITERRANEAN SEA
SÛR
Fort
Anc. Mole
Anc. Harbour
Church of Crusaders
Algen Tower
Birket el-Ghuêr
Swamp
Ruined arches of ancient Aqueduct
Tombs
Causeway constructed by Alexander the Great
Bostan es-Saudi
Ancient Aqueduct
Wely Ma'shûk
Tell Ma'shûk
El-Awâtîn
Borj esh-Shemâl
Shaûra
Direct Road from Akka to Saida
Tombs
Borj el-Kibleh
Saida
Damascus
Moghâret es-Sdk
W. el-Mesra'a
Arab Tâna
Arab Tâna
Necropolis
Khan
Mill
Tell Habesh or Reshîdiyeh
Gardens
Mills
Chief Reservoir
Râs el-'Aîn
Dêr Kânûn
Akka
ENVIRONS OF SÛR (TYRE).
From Gaillardot (Renan) & Mansell.
1:50.000
Paces.
Yards.
3 Depth-line of 3 Fathoms.
Drawn, engraved & printed by
Wagner & Debes, Leipzig

Astarte is said to have been born, and Melkart to have reigned here; and the Tyrians are credited with the development of agriculture, the production of wine, and many important inventions. The ancient and the present name is *Sûr*, after which the Romans sometimes called the purple-shell, for which the place was famous, 'Sarranus murex'. Tyre was a double, or even a triple city. It consisted in the first place of the town on the mainland, which was considered the oldest part (*Palaetyrus*). On two bare rocky islands in front of this town, opposite the coast, lay the seaport with its warehouses. Hiram, the contemporary of Solomon, as we are informed, extended the E. part of the island next to the mainland, and conducted water to it; he also connected a smaller, more western island, with the larger by means of an embankment. This smaller island is said to have been afterwards washed away by the sea, and as late as the middle ages Benjamin of Tudela states that he saw its ruins and remains in the sea to the W. of the town. Excavations made here tend to show that the smaller island, on which stood a temple to a god called Zeus by the Greeks, lay at the S.W. end of the larger, and still exists in connection with it, as in ancient times. The ruins visible in the sea are merely the remains of overthrown mediæval walls. On the larger island lay the so-called old town with the royal palace, the shrine of Agenor Baal, the temple of Astarte, the open space of Eurychoros, the forum, and the bazaar. On the highest ground (behind the modern Serâi erected by Ibrâhîm Pasha) probably stood the temple of Melkart, the central sanctuary, to which pilgrimages were made from the Tyrian colonies. This island was, therefore, Tyre's most cherished possession (comp. Ezek. xxviii. 2). The dominions of the princes of Tyre extended as far as Lebanon. Hiram, the son of Abibaal, furnished Solomon with cedar and fir-wood for the building of the Temple (1 Kings v. 8), as he had already sent carpenters and masons to assist in the building of David's palace (2 Sam. v. 11), and for this service Solomon ceded to him the Galilæan district of Cabul with twenty cities. The territory of Tyre was contiguous to that of the tribe of Asher. The luxury of the great mercantile and worldly city contrasted strongly with the simple habits of the Israelites, to whom its influence appeared to the prophets to be fraught with danger, thus giving rise to the prophetic warnings and denunciations of Ezekiel (xxvi-xxviii) and Isaiah (xxiii). Shalmanasser besieged the city for five years, but was probably unable to take it, although Sidon and Palætyrus were obliged to aid in attacking the island-city, the inhabitants of which dug cisterns when their supply of water from the mainland was cut off. After a siege of thirteen years Nebuchadnezzar made a treaty with Ithobaal of Tyre about the year B. C. 576. While under the Persian yoke, the Tyrians furnished their conquerors with a large fleet, and Alexander was, therefore, especially anxious to destroy the power of the city. Palætyrus was still a very large town at that period, though already beginning to decline, and some authorities state that it extended from the present Nahr Kâsimîyeh on the N. to Râs el-ʿAin on the S., a distance of about 5 M. Alexander is said to have destroyed this part of the city entirely, and to have used the building-materials in the construction of his celebrated embankment, 60 yds. wide and 1/4 M. long, by means of which he was enabled to approach the island-city. From the time of Ezekiel, Tyre, and probably Palætyrus also, had been furnished with walls; the island of Tyre had also been fortified shortly before the approach of Alexander. Notwithstanding the aid rendered by the fleet, the siege lasted seven months. The island-city was not entirely destroyed, and 17 years later, in the time of the Ptolemies, it resisted the attacks of Antigonus for 15 months. — The district of Tyre and Sidon was afterwards visited by Christ (Mark vii. 24). During the Jewish war, the Tyrians were hostile to the Jews. A Christian community sprang up here at an early period, and St. Paul spent seven days at Tyre (Acts xxi. 3, 4). The town then became the seat of a bishop, and it is called by St. Jerome the first and greatest city of Phœnicia.

During the Roman period, Tyre was still a very important city, and even in the middle ages it was a place of some consequence, and was

regarded as well-nigh impregnable. On the side next the sea it had a double, and on the land-side a triple wall. In 1124, the Crusaders under Baldwin II., aided by the Venetian fleet, and favoured by the dissensions of the Arabian governors of the city, succeeded in capturing the place. Tyre was at that time still wealthy; it was the centre of the coast traffic, and still possessed glass works and sugar manufactories. Saladin besieged the city unsuccessfully. In 1190, Frederick Barbarossa was buried here (p. 275). 191 years later, the Muslims under Melik el-Ashraf entered the town, which, notwithstanding its quadruple defence of towers on the land-side, was obliged to surrender after the fall of Acre. The Franks had been in possession of it for 167 years. It was then destroyed by the Muslims. Since that period Tyre has never recovered any of her ancient importance, although Fakhr ed-Dîn endeavoured to restore it. In the 18th cent. it fell into the hands of the Metâwileh (p. xcv). It is now the seat of a Ḳâimmaḳâm under the government of Beirût.

Modern Tyre is an unimportant place, its trade having been almost entirely diverted to Beirût, but it still exports cotton, tobacco, and millstones from the Ḥaurân. It contains about 5000 inhab., about half of whom are Muslims or Metâwileh, while the other half consist of Christians and a few Jews. A Franciscan monastery and a convent of the French order of the Sisters of St. Joseph are established here; the United Greeks have also their schools, and the Orthodox a bishop. The 'British Syrian Mission' has schools for boys and girls, for the blind, and Sunday schools under the management of two ladies. — The streets are miserable, and the houses dilapidated. A few conspicuous palms and the view of the mountain slopes, however, give a degree of picturesqueness to the place. Few antiquities are now to be found. Numerous ancient hewn stones have been, and are still in course of being removed hence to Acre and Beirût. In 1837 Tyre suffered severely from an earthquake.

The present town lies at the N.W. end of the former island, which lay in a long line parallel with the mainland. The island now has an area of about 125 acres, being almost as extensive as in ancient times, when it afforded space for about 25,000 inhabitants. The W. and S. sides of the island are now used as arable land and burial-grounds. The large embankment thrown up by Alexander has been widened by deposits of sand. The embankment itself, which probably crossed a shallow strait, and perhaps also started from a natural promontory on the mainland, doubtless now lies in the middle of this long neck of land, which, at the point where it leaves the coast, is upwards of 1 M., and where it reaches the old ramparts on the island, is 600 yds. in width. Approaching from the S.E., we reach the well-built so-called *Algerian Tower*, situated in a garden, and once belonging to the ancient and still partly traceable fortifications of the Crusaders. In this neighbourhood it used to be supposed that the southern (Egyptian) harbour of Tyre, now entirely choked with sand, was situated. It is now believed to have lain on the S. side of the island, as an ancient wall is traceable in the shallow water from what was formerly the S.E. end of the island as far as a cliff to the W.S.W. The course of

the mediæval walls follows the present bank, and remains of towers still exist. The rocky conglomerate of the bank contains fragments of glass which have been consolidated with the sand into a hard mass. Here, on the S. side of the island, are a number of cells, lined with very hard stucco, which are perhaps older than the middle ages, and may have been tombs, workshops, or chambers for the preparation of the purple-dye obtained by crushing the shell of the murex. Along the W. side we can follow the ruins of the mediæval fortifications, of which fragments of columns and other remains are visible under water. Several islands and peninsulas also extend towards the N. The wall at the extreme N. end of the town contains an enormous hewn stone, accessible only when the sea is smooth.

The modern town of Ṣûr contains few attractions. The present harbour occupies the site of the ancient 'Sidonian' N. harbour of Tyre, and is only slightly choked with sand. Traces of ancient harbour structures are still seen here. The most interesting of the old buildings is the *Crusaders' Church* (see Plan), which was founded by the Venetians and dedicated to St. Mark. It was begun about 1125 and completed at the beginning of the 13th century. The E. part only is preserved, and the three apses are built into the modern walls of the town. The windows are enriched outside with a kind of moulding in rectangular zigzags. The church was about 71 yds. long and 27 yds. wide, and the transepts projected 5 yds. from each of the aisles. In the interior handsome columns of rose-coloured granite lie scattered about; these were used in the decoration of the pillars, and were perhaps taken from some older building. The church possibly occupies the site of the basilica of Paulinus, which was consecrated by Bishop Eusebius in 323. Bishop William of Tyre does not mention the church in his work on the Crusades, as it was not within his jurisdiction, but was immediately dependent on the metropolitan church of Venice. The church is also interesting as the burial-place of the German emperor Frederick Barbarossa (d. 1190), whose brain and intestines were buried at Antioch, while his body was interred here. The excavations have, however, led to no definite result as to the position of Barbarossa's tomb. Conrad of Montferrat was also interred here. He had been attacked by two Assassins (p. xcvi) in the streets, carried into the church, and there slain by one of his assailants (1192).

On the way from Tyre to the hill of *El-Ma'shûḳ*, towards the E., a number of sarcophagi have been discovered. Water was conducted to it from Râs el-'Ain and other places. The conduits above ground are modern, those under ground ancient. At the foot of the rock towards the S. and S.E. are remains of large reservoirs, whence Tyre formerly derived its chief water supply. The site of the present *Wely el-Ma'shûḳ* was probably once occupied by a temple. The slopes of the hill are covered with ancient ruins. On the N. side

is a stair in the rock. Sarcophagi and oil presses have also been found here. At the back of the hill lies a small necropolis, but the chief burial-place of Tyre extends over the whole chain of hills to the E., and is most interesting at *ʿAwwâtîn*, situated in a line with Tyre and El-Maʿshûḳ. Many of the rock-tombs have fallen in, and are empty and destitute of inscriptions. Proceeding towards Ḳabr Ḥîrâm (p. 261), we come to some tombs on the right and ascend the hill to this necropolis.

The water-conduits at El-Maʿshûḳ come from *Râs el-ʿAin*, 1 hr. from Tyre, and 1/4 hr. from the sea. The route to them leads from Tyre along the coast. Leaving El-Mâʿshûḳ we follow the Acre road to the W. and then to the S. In 35 min. we reach the estate of *Er-Reshîdîyeh*, founded by Reshîd Pasha, with three large reservoirs, from which a water-conduit issues. There are remains of old mills here. The aqueduct with the arches, which runs to the W., is probably of Roman origin. Another aqueduct with pointed arches of Arabian construction runs towards the sea. In 10 min. more we reach the octagonal chief reservoir of **Râs el-ʿAin.** In order to raise the water to the height of the aqueduct, lofty reservoirs with thick walls over 8 yds. high have been constructed around the spring. The sides are of unequal length, and of different ages. In the interior it is lined with cement. The water has, however, undermined its barriers and now flows unutilised into the sea. The visitor may ride up as far as the level of the water. — This reservoir was connected with others situated towards the S.W.; the aqueduct is at places 10-14 ft. above the ground, and stalactites have been formed where the water has overflowed. The reservoirs are probably all of the Roman period. In the middle ages they were ascribed to Solomon (on the authority of Song of Sol. iv. 15). The sugar-cane was planted in the vicinity, and to this day the country here is well clothed with verdure.

The environs of Tyre towards the S.E. also abound with antiquities. Near the village of *Dêr Ḳânûn*, about 1/2 hr. to the S.E. of Râs el-ʿAin, are curious figures hewn in the rock. This neighbourhood is full of rock-caverns, and farther on, towards *Kleileh*, are numerous burial-places and sarcophagi, most of which are of simple workmanship. No temples or important architectural remains are to be found here. This is accounted for by the fact that the whole of the environs of Tyre were inhabited by wealthy villagers only, whose rock-cisterns, olive-presses, and tombs were in keeping with the condition of their owners. The same remarks apply also to the contiguous Jewish territory, for, after the Babylonian captivity', Asher and part of Naphtali seem to have been completely under Tyrian supremacy.

From Acre to Tyre by Kalʿat Karn (2 days). From Acre we ride in about 2 hrs. to *ʿAmka*, whence Ḳalʿat Ḳarn may be reached in about 3 hrs. (guide necessary; a good walker will easily accomplish this part of the journey on foot). The road passes the insignificant ruin of *Ḳalʿat*

*Jiddîn*, called *Judin* in the Crusaders' time. The large fortress is of the Crusaders' period. The building of the castle, formerly called *Mons Fortis*, was begun in 1229 by Hermann von Salza, Grand Master of the Teutonic Order. This 'Montfort', the chief possession of the order in Syria, was destroyed by Beibars in 1291. The situation is imposing. The castle stands on a rocky neck of land between two valleys, which are nearly 600 ft. in depth. The rock is artificially separated from the hill towards the E. by a moat, out of which the building-material was quarried. The rocky slopes are rendered inaccessible in many places by buttresses of masonry. The castle is built of huge drafted blocks, and leans outwards so as to render it inaccessible to climbers. Along the N.E. side run several vaults. On the N.W. side a large gateway is preserved, and on the S.E. side another. Near the latter is a kind of crypt or cistern. The arches are all pointed. Towards the N.W. stands an octagonal pillar, 6 ft. in diameter, once connected with the walls by a series of eight arches, the remains of a former chapel or hall. — The interior is partly overgrown with underwood. Towards the E. the view embraces wooded heights, towards the W. the vast expanse of the sea. — The road now descends the *Wâdy el-Karn* to the (2½-3 hrs.) Christian village of *El-Bassa*, near the *Râs en-Nâkûra* (p. 271).

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## 2. From Tyre to Sidon (about 7 hrs.).

The road skirts the coast, but leaves it after 32 min., traversing a fertile plain. On the right are the villages of *Tûra* and *Bediâs*. We pass (10 min.) *'Ain Babûk*, an excellent spring on the left, and proceeding N.N.E. reach (55 min.) the dilapidated Khân of *El-Kâsimîyeh.* About ¼ hr. above the bridge, on the left bank of the stream, are the ruins of *Burj el-Hawâ*. By a very ancient building here lies a huge, richly-decorated sarcophagus, near which are others, one of them being still undetached from the rock. This necropolis is called *Kubûr el-Mulûk* ('tombs of the kings'). In 3 min. we descend to the two-arched bridge over the *Lîtâny*, which is here called *El-Kâsimîyeh* (p. 449). The river is of considerable depth at this point, and flows hence to the sea in a very serpentine course.

The road continues to traverse the undulating plain of the coast, with villages lying on the low slopes of the hills towards the E. After 25 min., near a Khân, a white rock becomes visible to the right of the road. There are two curious grottoes here. The walls of the smaller are enriched with crosses, and the other contains a Greek inscription. On the wall adjoining the caverns are triangles and figures, some of them of childish rudeness, with inscriptions in Greek and Phœnician. (Triangles and palms were probably emblems of the worship of Astarte.) After 27 min. we cross the brook *Abu'l-Aswad*, leaving an old bridge on our right, and soon reach a series of ruins. On the right, after 22 min., we see the *Wely Neby Seïr*, and on the left several columns near some rock-tombs. We next reach, on the right, (18 min.) the village of —

**'Adlûn.** — 'Adlûn is probably the *Ornithopolis* of Strabo. In the shelving side of the projecting hill is a large necropolis, consisting chiefly of chambers, 6 ft. square, with tombs on three sides, of the post-Christian period. On the left of the road is a larger cavern, called the *Maghâret el-Bezêz*, and a little to the N. of it an Egyptian 'stele'. 'Adlûn also possesses several sarcophagi and a handsome rock-hewn basin near the sea.

On the right we soon see the village of *El-Anṣârîyeh*, and then cross (38 min.) the *Nahr Ḥaiṣarâni*. Near the village of *Es-Seksekîyeh* are caverns with paintings and other antiquities. To the left, after 22 min., we see more ruins, and to the right, on the hill, the village of **Sarfend**, the ancient *Zarephath* (1 Kings xvii. 9), the *Sarepta* of the New Testament (Luke iv. 26). The Crusaders founded an episcopal see here. A chapel once stood on the spot where Elijah is said to have lived, but has been displaced by the *Wely el-Khiḍr*. On the old harbour are traces of ancient buildings, and N. of this point are numerous rock-tombs.

Sidon now soon comes in sight. We pass (18 min.) the spring *ʿAin el-Ḳanṭara*, and cross (18 min.) the *ʿAḳbîyeh* water-course. Below us, on the coast, stands the old tower of *Burj el-Khiḍr*. We next cross (13 min.) the *Nahr el-Jesarîyeh* near a ruined bridge. The water-courses are overgrown with oleanders. Near the (9 min.) *Nahr el-ʿAdasîyeh* are the *Tell* and *Khân el-Burâḳ*, with a good spring. Traversing sand, we next come to the brook of *Ez-Zaherâni* (the bridge is modern and in ruins), beyond which lies a Roman milestone. Beyond the (25 min.) *Wâdy et-Teish* we pass another milestone. On the right lies the village of *El-Ghazîyeh*. The plain expands. We then cross (40 min.) the broad *Nahr Senîk* (p. 281) near a Khân, and pass another milestone on the left. On the right are the villages of *Dêr Besîn* and *Miûmîyeh*. We soon reach the gardens of Sidon, cross (20 min.) the brook *Nahr el-Barghût* (Asklepios of the classical writers), and (5 min.) arrive at Sidon, which we enter by the gate of Acre (Pl. 14) on the S.E. side.

**Sidon**. Accommodation. Near the Egyptian cemetery is an Arab *Locanda* (Pl. D, 3), moderately good; prices should be agreed on in advance. The best accommodation may be obtained at the houses of the consular agents and those of other Christians, and in case of necessity at the large French Khân (p. 280). Tents may be pitched on the Egyptian cemetery in the S.E. of the town.

Vice-Consulates. America, Dr. *Shibli Abêla*; Austria, *Catafago*; France, *Durighello*; Germany, *Eyyûb Abêla*; Great Britain, vacant; Spain, Dr. *Joseph Abêla*; Russia, *Fadûl Rizkallah.*

Telegraph: Turkish, at the Serâi.

Physicians: Dr. *Joseph Abêla* (of the American School in Beirût); Dr. *Shibli Abêla* (of New York University).— Chemist, Dr. *Joseph Abêla*.

History. In the Homeric poems Sidon is spoken of as rich in ore, and the Sidonians as experienced in art. Although Sidon had sent out colonies at an earlier period than Tyre (e. g. Hippo, Carthage, etc.), it afterwards became less enterprising in this respect than the sister city, and even seems to have acknowledged her supremacy (1 Kings v. 6; Ezek. xxvii. 8), while always retaining a certain degree of independence, as kings of Sidon are spoken of (1 Kings xvi. 31; Jerem. xxv. 22). The Sidonians are said to have been versed in astronomy, arithmetic, and nocturnal navigation. During its dependency on the Asiatic empire, Sidon continued to be an important commercial town. In consequence of a revolt against Artaxerxes III. Ochus, it was destroyed in the year 351. After the city had at first fought victoriously with the aid of Greek mercenaries, it was betrayed by Tennes, the commander of its own army, and set on fire by the inhabitants themselves. No fewer than 40,000 persons are said to have perished on that occasion. Thenceforth Sidon was reduced to the position of a provincial capital, and afterwards will-



A
B
C
D
R = Remains of ancient Harbour structures and fortifications. = Baths = Mosques
Khâns :
1. Kh. ed-Debbâgh D.2.
2. Kh. er-Ruzz . C.D.2.
3. Kh. Bertrand . D.2.
4. Kh. fransawi . C.3.
Tombs :
5. Family Sheâb . . . . . . D.2.
6. Mohammed es-Sâid . . D.2.
7. Telât Ulia (Three Saints) D.2.
8. Barracks D.2.
Kalʿat el-Bahr
Entrance
El-Fakhura
Pottery
Harbour
Place of the Serai
Place of Fakhr ed-Din's Palace
Mohammedan Burying Ground
El-Helaliye
Kalʿat el-Mezzeh
Old Egyptian Harbour
Fountain
Mound of Shells
Hâret Saida
Churches :
9. Latin Monastery . . C.3.
10. Maronite Ch. . . . . B.5.
Mosques :
11. Jâmaʿat el-Kebîr . . A.B.4.
12. Jâmaʿat Abu Nakhleh B.C.3.
13. Serai & Telegraph . . . C.3.
Gates :
14. ʿAkka Gate . . . . . C.5.
15. Bêrût Gate . . . . . D.2.
ṢAIDA (SIDON).
From Renan's 'Mission de Phénicie.'
1 : 7.200
0 50 100 150 200 250 Yards
0 50 100 150 200 250 300 Paces
Drawn, engraved & printed by
Wagner & Debes, Leipzig



ENVIRONS of SAIDA (SIDON).
From Gaillardot's Survey in Renan's 'Mission de Phénicie.
Depth line of 3 Fathoms.
Nahr el-Auwali
BOSTRENUS
Bridge
Mills
N. el-Ghias
Anchorage for large Vessels
El-Makaser
Shekh Habib
El-Hebbabiyeh
El-Jezîreh
Light
Baramiyeh
Kalaat el-Bahr
N. el-Kamleh
Tomb Caverns
El-Helâliyeh
Abra
Ain Helaliyeh
SAIDA
Tahûnet el-Merâh
El-Merâh
Neby Seidûn
Hâret Saida
N. el-Kamleh
Jezzin
Ruined Castle
Mar Elias
Maronit Chapel
Neby Yahya
Shekh Abarok
Jezzin
Nahr el-Barghût (ARDUPIA)
Mogharet Ablûn
Roman Milestone
Phoenician Necropolis
Mill
Minat er-Rummân
Jebaa
Miumiyeh
MEDITERRANEAN SEA
Ain es-Zeitûn
Roman Milestone
Khân es Senîk
Nahr es-Senîk
Mogharet es-Zeitûn
Khân
Derb es-Sîm
Neby Daûd
Ruined Castle
Grotto
Stair
Saidet el-Mantara
Maghdusheh
Sur
Burying Grounds.
1. Foreigners' (Turbet el-Kuffâr)
2. Old Greek
3. New
4. Israelitish
5 Latin
6. Maronite
7. Metuali
8. Mohammedan
9. Bostân el-Amûd
10. el-Bobbu
11. el-Kanâtir
12. Mekhedeh
13. Mohamm. Antar
14. Garden of the St. Joseph Sisters.
15. Roman Milestone
16. Spinning Mills
17. Tahônet Mekhedeh (Mill)
18. Remains of anc.t quay and mosaic pavement
Drawn, engraved & printed by
Wagner & Debes, Leipzig
1:50.000
0 500 1000 1500 2000
Paces
0 500 1000 1500
Yards

ingly opened her gates to the Greeks. Even in the Roman period the city had its own archons, senate, and national council. At a still later period it was famed for its glass works. Sidon was sometimes dignified with the title of *Nauarchis* (commander of ships), and was also called *Colonia Augusta* and *Metropolis.* Christianity appears to have been introduced here at an early period (Acts xxvii. 3), and a bishop of Sidon attended the Council of Nicæa in 325. After the conquest of Syria by the Muslims (636) Sidon surrendered to her new masters without resistance, as it was then in an enfeebled condition. In the Crusaders' period the town experienced terrible vicissitudes. When the Franks first passed near the place it had an Egyptian garrison. In 1107, it purchased immunity from a threatened siege, but owing to a breach of faith was in 1111 besieged by Baldwin I. with the aid of the Norman and Venetian fleets and taken in six weeks. In 1187, after the battle of Ḥattîn, Saladin caused the town and its fortifications to be razed. In 1197, the Crusaders again obtained possession of the place, but it was once more destroyed by Melik el-ʿAdil the same year. In 1228, the town was rebuilt by the Franks, again razed by Eyyûb in 1249, and refortified by Louis IX. in 1253. It was then purchased by the Templars, but in 1260 it was devastated by the Mongols. In 1291, Sidon at length came permanently into the possession of the Muslims, and was razed by Sultan Ashraf. For several centuries the town had almost ceased to exist, but at the beginning of the 17th cent. it gradually regained importance as the residence of the Druse Emîr Fakhr ed-Dîn. The Europeans were favoured, and trade revived. That prince erected a handsome palace for himself and khâns for the merchants, and the silk trade became a source of great profit. Sidon was at that period the seaport of Damascus. Even after the fall of the Druse prince, the commerce of Sidon, promoted by the European consulates, continued to thrive, until about the end of last century it was annihilated by the ill-judged measures of Jezzâr Pasha. Under the Egyptian supremacy Sidon again revived, and was enclosed by a wall. In 1840, the harbour fortress was destroyed by the allied European fleet. In 1860, the Christians here, too, were persecuted at the instigation of the Turkish governor (p. 311), and no fewer than 1800 Christians are said to have been massacred on that occasion in the district of Ṣaida.

The present town of *Ṣaida* occupies the site of ancient Sidon, but the latter extended still farther towards the E. Like most of the Phœnician towns Sidon lay on a promontory, in front of which lies an island. The N. harbour, protected by a ledge of rock, still exists, while the larger S. harbour (formerly called the 'Egyptian') was filled up by Fakhr ed-Dîn. The town is beautifully situated. Beyond the green plain, above the lower spurs, tower the snowy peaks of Lebanon, the *Jebel Riḥân* and the *Tômât Nîḥa* (p. 305). The pride of Sidon are its magnificent gardens which form a broad belt round the town (especially on the N.), the same as at Yâfa. Oranges and lemons are largely cultivated and exported; almonds and apricots, bananas and palms also grow here.

The town now contains about 15,000 inhab., of whom about 1000 are Muslims and Metâwileh; the Christians are of the Greek Catholic (2000) and Maronite sects. The American Mission maintains a boys' and girls' school; the Greek Catholics and Maronites have each their schools, and there are also several Muslim colleges. The Franciscans have a monastery, church, and boys' school, the Sisters of St. Joseph a school and orphanage (Superior a German lady, Mère Xavière), the Jesuits have a mission station. The Alliance Israélite has also established a school.

The little town contains few attractions. The top of the wall affords pleasant views of the sea. There are nine mosques in the town, the largest of which, the *Jâmiʿ el-Kebîr* (Pl. 11), was formerly a church of the knights of St. John. In the space in front of the mosque once stood the palace of Fakhr ed-Dîn, and it is now occupied by a Muslim school. To the S.E. of the principal space in the town stands the *Serâi* (Pl. 13), and to the S.W. of it the mosque of *Abu Nakhleh* (Pl. 12), formerly a church of St. Michael. To the N. of this is the *Khân Fransâwi* (Pl. 4), a handsome building erected by Fakhr ed-Dîn at the beginning of the 17th century. The town contains five other large khâns.

The *Harbour* is interesting. By the *Khân ed-Debâgh* (Pl. 1; D 2), at the N.E. end of the town, a bridge with 8 arches crosses to the small island of *Ḳalʿat el-Baḥr* (Pl. C, D, 1), where there are ruins of a castle of the 13th cent., with large drafted blocks which probably once belonged to an earlier structure. The style of the present walls, with the inserted fragments of columns, as well as the pointed arches are mediæval. Admission is refused to the castle and the citadel (see below).

Around the island, particularly on the S.W. side, are remains of quays built of large hewn stones, and similar remains flank the whole of the ridge which forms the N. harbour. In ancient times, this harbour was capable of being closed. Fakhr ed-Dîn, however, caused the entrance to be filled up in order to exclude the Turkish fleet. The handsome blocks of which the quays had been constructed were then removed for building-purposes, the consequence of which is that the sea washes over the rocks into the harbour in stormy weather. The broad tongue of land which bounds the harbour on the W. also bears remains of ancient walls, and on the E. side are two artificial square basins (comp. Plan). To the S.E. of the town rises the citadel of *Ḳalʿat el-Mezzeh* (Pl. C, 5), standing on a heap of rubbish, in which layers of the purple-shell are visible. A large female statue was also found here.

The *Necropolis* of Sidon (unfortunately much damaged by treasure-seekers) is situated in the limestone rocks, but slightly elevated above the plain, which were once washed by the sea, and are now covered with a layer of earth. Several of the vaults have fallen in, while others have long been filled with earth.

According to Renan, there are several different kinds of tombs: —

(1). Rectangular grottoes, entered from the surface of the earth by a perpendicular shaft of 10-13 ft. in depth and 3-7 ft. wide. The visitor descends by steps cut in the sides of the shaft, and reaches two doors leading into unadorned chambers which are rarely connected with each other. Similar tombs occur in Egypt, and Renan considers this kind the oldest.

(2). Vaulted grottoes with side niches for the sarcophagi, or merely with square holes in the ground, and with round air-holes communicating with the surface of the ground above. These are entered by flights of steps, and they occur chiefly at the S.E. angle of the necropolis.

(3). Grottoes cemented with lime, painted in the Græco-Roman style, and generally furnished with Greek inscriptions. These also have air-holes.

Lastly, grottoes of the earlier kinds have sometimes been remodelled in the later style.

The sarcophagi are also in different styles. The grottoes of the first kind contain marble sarcophagi of the specifically Phœnician style, i. e. so-called anthropoïde receptacles, accurately fitted to the shape of the mummy, which the Phœnicians were in the habit of embalming. At a later period, the receptacle assumed a more simple form, the position of the head only being indicated by a narrowing of the space at one end. Sarcophagi in lead, and others with simple three-edged lids, also occur. The sarcophagi in the second kind of grotto are generally of clay, while those in the third kind resemble baths in shape, and are highly decorated with garlands and other enrichments.

a. To visit the Necropolis (guide necessary) we quit Sidon by the Acre gate, and follow the road now in course of construction which will lead by *Dêr Besîn* to *En-Nabaṭîyeh.* In 3 min. we reach the *Wely Neby Seidûn* on the right, in the name of which is preserved that of the ancient city. The Jews make pilgrimages to this wely, which they call the *Tomb of Zebulon.* The outer wall is built of large stones, by it is a beautiful column. After 4 min. we cross the *Nahr Barghût* (p. 278). We next pass (2 min.) important burial-places on the right and left, named *Maghâret Ablûn,* which has been translated 'cavern of Apollo', and perhaps correctly, as figures of Apollo have been found here. The tomb-chambers here contain several sarcophagi and a few rude wall-paintings. Here, too, in 1855 was discovered the basalt sarcophagus of the Sidonian king Eshmunazar, now in Paris, which, as rarely happens, is furnished with a long Phœnician inscription. In this epitaph a curse is invoked on any one who disturbs the tomb of the deceased monarch.

Proceeding to the S. we reach the *Nahr Senîk* in 18 min., beyond which is a Khân. In 10 min. more we reach *Seyyidet el-Manṭara* (view), with the ruins of a castle, perhaps the mediæval *Franche Garde,* the platform of which is reached by a flight of steps about 325 ft. in length and 10-13 ft. wide. A grotto a little to the S. of the ruins, now a chapel of St. Mary, was probably once a temple of Astarte. A similar temple is situated near the village of *Maghdûsheh,* 10 min. to the S.; the cavern here is called the *Maghâret el-Maḳdûra,* and contains an unpleasing female figure sculptured on the left side. Near *Maghâret ez-Zeitûn* is another grotto containing a medallion.

b. Leaving the Acre gate and proceeding towards the N., we pass a Muslim burial-ground, beyond which we take the road to the right (E.). The gardens here and there contain numerous remains of ancient buildings and tombs. On the E. is an aqueduct coming from the N. We may now proceed to the S. in 5 min. to the village of *El-Ḥâra,* and in 3 min. more reach the *Neby Yaḥya.* This monument, as well as the Maronite chapel of *Mâr Elyâs* farther up, probably occupies the site of a Phœnician temple. Fine view. — Following northwards the aqueduct, which is crossed here by the brook *Ḳamleh,* we reach the village of *El-Halâlîyeh* (10 min.), beyond which begins a new series of tombs, extending as far as *Bara-*

*mîyeh.* Unhappily they are all covered with rubbish again. W. of *El-Halâlîyeh* the discovery was made in 1887 of tomb-chambers with 17 fine Greek and Phœnician marble sarcophagi (among them that assigned by tradition to Alexander and that of Eshmunazar's father). They were taken to Constantinople and the grottoes filled up with rubbish.

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### 3. From Sidon to Beirût.

About 8 hrs.; Arabian fare procurable at the Khâns on the route. — After leaving Sidon we find the ground covered with fragments of mosaic for a short distance. Fine retrospective view of the town, the citadel, and the numerous rocky islands. Skirting the beach, we reach (20 min.) the *Nahr el-ʿAwali*, which rises near Bteddîn (p. 299), and the ancient *Bostrenus* (ancient Sidon is said to have lain on this river). It now separates the district of *Teffâḥ* on the S. from that of *Kharnûb* on the N. An aqueduct diverges from the river at the point where it leaves the mountains. The road becomes rough and stony, and the plain ends here. After 1/2 hr., having regained the coast, we leave the village of *Rumeileh* on the right (below which is a necropolis), and cross the *Nahr el-Burj* and (1/2 hr.) the *Wâdy es-Sekkeh* (with a Khân on the right). The promontory here is called *Râs Jedra.* In 3/4 hr. we reach the *Khân Neby Yûnus*, nestling amidst vegetation; on the right lie the villages of *El-Jîyeh* and *Barja.* According to the Muslim tradition, Jonah (Dhu'n-nûn, 'fish man') was either cast ashore here by the whale, or was interred in this neighbourhood.

Under the sand near *Neby Yûnus* a handsome mosaic pavement, like that of Kabr Ḥîrâm, has been found. Near this spot the city of *Porphyreon* must have stood in ancient times. In B.C. 218, the armies of Ptolemy IV. (Philopater) and Antiochus the Great fought a battle here. The Egyptian army extended as far as the Râs ed-Damûr, the promontory near Platanon, while the Syrians were encamped on the Nahr ed-Damûr (Tamyras). Antiochus drove back the Egyptians to Sidon, having attacked them in the flank from the mountains.

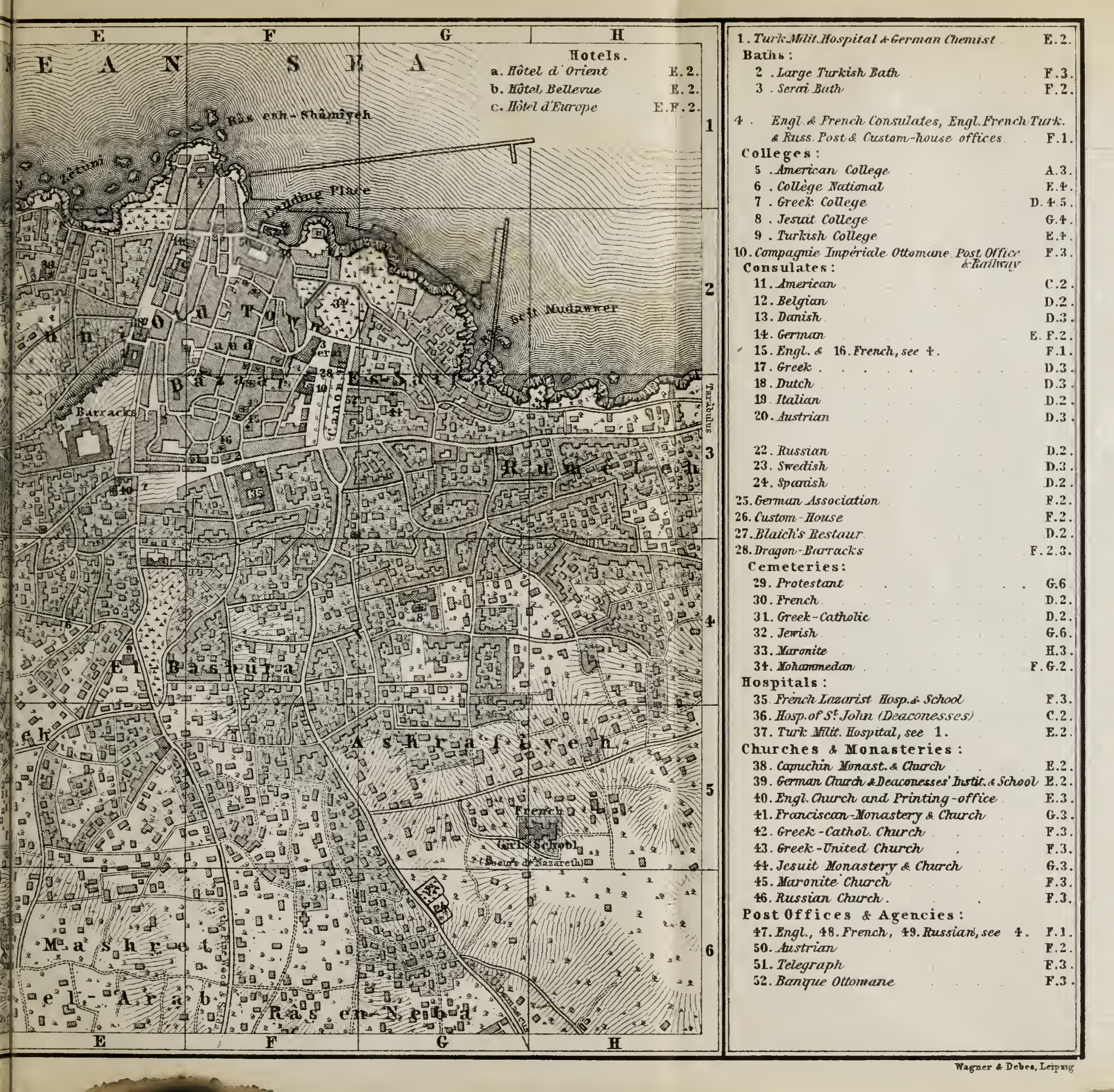
After 18 min. we cross a brook. On the hill to the right lies the village of *Maḳsaba.* We have now to pass the spur of the **Râs ed-Damûr.** The road is bad. A ruined watch-tower stands here. We return to the coast(35 min.), leaving a silk factory on our right, and (9 min.) reach the *Nahr ed-Damûr*, bordered with oleanders. A few minutes from the coast is a beautiful bridge over the river which sometimes flows with great force. Beyond are two Khâns. The village of *Muʿal-laḳa* remains to the right. In 1 hr. we come to the *Khân en-Nâʿimeh*, named from a village on the hill to the right. The road, strewn with sand and gravel, next leads to (1/2 hr.) the **Khân el-Khulda**, the *Heldua* of the 4th cent., a place of no importance, which, however, has an extensive necropolis.

After 1/4 hr. the road begins to quit the coast. It crosses (35 min.) the *Wâdy Schuweifât*, called after a large village of that name on the hill. Near it is the *Khân el-Ḳasîs.* The scenery improves,






Drawn, engraved & printed by


E
F
G
H
E A N S E A
Hotels.
a. Hôtel d'Orient E.2.
b. Hôtel Bellevue E.2.
c. Hôtel d'Europe E.F.2.
Râs esh-Shâmiyeh
Landing Place
Old Town
and
Bâzâr
Es-Sûr
Barracks
Canon
Râs Beirut
Nudawwer
Tarâbulus
Rumêleh
El Bashûra
Ashrafîyeh
French
Girls' School
(Soeurs de Nazareth)
Mashret
el-Arab
Râs en-Neba
1
2
3
4
5
6
1. Turk Milit. Hospital & German Chemist E.2.
Baths:
2. Large Turkish Bath F.3.
3. Serai Bath F.2.
4. Engl. & French Consulates, Engl. French Turk. & Russ. Post & Custom-house offices F.1.
Colleges:
5. American College A.3.
6. Collège National E.4.
7. Greek College D.4.5.
8. Jesuit College G.4.
9. Turkish College E.4.
10. Compagnie Impériale Ottomane Post Office & Railway F.3.
Consulates:
11. American C.2.
12. Belgian D.2.
13. Danish D.3.
14. German E.F.2.
15. Engl. & 16. French, see 4. F.1.
17. Greek D.3.
18. Dutch D.3.
19. Italian D.2.
20. Austrian D.3.
22. Russian D.2.
23. Swedish D.3.
24. Spanish D.2.
25. German Association F.2.
26. Custom-House F.2.
27. Blaich's Restaur. D.2.
28. Dragon-Barracks F.2.3.
Cemeteries:
29. Protestant G.6.
30. French D.2.
31. Greek-Catholic D.2.
32. Jewish G.6.
33. Maronite H.3.
34. Mohammedan F.G.2.
Hospitals:
35. French Lazarist Hosp. & School F.3.
36. Hosp. of St. John (Deaconesses) C.2.
37. Turk Milit. Hospital, see 1. E.2.
Churches & Monasteries:
38. Capuchin Monast. & Church E.2.
39. German Church & Deaconesses' Instit. & School E.2.
40. Engl. Church and Printing-office E.3.
41. Franciscan-Monastery & Church G.3.
42. Greek-Cathol. Church F.3.
43. Greek-United Church F.3.
44. Jesuit Monastery & Church G.3.
45. Maronite Church F.3.
46. Russian Church F.3.
Post Offices & Agencies:
47. Engl., 48. French, 49. Russian, see 4. F.1.
50. Austrian F.2.
51. Telegraph F.3.
52. Banque Ottomane F.3.
Wagner & Debes, Leipzig



and a charming view is obtained of the slopes of Lebanon, studded with houses. After 32 min. we reach the *Nahr el-Ghadîr*. A Khân near it is left on the right. We soon enter the mulberry plantations and the well-watered gardens of Beirût, enclosed with their lofty cactus-hedges. In 17 min. we reach the well *Bîr Huseini* (chapel of St. Joseph). After 10 min. we traverse pine plantations (see p. 288), and at length (45 min.) reach the town (see below) by the Hadeth road (p. 289).

## 30. Beirût.

**Arrival by sea.** The landing (boat 2 fr., for several persons 2-4 fr.) is conducted in a more orderly way than at Yâfa. The hotels send their agents on board. The Custom House is close to the landing-place of the boats. On cigars and cigarettes, see p. xxxi. Endeavour to avoid giving up the passport, comp. p. 2.

**Hotels.** *Hôtel d'Orient, called *Lokanda Bassoul* (Pl. a; E,2), kept by *Niccolas Bassoul;* Cook's Hotel. *Hôtel Bellevue (*Lokanda Andrea;* Pl. b; E, 2), kept by *Andrea Boucopoulos.* Both these houses are situated on the coast, at the S. end of the town. Pension, without wine, 12-15 fr. The wines are good but dear. — Of the second class, cheaper but sometimes not very clean, frequented by Levantine merchants: Hôtel de l'Europe or *Darricarrère* (Pl. c; E, F, 2), on the Sûk Tawîleh; Hôtel d'Angleterre, with restaurant (prop. *Kyrillo*), Place des Canons; pension without wine from 8 fr.; Hôtel de Paris, Hôtel de l'Univers, both on the quay; Hôtel Allemand (kept by *Jakob Blaich*), well spoken of.

**Beer and Coffee Houses.** German Beer-houses: *Pross* (Pl. 25), near the harbour; *Jakob Blaich* (Pl. 27; see above), with garden and bowling alley; *Gassmann;* Bavarian beer 8 pi. a bottle, 1/2 fr. a glass. There are other houses, chiefly situated on the coast near the hotels, and kept by Greeks, not recommended; frequently enlivened by Bohemian bands of music. — The *Arabian Cafés* on the Place des Canons afford the best opportunity for observing the habits of the native population. Cup of coffee 20 pa.; nargîleh 10 pa.

**Money,** see p. xxxviii. — The only bronze coin current in Beirût is the '*khamsi*' or '*nuhâsi*' of 2 1/2 pa.

**Bankers.** Most of the European firms also transact banking business: *A. Duplan & Co.; R. Eruy; Fankhänel & Schifner; H. Heald & Co.; F. Leithe; E. Lütticke & Co.; Ney & Co.; F. Wehner; Weber & Co.; Yared & Speich.* — The *Banque Ottomane* (see p. xxviii) has a branch on the Place des Canons. Beirût is the centre of the Syrian trade, and is therefore an excellent point for obtaining letters of credit for any part of the interior.

**Consulates.** America (Pl. 11), *Bissinger.* Great Britain (Pl. 15), *Colonel Trotter*, V. C. Austria (Pl. 20), Ritter *v. Schulz*, C. G. Belgium (Pl. 12), *Frederici*, C. G. Denmark (Pl. 13), *Loytved.* France (Pl. 16), *St. René-Taillandier*, C. G. Germany (Pl. 14), Dr. *Schröder*, C. G. Greece (Pl. 17), *Fountana*, C. G. Holland (Pl. 18), *Hummel*, Acting C. G. Italy (Pl. 19), *Gubernati*, C. G. Russia (Pl. 22), *Petkowitsch*, C. G. Spain (Pl. 24) and Portugal, *Parodi.* Sweden and Norway (Pl. 23), *Loytved*, V. C.

**Carriages.** On the Place des Canons and in the street to the German chemist's (Pl. 1). *Tariff:* single trip 5 pi.; by time 7 1/2 pi. an hour on week days, 10 pi. on Sundays; longer trips by agreement. — **Horses** in the same street, generally good; average charge 5 fr. for a day, 3 fr. for 1/2 day, but less for prolonged tours.

**Steamboat Agents**: *Austrian* and *Egyptian* opposite the Custom House; *French* and *Russian* in the Khân Antûn Beg (Pl. 4). — **Cook's Agency** near the Hôtel d'Orient.

**Post Office.** Turkish, English, French, Austrian, and Russian post

offices in the Khân Antûn Beg, near the harbour (Pl. 4). The Russian post is only used for local letters. The offices are closed 1 hr., or, for registered letters, 2 hrs. before the departure of the steamer, but letters may be handed in down to a few minutes before the departure of the small post boat, or carried on board the steamer even later. — **Telegraph** (internat.) in the main street from the Place des Canons to the barracks (Pl. 51). Tariff viâ Constantinople, see p. xxxii; viâ Egypt (Engl. telegr.) much dearer.

**Provisions and Wine** may be obtained from the hotel or from *Pross* and *Gassmann* (p. 283).

**Dragomans** (comp. p. xx) at Beirût: *Nakhleh Sha'ya*, *Daibis Fadoul*, *Gantiri*, *Elyas Melhemi*, *'Abdulla Durzi*, *Melhem Ouardi.*

**Baths.** *Turkish* (comp. p. xxxvi), near the Burj on the Damascus road. 1/2 mej. and 1/4 mej. additional to be divided among the attendants. There are 3 *Sea Baths*, near the Hôtel Bellevue (50 c.; less to subscribers). Towels, etc., had better be taken. Sharks are not uncommon in the bay of Beirût, and swimmers should therefore not venture far from the shore.

**Barbers** come to the hotels (shaving 70 c., hair-cutting 1 fr.).

**Shops.** EUROPEAN ARTICLES at *Christophore's* and elsewhere in the Sûk Ṭawîleh. — TAILORS: *Fazzi*, *Beck*, *Aramân*, in the Sûk Ṭawîleh. — SADDLERS: *Stefanski*, *Fröschle*, *Althans*, the latter also deals in antiquities.

ARABIAN WARES. Silk keffîyehs (p. lxxxv), quilted table-covers, slippers, cushions, and tobacco-pouches may be advantageously purchased at Beirût. The filigree work made here is exported even as far as Egypt. — Arab dealers, e. g.: *Tarâsi*, *Bukhâsi*, *Omar Lausi* (carpets) in the city. Bargaining and caution are necessary, both in the bazaar and with traders who come to the hotels.

CIGARS, best at *Pross's* (p. 283), and not easily procurable elsewhere.

**Booksellers.** *Charles Bêziès Fils*, a French firm in the Christian Street (Ṭawîleh), is the only shop which keeps European books. Arabic works at *Amîn Khûri's* or *Ibrâhîm Ṣâdir's*, both near the Place des Canons.

**Photographers.** **Bonfils* (good photographs, a large stock), *Dumas*, *Guarelli*, in the street leading from the two principal hotels into the town. Price 10 fr. a dozen. The photographs should be bought of the photographers themselves, and not from the dealers who offer them at the hotels.

**Physicians.** *Dr. Brigstoke* (English); *Dr. Van Dyck* (father and son), *Dr. Wartabet*, *Dr. Post* (Americans); *Dr. Lorange* (German); *Dr. Busch*, (Austrian); *Dr. de Brun* (French). — Dentists: *Mr. Dray* (English); *Gladrow* (German). — *Prussian Pharmacy* the best (in the Turkish military hospital, Pl. 1). — **Hospitals,** see p. 287.

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**History.** In the midst of the Phœnician states were situated the ancient dominions of the Canaanitish 'Giblites', or dwellers on mountains, with their two towns of *Berytus* and *Byblus.* It is uncertain whether the name of the town is derived from its fountains *(beerôt)*, or, as others hold, from *berôsh*, pine-tree. This place must not be confounded with Berothai (2 Sam. viii. 8; Ezek. xlvii. 16). The town seems originally to have been unimportant, and although mentioned by the Greeks before the time of Alexander, is not named in the history of the campaigns of that monarch. In the second century before Christ, Berytus is said to have been entirely destroyed in consequence of a rebellion against Antiochus VII., but the Romans afterwards rebuilt it, introduced a colony, and named it *Augusta Felix* after the Emperor Augustus. With a view to please his friends the Romans, Herod Agrippa embellished Berytus with baths and theatres, and caused gladiator combats to be exhibited there. After the destruction of Jerusalem, Titus also caused numerous Jews to enter the lists against one another at Berytus. In the middle of the 3rd cent., a Roman school of law, which afterwards became very celebrated, began to flourish here. The trade of the place was also considerable, and the Roman empire was at that time furnished with silk fabrics from Berytus and Tyre. The silk manufacture for which these towns were famous was thence carried to Greece, and afterwards from Greece to Sicily (12th cent.). It is, however,

unknown at what period the silk culture and the plantation of mulberry trees (Morus alba) was first practised in Syria, although it is certain that in the middle ages this branch of industry was already of long standing. In 529, Berytus was destroyed by an earthquake, after which the town was never rebuilt in its ancient magnificence, and its school of law was not re-established. In 600, it was still in ruins, and in 635, it was taken with ease by the Muslims. In 1125, it was captured by the Crusaders under Baldwin, and continued in their possession with little intermission down to the battle of Ḥattîn (p. 249).

Beirût was for a time the residence of the Druse prince Fakhr ed-Dîn (1595-1634). This able man, by abusing the confidence of the Porte, succeeded in founding an independent kingdom for himself. He banished the Beduins and allied himself with the Venetians, the natural enemies of the Turks. Beirût was his favourite residence, and the environs are said to have been his gardens. He favoured the native Christians and promoted trade. He afterwards went to the court of the Medicis at Florence to beg for assistance against the Turks. He remained nine years in Italy, during which period his son ʿAli kept the Turks in check. On his return, he made many enemies by his innovations, and by erecting a number of buildings in the European style. ʿAli was defeated and slain by the Turks at Ṣafed, and Beirût was taken. Shortly afterwards, the emîr himself was taken prisoner, and was strangled by order of Sultan Amurat at Stambul. In 1694, the Maʿanîdes, the family of the emîr, were deposed and banished, after which the Shehâbides came into power. The gradual withdrawal of power from these native princes proved a salutary policy on the part of the Turks. ʿAbdallâh Pasha afterwards took Beirût from the Druses (Emîr Beshîr, p. 298), and under its altered circumstances it at length became an important seaport, while Sidon and Tripoli declined. In 1840, the town was bombarded by the English fleet and recaptured for the Turks, but sustained no great damage. Numerous Christians have settled at Beirût, especially since the massacre of the Christians in 1860, and the place has since then greatly increased in extent.

*Beirût* (33° 50′ N. Lat.) occupies a considerable part of the S. side of *St. George's Bay*, which looks towards the N. The interior of the bay offers a certain protection against bad weather to the ships which have to anchor in the open roads. In the summer of 1889, a French company began the construction of a good harbour.

Beirût is the most important commercial town of Syria. In 1888 there ran into the port: 2767 sailing vessels of 45,846 tons, and 494 steam vessels of 501,368 tons. It is believed that this number will be considerably increased on the completion of the new harbour, which will be the only safe landing-place between Port Saʿîd and Alexandria. — The chief importance of Beirût lies in its imports. The only articles exported in large quantities are *grain*, *silk* (1888: 2600 bales), and *wool* (1888: 3500 bales).

Beirût is the chief town of the Wilâyet (p. lvii) of the same name, the residence of the Wali, and has a garrison of 400 infantry and 80 cavalry. — The town is the seat of a Greek Orthodox bishop, a Maronite archbishop, a United Greek patriarch, and a Papal Delegate (Msgr. *Piavi*, who is also patriarch of Jerusalem; comp. p. 35).

The town is beautifully situated on the slopes of *Râs Beirût* and *St. Dimitri*, facing the sea. The plain is covered with luxuriant gardens. Beyond them the mountains rise rapidly, overtopped by the snow-clad summits of the *Ṣannîn* and *Keneiseh*. They hills are furrowed by several deep ravines, but are cultivated to a considerable height. The rosy tint of the mountains contrasting with the

deep blue of the sea presents a most picturesque scene by evening light.

While the scenery resembles that of Italy, the climate of Beirût is genial and seldom oppressively hot. Much rain falls in winter, but the crocus, cyclamen, and other flowers thrive at that season, and palms are frequently seen in the neighbouring gardens. The mean temperature and average number of rainy days are as follows: — January 57° Fahr.; 11 days of rain. February 58°; 11 days. March 63°; 9 days. April 66°; 5 days. May 73°; 2 days. June 77°; 1 day. July 82°; 0 days. August 83°; 1 day. September 81°; 1 day. October 78°; 3 days. November 66°; 7 days. December 61°; 12 days. The heat is tempered by a fresh sea breeze during the greater part of the year; and, as the nights are mild, sleeping with open windows is not attended with the same risk as in many other places. Many of the Europeans settled at Beirût remove to the heights of Lebanon for the summer months (see p. 293).

In ancient times, an aqueduct conveyed water to Beirût from the *Magoras* (*Nahr Beirût*, p. 290), but of that structure a few arches only are now standing. The town is supplied with water from the Dog River (p. 290) by the waterworks of the 'Beyrouth Water Works Co.', opened in 1875. — Since 1888, the French Comp. de Gaz near the quarantine has supplied the town with gas.

Before the slaughter of the Christians in 1860, Beirût had about 20,000 inhabitants, the number now exceeds 100,000. The official statistics for 1889 give: Muslims 33,000; Greek Orthodox 30,000; Maronites 28,000; Melkites (United Greeks) 9,000; Jews 1500; Latins 1500; Protestants 900; Syrian-Cathol. 600; Armenian Cath. 400; Druses 300; other religious communities 300, total 105,400; 6 hospitals, 23 mosques, 36 Christian churches, 66 boys' and 36 girls' schools with 8000 boys and 6175 girls, of these 21 boys' and 2 girls' schools are Muslim institutions with 2000 boys and 500 girls. — There are about 2000 Europeans in Beirût.

The Muslim element is gradually being displaced by the Christian. The Christians of Beirût are very industrious, apparently possessing a share of the commercial enterprise of the ancient Phœnicians. Many of the firms have branches in England, Marseilles, and elsewhere, and compete successfully with the European merchants settled in Syria. Italian was formerly the commonest language here, next to Arabic, but it is now being displaced by French, as many of the Roman Catholic Christians have their children educated in the Lazarist and other good French schools. The percentage of persons who cannot read or write is comparatively low at Beirût, and the highly important work of educating the female sex has been efficiently begun.

As evidence of the intellectual activity of the people it may be added that 13 printing offices (the best are the Jesuit and the American) exist in Beirût, and 12 Arabic newspapers find readers.

Beirût is in fact the centre of the oriental book-trade in Syria. The late Arab scholar *Butrus Bistâni* (author of a copious Arabic lexicon and encyclopædia and director of a good Protestant school for boys) enjoyed a high reputation for his scientific attainments.

**Benevolent and Missionary Institutions.**

The American Mission (Presbyterian) has been labouring in Syria since 1821, and Beirût is the centre of its operations. In 1888, there were 4359 members of this community. Service is held in the *Mission Church* (Pl. 40) on Sundays, at 9 a.m. in English and at 11 a.m. in Arabic. Close by are a Sunday school house, a girls' school and a *printing office* which has already issued a number of publications in Arabic. Many eminent scientific men have been connected with this mission, among them Eli Smith, Van Dyck, and Thomson. The *University* in Beirût with its theological seminary, medical faculty, and training college, show that the mission rightly appreciates the requirements of the country. The handsome new buildings (Pl. 5) containing the above-named institutions with an astronomical observatory are situated on the road to the Râs Beirût. The pupils of the medical school receive a four years' training and are undoubtedly far superior to the native doctors. There is also a girls' seminary in Beirût. — The total number of schools of the American Mission was, in 1889, 141 with over 6000 pupils of both sexes. — The Mission has also a weekly newspaper and a monthly children's magazine for the dissemination of its principles.

The Church of Scotland Jewish Mission has been in existence since 1864 and devotes itself principally to the *Jews* and especially to the education of the young. It maintains a boys' and a girls' school. — The *St. George's Institute* for Muslim and Druse girls is conducted by a Scotch lady, Miss Taylor.

The British Syrian Mission and Schools and Bible Work was established for the reception of the orphans after the slaughter of the Christians in 1860 and has its headquarters in Beirût, where the institutions are presided over by Mr. and Mrs. Mott. They are admirably organised. There are in Beirût a training institute for female teachers and 10 other schools, among them classes for the blind. The total number of pupils is more than 1200. The Mission has also a number of stations in Syria with schools (1700 pupils), Sunday schools, and missionary work.

German: The *Hospital* of the Prussian Order of St. John (Pl. 36, Lady Superintendent, *Louise Breyner*), which exists since 1866, is beautifully situated on the Râs Beirût and is well equipped; its physicians are the American doctors (policlinic separate), and the nurses are deaconesses from Kaiserswerth. It has about 60 beds and beautiful private rooms for patients; 1st class 10 fr., 2nd class 5 fr. a day with no extras beyond a voluntary contribution to the poor-box. The institution deserves the highest praise.

The beautiful house of the large *Orphanage and Boarding School* of the Kaiserswerth Deaconesses (Pl. 39, Lady Superintendent of the orphanage *Sophie Gräf*, of the school *Louise Kaiser*) is situated on the road to the Râs Beirût (p. 289). 130 native orphans can be accommodated, but the subscriptions from Europe are unfortunately somewhat meagre. The school is as good as a Girls' College in Europe, and is very popular. The building also contains the *Protestant Chapel:* service in German at 10 a.m. on Sundays.

French Institutions. The large establishment of the *Sœurs de la Charité de St. Vincent de Paul*, containing orphanage, day school, and boarding school (2000 girls). — The large *Hospital of the Lazarists* (Pl. 35) is excellently equipped and managed by the Sœurs de la charité. The Lazarists have also a boys' school (175 pupils) and a handicraft school. — Boarding and day school of the *Dames de Nazareth* on the Dimitri hill (500 girls). — Since the expulsion of the *Jesuits* from Germany, the institutions of the order have considerably increased; well deserving of attention are the college and *medical school* transferred hither from *El-*

*Ghazîr* (1500 boys and 200 girls) and the admirable printing-office from which a whole series of valuable works has been issued. — The ***Franciscans*** of the Terra Sancta possess a monastery (Pl. 41) and a handsome church near the douane. — The *Capucins* have a monastery and a school (150 boys; Pl. 38).

The Italian Government is making great exertions to enlarge or found schools; a boys' and girls' school with 4 classes (130 boys, 120 girls) and a Kindergarten.

The other confessions (Greek Orthodox and Maronites) and the Jews are also well-provided with schools.

Fragments of columns are scattered throughout the town, and others have been used in the construction of the *Quay*. Mosaics are often found in the course of excavations, and rock-tombs and sarcophagi have been discovered in the direction of the Râs Beirût, but none of these objects are of any importance. Near the harbour is an ancient *Tower*, one of the landmarks of Beirût, with substructions which perhaps date from the time of the Crusades.

The **Bazaar** (Pl. F, 3) is unattractive to visitors, as European influence has deprived it of many Oriental characteristics. Adjacent to the bazaar is the chief **Mosque** of Beirût, to which admission is not easily obtained. It was originally a church of St. John of the Crusaders' period, and the walls have been adorned by the Muslims with rude arabesques. The building is in the pointed style, and has a vaulted roof, but no dome. — In the E. of the old town is situated the so-called **Place des Canons** (Pl. F 3), with public garden; round it are numerous cafés, the office of the French Company (p. 303), the barracks of the dragoons, and the *Serâi* (an ancient palace of Fakhr ed-Dîn, p. 285: some of the rooms are worth seeing).

*New quarters* of the town have been built round the old city. The roads in the suburbs and environs are broad and airy, with numerous pretty villas affording charming views, enhanced by the vegetation of orange and lemon trees, sycamores, and palms.

Walks. 1. The favourite walk and drive at Beirût is the road of the French Company as far as (1/2 hr.) the **Pines** (Arab. *'ḥersh'*, a small wood), where there are numerous cafés. Starting from the Place des Canons (see above) the road leads us between houses, then past the Israelite and Protestant Cemeteries on our left; on the Dimitri hill, to our left, is situated the castle-like building of the Dames de Nazareth. The most frequented café is by the second group of pines (the so-called 'Second Café', *El-Ḳahweh et-Tâniyeh*), where a Lebanese band plays every Friday in winter. This 'Pineta', or grove of pines (Pinus Halebensis) bounds the S. side of the town, affording a protection against the encroachment of the sand from the S., and is said to have been planted for that purpose by the Druse prince Fakhr ed-Dîn. The French troops were encamped here in 1861. — In 1/2 hr. from the Pines we reach *El-Ḥâzmîyeh* (about 3 M. from Beirût), with the tomb of the respected Franko Pasha, the second governor-general of the Lebanon (p. lviii). Close by are the tombs of the celebrated Beirût scholar *Fâris esh-Shîdyâḳ* and of the

wife and daughter of *Waṣṣa Pasha*, the former governor-general. We may return either by *El-Ḥadeth* or by Rustem Pasha's garden:

a. At *El-Ḥâzmîyeh* the carriage road diverges to the right (S.). We leave the road to *Ba'abda* (p. 294) on our left and go straight on, arriving (1/2 hr.) at the village *El-Ḥadeth* (there is a good café on the road). Hence we take the direct road through the gardens (see Map) to Beirût (1 hr.), or make a little circuit and return by *Burj el-Barâjineh* and *Esh-Shiâh* along the Ḥadeth road.

b. Just before we reach *El-Ḥâzmîyeh*, a road diverges to the left (N.) and leads by a new bridge over the *Nahr Beirût* (on the hill to the right are the plantations of Mr. Gladrow the dentist) to *Rustem Pasha's Garden* (a public garden laid out by a former governor of the Lebanon, Rustem Pasha, but now neglected); opposite is a good café. Hence to the road from the Dog River by the bridge over the Beirût river (p. 290), and along this road to the town (1 1/2 hr.).

2. A beautiful walk of 1/2 hr. may also be taken to the **Dimitri Hill**, which extends across the plain from the sea near the quarantine to the Pines. From the S.E. end of the *Place des Canons* we proceed towards the E. along the road to the Dog river. After 6 min. we avoid a road ascending to the left to some country residences, and soon reach on the right a narrow path ascending the hill (10 min.), on the top of which are a few houses and the covered reservoirs of the waterworks. The hill is cultivated and overgrown with trees and shrubs. The northernmost point of the hill, where a more open space is reached (5 min.) near a cemetery and some pines, affords a delightful *View of the bay of Beirût and the extensive town stretching towards the promontory. In the opposite direction rises Mt. Lebanon. We may return thence to Beirût (1/4 hr.) by the road leading to the river.

3. The **Râs Beirût** is reached by a road passing the *German Orphanage* (Pl. 39), at first practicable for carriages, and bordered with country houses. Above the road to the left (12 min.) is the *Hospital of the Knights of St. John* (Pl. 36), and farther on the buildings of the *American Mission* (p. 287). A rather stony path leads thence towards the N.W. (right) to (15 min.) the handsome new *Lighthouse (fanâr)*. Proceeding thence to the S.W., we next reach (1/4 hr.) the brink of the cliffs descending abruptly to the sea. On the coast here, opposite the small rocky island, are the beautiful so-called *Pigeons' Grottoes* (which may be reached by boat in fine weather in 1/2 hr.; fare 1 1/2 mej.). The hill above them commands a charming view. Opposite the third grotto is an arch of rock. When the sun stands behind the arch, the play of colours in the water beneath is magnificent.

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## Excursions.

1. To the Dog River.

*Drive* along the new carriage road, about 7½ miles, fare 10-12 fr.; *ride* along the beautiful beach about 2 hrs., 3-5 fr.; by *boat* if the wind is favourable 1½ hr. (if the wind is unfavourable double this time or even longer), 1½-2 mej.

The road leads to the E. from the *Place des Canons* through the quarters of *Es-Saifa* and *Rumêleh*. We pass (¼ hr.) the ruins of a chapel of St. George (the legendary spot where he fought the dragon), and reach (¼ hr.) the *Nahr Beirût* (the classical *Magoras*); the handsome bridge is said to have been built or restored by Fakhr ed-Dîn. Up to this point extend the houses (cafés) of Beirût. Beyond the bridge we enter the district of the Lebanon government and meet a post of Lebanese militia; here the road to Rustem Pasha's garden (p. 289) diverges to the right. In 14 min. we cross the bridge over the brook *ʿAdawîyeh;* on the beach on our left is a handsome café, named *Ed-Daura;* the neighbourhood offers frequent opportunities of observing the skill of the Arabs in horsemanship. From this point travellers on horseback may take the road along the beach. The road runs at a little distance from the beach through luxuriant gardens; the well-watered soil is exceedingly fertile, and there are numerous plantations of mulberry trees for the silk-worm culture. A number of villages may be observed scattered along the range of hills on the right. — In 10 min. we reach the first houses of the little village of *Jedeideh* (on the right is the bridle-path to *Bêt Meri*, p. 292). In 5 min. we come to the *Nahr el-Maut* ('the river of death'). We then cross (35 min.) a bridge over the *Nahr Anṭelyâs* (probably *St. Elias* and so named from the village situated there: the river rises on the *Ṣannîn*, p. 292); on the right is the carriage road to *Bukfeya*. The road now again approaches the sea; in 35 min. we reach *Adbâyeh* where the engine-house and filtering beds of the waterworks may be visited; the village has a Khân and a respectable café. The cliffs now reach the water's edge. The old Roman road passed over the hills about 100 feet above the sea-level, it was excavated in the road and paved with broad slabs of stone. Higher up a still older road skirts the rocks, on which remarkable sculptures have been found (p. 291). The new road passes close to the sea and, skirting the rocks, brings us in 23 min. to the mouth of the **Nahr el-Kelb**, which we cross by a handsome stone bridge. There are cafés on both sides.

The *Nahr el-Kelb* (dog river) rises on the Sannîn and was known to the Greeks as the *Lykos* (wolf's river). Tradition relates that on a cliff in the sea (which is still pointed out) stood a gigantic stone dog, which barked on the approach of an enemy.

A hundred paces above the new bridge stands an ancient stone bridge. A bridge has probably existed here since the earliest times. An Arabic inscription, on a large tablet chiselled in the rock at the S. end of the bridge, states that a bridge was built here by the


ENVIRONS
of
BEIRÛT (BERYTUS.)
1 : 200.000
0 1/2 1 2 3 4 5
Statute Miles
MEDITERRANEAN SEA
St. George's Bay
Bay of Jûneh
LEBANON
JEBEL LEBNÂN
Tarâbulus
Kafr Jezzîn
Ghazir
El-Burj
Adma
Ma'amiltên
Mâr Antânius
Shananîr
'Ain Warka
Dêr Almâ
Kal'at Sarbâ
Jûneh
Sarba
Zûk Mekâyil
Dêr Bkerki
N. el-Kelb (Lykos) Dog River
Zûk Masbah
(Ez-Zûk)
Antûra
Mâr Yûsif
Adbâyeh
Zûk el-Kharâb
Mâr Antûn
Kurnet el-Hamrâ
El-Hadîreh
Mezra'at esh-Sha'r
Dik el-Mahdi
'Ain el-'Alak
El-Luwêzeh
Antelyâs
N. Antelyâs
Bukfeya
Kurnet esh-Shawân
El-Hadîreh
BEIRÛT
Gas Work
Quarantine Hospital
Nahr Beirût (Magoras)
N. el-Maut
Lighthouse
Landing Pl.
Mînlas
Ed-Daura
Ez-Zalka
Dabiyeh
Behannis
Râs Beirût
Pigeons Grottoes
Sand Hills
St. Dimitri
Reservoir
Bushrîyeh
Jedeideh
Nibeih
Rûmiyeh
Mâr Shaya
Ba'abdât
Burj Hamûd
El-Kubbârîyeh
Keneibeh
Es-Sefîla
First Café
Second
Mâr Elyâs el-Hajj
Grove of Pines
Tahwîta
Mâr Rôkus
'Ain Sa'deh
Brummâna
Rustem Pasha's Garden
Mâr Rûhâna
El-Mansûrîyeh
Bêt Meri
W. Salîma
Kahwet el-Matrân
Tahwîta
El-Mekellis
El-Mezra'a
Kortâda
Zandûka
El-Hazmîyeh
Aqueduct
Dêr el-Kal'a
Râs el-Metn
Tombs
Wely el-Auzâ'î
Esh-Shiâh
Arzeh
'Areya
El-'Abâdîyeh
Burj el-Barâjineh
N. el-Ghadir
El-Hadeth
Ba'abda
W. Hammâna
Sibneih
El-Kahhâleh
Ruweiset el-Ballût
Villa of 'Azm Pasha
Khân Shêkh Mahmûd
Esh-Shuweifât
Kafr Shîmâ
Besûs
Khân Bûdekhân
W. Shuweifât
Dêr el-Kurkafeh
W. Shahrûr
'Ain er-Rummâneh
'Aleih
Kafr Hâmi
El-Kummâtîyeh
'Aitât
Mâr Jorji
Martneih
'Ain 'Anûb
Zûk el-Gharb
Bemekkîn
Bekhushteih
Behamdûn
Khân el-Khuldeh
Beshâmûn
Shumlân
Kneyeh
Jurd el-Brara
Behawara
Betâtir
El-Munsif
Kafr Ahmeh
Khân el-Ghafar
'Arâmûn
'Ainâb
En-Nâ'imeh
Sartûn
Mesherfeh
Wagner & Debes' Geograph. Establt. Leipzig



Sultan Selîm I. (the son of Bayasid II.), the conqueror of Syria (d. 1520). The inscription on a rock-tablet on the bridge states that the last bridge was built by the Emîr Beshîr (p. 298) in the year 1224 of the Flight (1828-1829). — Between the upper bridge and the new bridge on the S. bank is a fine Latin inscription to the effect that the mountain-pass which begins here was hewn out in the rock by order of the Roman emperor Marcus Antoninus (161-180); as this emperor is designated the conqueror of Germany, the work must have been carried out during the last four years of his reign. — An old aqueduct, now overgrown with plants, runs down the N. bank into the valley.

At a spot beneath this aqueduct and a few paces E. of the new bridge 4 *inscriptions* were found in the wall of rock, which is 40 ft. in height, during the process of excavating a canal in 1882. They are cuneiform inscriptions, but so weather-worn that they are no longer legible.

The other inscriptions mentioned above as engraved on the rocky passage S. of the river consist of 9 panels hewn some 5 to 6 inches deep in the rocky wall. They are from 1$^2/_3$ yds. to nearly 3 yds. in height and from about 2 ft. 4 in. to 1$^1/_2$ yd. in breadth. Beginning from the Khân by the bridge they are as follows: No. 1, by the Khân, is an inscription of the French expedition of 1860 and 1861, for which the panel of an ancient *Egyptian* inscription (dedicated to Ptah) has been used. No. 2, about 6 yards farther S., is an *Assyrian* inscription, with the figure of a king raising his right hand. No. 3, close by, is an *Assyrian* figure, of which the head alone is distinctly recognisable. About 22 yards higher up and a little above the old road is No. 4, an indistinct *Assyrian* figure on a rather smaller panel, rounded at the top. Farther on, along the old road are No. 5, a *Latin*, and No. 6, a *Greek* inscription. A little higher up is No. 7, a panel with rounded top, containing an *Assyrian* figure; close by it is No. 8, a large *Egyptian* tablet with a frieze (Pharaoh sacrificing to the Sun-god Ra). About 33 yards farther on is No. 9, an *Assyrian* inscription, with rounded top; the figure of the king is well preserved. About 40 yds. farther we come to No. 10, *Egyptian*, a large panel with a fine frieze (Pharaoh and the Theban god Ammon of Upper Egypt). Near it is No. 11, *Assyrian*, with rounded top; well-preserved figure of a king with a curly beard, in a long robe and with the Kidaris cap on his head; the left hand holds a sceptre and is placed against his breast; the right hand, as usual with such Assyrian figures, is extended as if in the act of offering something. All the Egyptian inscriptions and Nos. 2 and 3 of the Assyrian have square tops; in the upper corners are holes for metal cramps, possibly in connection with some contrivance for protection against the weather. The Egyptian tablets relate to various expeditions of Sesostris (Ramses II.), who lived in the 2nd half of the 14th cent. B.C. The age of the Assyrian tablets has been variously estimated; some scholars believe they can read the name of Sennacherib in them. Sennacherib's invasion of Syria was in 701 B.C. Whether anything more definite will ever be ascertained is doubtful.

2. To Bukfeya: carriage road (a carriage plys regularly during the summer), about 15$^1/_2$ M. We take the Tripoli road as far as the *Nahr Anṭelyâs* (1$^1/_2$ hr., see p. 290), where we diverge to the right by a road which at once begins to ascend the hill; we pass below the monastery *Ḳurnet esh-Shahwân* (1$^3/_4$ hr., seat of the Maronite bishop of Cyprus) and reach **Bukfeya** in another 1$^1/_4$ hr. We have now entered the district of *Kesrawân*, which is well cultivated and possesses numerous villages. *Bukfeya* (Turkish telegraph) is a rather large place with silk factories. It is beautifully situated high

up on the mountain, directly above the deep ravine of the Dog River. — Farther on, the road leads us along the crest of the hills to the E. (*Esh-Shuweir*, an English mission station, with large silk manufactories, lies 1/4 hr. to our left) to *El-Mutein*. Travellers on horseback may return from *Dahr esh-Shuweir* by *Baʿabdât* (see below), but the road is bad.

3. To Bêt Meri and Brummâna: carriage road (carriage daily in summer), 10 1/2 or 12 M. (3 1/2 or 4 hrs.). From the bridge across the Nahr Beirût (1/2 hr., see p. 290), we proceed to the right along the river, and in 20 min. take the road on the left across the plain of *Sâhel* to the E. At the village of *Tekweni* (25 min.) the road begins to ascend the hill in long curves. The higher we ascend the more beautiful is the view over the green terraced slopes, bearing witness with their vines, fig-trees, mulberry-trees, and groups of pines to the fertility of the country. In 2 hrs. we reach the village of *ʿAin Saʿdeh* (the summer residence of the Maronite archbishop *Dibs*), and in 20 min. more —

**Bêt Meri.** — *Bêt Meri* (2395 ft. above the sea-level), *Brummâna*, *ʿAreya*, and *ʿAleih* (see below) are the favourite summer resorts of the Europeans of Beirût, and are frequently visited by Europeans from Egypt and Cyprus. The air in all these places is very healthy. The lofty situation and the cool sea breeze greatly moderate the temperature in the height of summer (heavy dews at night).

*Bêt Meri* has no locanda, only a café in the summer. A little pine-grown hill, to the S., offers a magnificent *View over St. George's Bay and the plain: to the S. *Dêr el-Kalʿa* (p. 293); far beneath to the E. the *Wâdy Salîma* unites with the *Wâdy Hammâna* to form the Beirût river. Between the two is the ridge of *El-Metn* with *Râs el-Metn*, the chief town of the district of the same name. — Hence we take the road along the crest of the hills, enjoying a beautiful view of the deep *Wâdy Salîma* on our right, and arrive in 35 min. at —

**Brummâna** (*Hôtel*, kept by *Saalmüller*, a German; plain but good, pension without wine 6 fr.). *Brummâna* (= Bêt rummâna 'house of the pomegranate'), about 2330 ft. above the sea-level, is the chief station of the Quakers (missionary Waldmeyer), and possesses a school of the Lazarists. — Still following the carriage road (on the heights above is *Mârshaʿyâ*, an Orthodox and a Maronite monastery) we reach *Baʿabdât* in 3/4 hr.

From *Brummâna* an ascent of the Sannin may be made; 11-12 hours on horseback. We follow the carriage road to *Baʿabdât* (3/4 hr.), whence a bad road leads past the monastery of *Mâr Mûsa ed-Duwâr* to *Dahr esh-Shuweir* (1 hr.) where there is a café; beneath us, on the left, the roofs of the mission station of Shuweir are visible in the distance. We proceed by the new Bukfeya road through plantations of pines along the valley of the Dog River to (3/4 hr.) *El-Mutein*, whence a stony path leads to the (1 1/2 hr.) beautiful spring of *Nebaʿ Bkaleʿa* (or *Kaleʿa*). We pass some peasants' houses and turn to the left (N.), after which we reach (1/4 hr.) the deep grotto of *Mishmîsheh* and in another 1/4 hr. the *Jôz*, a group of walnut-trees about 20 min. from the road, where there are ruins of a building of the Phœnician-Hellenistic period, and some sarcophagi.

In $1^1/_2$ hr. we reach the fresh spring *Nebaʿ Manbûkh*, and in 2 hrs. *Nebaʿ Ṣannîn*, beneath the summit of the *Ṣannîn:* there are a few peasants' houses here. From the spring we now turn to the S.E. till we reach the crest of the hill between *Ṣannîn* and *Keneiseh* ($1^1/_4$ hr.), whence we take the path N. to the summit ($2^1/_4$ hrs.; 8560 ft. above the sea-level). We have a pretty view of the sea, Beirût, the district of *Metn*, and the South; to the E. the *Beḳâʿa* and the Anti-Libanus; towards the N. the prospect is bounded by the ranges of the *Kesrawân*. In some of the ravines snow lies till July. On the northern slopes are ancient ruins. — The steep descent to *Zaḥleh* (p. 335) takes 5-6 hrs.

From *Bêt Meri* the Maronite monastery of **Dêr el-Kalʿa** may be reached in $^1/_4$ hr. It is situated 2200 feet above the sea-level, at the extremity of a narrow ridge, commanding the ravine of the Nahr Beirût. There is a fine View from the roof of the monastery church. Many remains of antiquities and sarcophagi are found here. The foundations of an ancient temple, 35 yds. long by 18 yds. broad, are still preserved. The front looked towards the plain. Fragments of the columns of the portico are still to be seen. The large drafted stones testify to the great antiquity of the building, which, according to an inscription, was dedicated 'Jovi Balmarcodi', which has been translated 'Lord of the Dancing Festivals'. — Travellers on horseback may return by the monastery of *Mar Rôḳus* and *Tekweni* (p. 292), or by Rustem Pasha's garden (p. 289).

4. To ʿÂleih (and back by *ʿAin ʿAnûb* and *Esh-Shuweifât*): carriage road $2^1/_2$ hrs.; the company's carriage plys daily in summer. Along the Damascus road to *El-Ḥâzmîyeh*, see p. 288. The road winds upwards among the well cultivated slopes of the Lebanon, affording a series of magnificent Views of the blue ocean and the projecting coast with its numerous houses far beneath us; after a time the deep ravine of the *Nahr Beirût* becomes visible on our left. A little to the left below *Khân Jemhûr* ($6^1/_2$ M.) lies —

**ʿÂreya** (a favourite summer resort of the inhabitants of Beirût; summer residence of the German deaconesses); from this point the mountain district is named *El-Gharb* (the west). — At *Khân Shêkh Maḥmûd* ($10^1/_2$ M.) the road diverges to the right and, running along the verge of the hills, leads us (about 1 M.) to —

**ʿÂleih** (*Hôt. Bassoul*, branch of the Hôt. Bassoul in Beirût; *Hôt. Kyrillo;* English and American pension. Pension, without wine 10 fr., a reduction made for a longer term). — *ʿÂleih* (2460 ft. above the sea-level) is a favourite summer residence of the inhabitants of Beirût and has many handsome villas; in summer there is a telegraph station (French and Turkish) here. The view of the plain of the coast is magnificent; immediately below us is the fertile *Wâdy Shaḥrûr* with the villages of *Besûs* (the Gotham of the Lebanon), *Wâdy Shaḥrûr*, and *Kefr Shîmâ*. — The road goes on to the S. along the W. hill. In $^1/_2$ hr. we reach *Bemekkîn* (small hotel), then (10 min.) *Zûḳ el-Gharb*, with many summer residences of wealthy natives from Beirût. The road proceeds straight on to *Shumlân* and *Bêteddîn*. The road down into the plain diverges to the right at *Bemekkîn*. In $^1/_4$ hr. we reach *ʿAitât*, in 40 min. *ʿAin ʿAnûb*, whence we descend by large windings to the thriving village of *Esh-Shuweifât*. The road here bends round to the N. We leave the beautifully situated Greek Catholic monastery of *Dêr el-Ḳarḳafeh* to the

right and, crossing the *Wâdy Shaḥrûr* by a handsome bridge, reach (1 hr.) *El-Ḥadeth*, and in another hour *Beirût*.

6. To **Baʿabda**, $6^1/_2$ M. Carriage road. The road diverges to the left from the road to *Ḥadeth* by *El-Ḥâzmîyeh*, and leads through a rocky valley, destitute of water, to the foot of the old castle. The village spring is on the left of the road. From the spring a winding road ascends to the winter quarters of the governor of the Lebanon, situated 794 feet above the sea-level (the summer quarters are in *Bêteddîn*), an old emîr's castle on a picturesque height to the W. of the village having been fitted up for this purpose. — From *Baʿabda*, which lies in a somewhat dreary steppe, a road commanding a delightful view towards the S. ascends to the hill of *Shamûr*, whence Beirût may be regained by the Damascus road.

# IV. THE LEBANON. CENTRAL SYRIA.

## 31. From Sidon to Ḥâsbeyâ and Râsheyâ *(Beirût, Damascus)*. Mount Hermon.

1. From Sidon to Jisr el-Khardeli (about 7 hrs.).

Quitting Sidon by the S.E. gate, we ride towards the interior along the carriage road and reach (40 min.) the village of *Dêr Besîn*, (1 hr.) the *Nahr ez-Zaherâny*. We pass (50 min.) *Khân Moḥammed ʿAli*, and traverse a stony table-land. The village of *Zifteh* remains on the right. The road then leads past ($2^1/_2$ hrs.) the large Metâwileh village of *En-Nabatîyeh* to ($1^1/_2$ hr.) *ʿArnûn*. About 20 min. to the S., on a precipitous rock rising above the deep ravine of the *Lîṭâny*, stands the castle of —

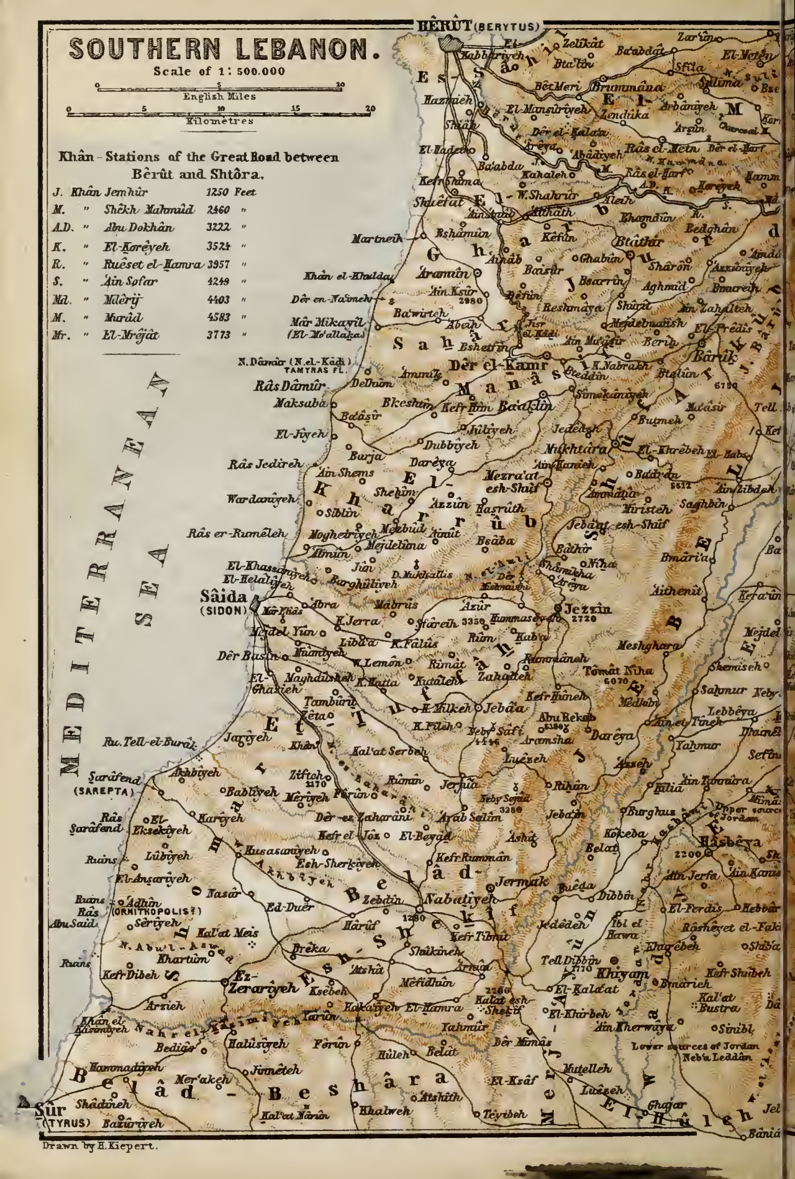
**Ḳalʿat esh-Sheḳîf.** — History. The castle is first mentioned in 1179 as a stronghold of the Christians. It was called *Belfort* by the Crusaders, and the troops who were defeated at Bâniâs found refuge here. Saladin besieged the castle for a whole year, and compelled the garrison, under Raynold of Sidon, to surrender (1190). In 1240, the castle was purchased by the Templars, but was stormed in 1280 by Sultan Beibars. Finally, it was restored by Fakhr ed-Dîn in the 17th cent.

The castle (2360 ft. above the sea-level), which commands the whole surrounding district and particularly the road from Sidon to Damascus, was in earlier times almost impregnable. On the S. and W. sides it was protected by a moat hewn in the rock to a depth of 48-115 ft. On the S. side only the castle is connected with a narrow mountain ridge. On the S.E. side is an entrance by a bridge which crosses the tremendous abyss of the Lîṭâny, 1500 ft. in depth. The building is 130 yds. long (from N. to S.) and 33 yds. wide. At the N. end the rock projects 23 yds. towards the E. The court on the E. side is about 16 yds. wide, and the outworks are about the same width. The walls slope outwards to a distance of 10-11 yds. The S. wall was defended by two semicircular towers. There is no trace of any building here earlier than the later Roman period. Most of the remains are mediæval Saracenic. In the centre of the E. side is a mediæval chapel. — The *View is magnificent. Far below is the Lîṭâny, a mountain-torrent of green water, dashing over its rocky bed. On the opposite slope, which is less precipitous, lie several villages. Beyond the plain of *ʿIyûn* (see p. 297) towers Mt. Hermon, adjoining which is the stronghold of *Eṣ-Ṣubêbeh* (p. 265). Towards the S. lies the hilly country of Naphtali as far as the neighbourhood of Ṣafed. On the right rises the *Jebel Jermak; Hunîn* is also visible. To the N.E. we look up the valley, above which rises the *Jebel Rîḥân*. Opposite lies the *Wâdy et-Teim*, with *Râsheyât el-Fukhâr* and other villages.

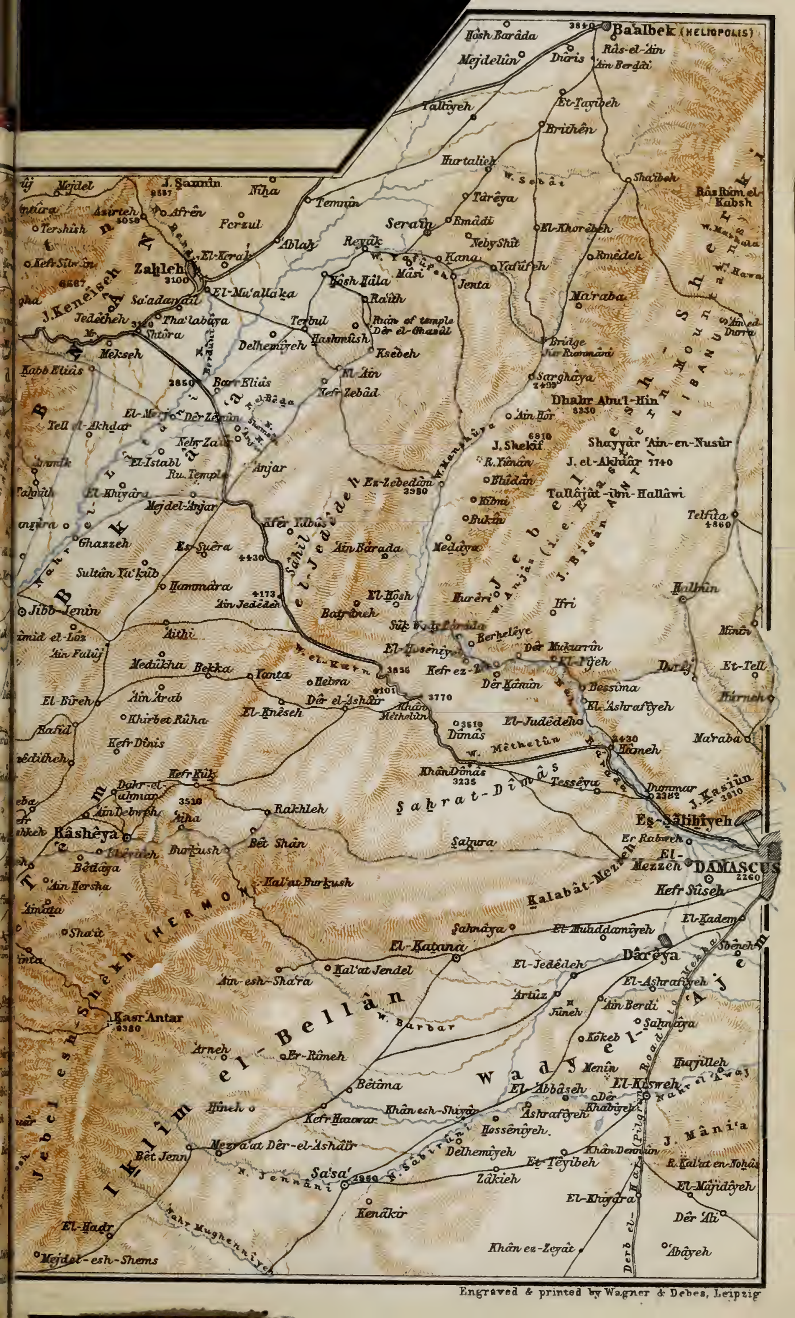
From ʿArnûn we descend in 40 min. to the *Jisr el-Khardeli*, a bridge across the Lîṭâny, near which is the best camping ground in the neighbourhood.

From Jisr el-Khardeli to Bâniâs. The route leads in about $5^1/_2$ hrs. S.E. by *Dêr Mîmâs* (50 min.), *Mutelleh* (50 min.), and *Jisr el-Ghajar* ($1^3/_4$ hr.).





SOUTHERN LEBANON.
Scale of 1: 500.000
English Miles
0 5 10
Kilometres
0 5 10 15 20
Khân - Stations of the Great Road between Bêrût and Shtôra.
J. Khân Jemhûr 1250 Feet
M. " Shêkh Mahmûd 2460 "
A.D. " Abu Dokhân 3222 "
K. " El-Korêyeh 3524 "
R. " Ruêset el-Hamra 3957 "
S. " Ain Sofar 4249 "
Md. " Mlêrij 4403 "
M. " Murâd 4583 "
Mr. " El-Mrêjât 3773 "
MEDITERRANEAN SEA
BÊRÛT (BERYTUS)
Sâida (SIDON)
Sûr (TYRUS)
Şarâfend (SAREPTA)
Dêr el-Kamr
Jezzîn
Hâsbêya
Nabatîyeh
Khiyam
Brummâna
Btêddîn
Mukhtâra
Râs Dâmûr
Râs Jedîreh
Râs er-Rumêleh
Ez-Zerarîyeh
Nahr el-Kâsimîyeh
Belâd Beshâra
Esh-Shkîf
El-Kharrûb
Kal'at esh-Shekîf
Lower sources of Jordan
Upper source of Jordan
Drawn by H. Kiepert.


Baalbek (HELIOPOLIS)
Zahleh
DAMASCUS
Kâshêya
Es-Sâlihiyeh
Kasr Antar
Engraved & printed by Wagner & Debes, Leipzig



2. From Jisr el-Khardeli to Ḥâsbeyâ ($3^1/_2$ hrs.).

We first ride to the N. in $1^1/_4$ hr. to the large village of *Jedeideh*, which possesses a school of the American mission, and then to the E. in 1 hr. to *Sûḳ el-Khân*. The green tract of *Merj ʿIyûn* lies on our right. This was anciently *Ijon* (1 Kings xv. 20). A weekly market, chiefly for cattle, is held at Sûḳ el-Khân.

From Sûḳ el-Khân the road leads to the N., following the course of the *Nahr el-Ḥasbâny*, to ($^3/_4$ hr.) a bridge, and thence to ($^1/_2$ hr.)

**Ḥâsbeyâ** (2295 ft.; *Turkish Telegraph Office*), a small town situated on the W. side of an amphitheatre of hills, from which a brook descends to the *Ḥasbâny*. On both sides of the valley are terraces luxuriantly planted with olives, vines, and fruit-trees. The grapes are either converted into raisins or into syrup *(dibs)*. The little town is said to contain 5000 inhab., of whom 4000 are Christians. There is also a Protestant community, with a school and church of the American mission and schools of the British Syrian Mission. Ḥâsbeyâ is supposed to be the ancient *Baal Gad*, a town which lay at the foot of Hermon (Joshua xi. 17, etc.). The castle, once occupied by the Druse emîrs of the Shehâb family (p. 197), is now in possession of the Turkish authorities. — In the environs of Ḥâsbeyâ are numerous bitumen pits, which are let by government. Near the source of the Ḥâsbâny, $^1/_2$ hr. to the N. of Ḥâsbeyâ, the ground is partly of a volcanic character.

The *Wâdy et-Teim* has always been the headquarters of the Druse sect, as its founder Ed-Darazi is said to have lived here. About 20 min. above the town is the *Khalwet el-Biyâḍ*, a central shrine of the sect. The view embraces the Wâdy et-Teim and the course of the Jordan down to the vicinity of Lake Ḥûleh, and to the W. Kalʿat esh-Sheḳîf and a wide expanse of country nearly as far as the sea. — The shrines of the Druses consist of an extensive pile of buildings.

From Kalʿat esh-Sheḳîf to Beirût. This beautiful, but fatiguing route cannot well be undertaken earlier than the middle of May (guide necessary). The scenery is very characteristic of Syria.

Starting from the W. side of the *Jisr el-Khardeli* (p. 296), we follow the *Lîṭâny*. Entering the *Wâdy Jermak*, we reach in $1^1/_2$ hr. the Druse village of that name. To the right begins the chain of the *Rîḥân Mts.* After $^1/_2$ hr. we pass on the left the ruins of *El-Medîneh*, and in 1 hr. more cross the brook *Zaherâny* (p. 296). We then ascend to (40 min.) the considerable Christian village of *Jerjûʿa*, shaded by walnut-trees. It commands a view of the sea-coast with Tyre and Sidon to the W., while to the S., beyond the wild ravine of the Zaherâny, are seen the fortress of Sheḳîf, the ravine of the Lîtâny, Tibnîn, the mountains of Ṣafed, and in the extreme distance the Lake of Tiberias and the Ḥaurân. In 1 hr. we reach the beautifully situated village of *Jebâʿa*, in 1 hr. 25 min. *Zehalteh*, in 50 min. *Jezzîn*.

**Jezzîn**, now the seat of a Kâimmaḳâm, was named in mediæval times *Casale de Gezin*. The Christians who compose the entire population are chiefly occupied with the vine and silk culture. At the foot of a rock behind the town, which ascends almost perpendicularly to a height of 650 ft., flows the *ʿAwali*. A fatiguing path ascends this cliff to a cultivated plain $1^1/_4$ M. in width, beyond which rises the lofty *Tômât Nîḥa*

(6070 ft.). On the summit ($1\frac{1}{2}$ hr.) are the ruins of a temple. The view is extensive. — About 5 min. to the N. of Jezzîn the ʿAwali falls to a depth of 130 ft. over an amphitheatre of rocks. This river is probably identical with the ancient *Bostrenus*. It now separates the districts of *Teffâḥ* and *Jezzîn*, to the E. of Teffâḥ, from that of *Kharnûb*, situated farther to the N. The region in which it rises is called *Esh-Shûf*. — From Jezzîn we descend the brook for about 50 min., passing a number of villages. At the point where the ʿAwali unites with the *Bârûk* from the E., four columns of Egyptian granite, 4 ft. thick and 13 ft. high, stand in the luxuriant gardens. Proceeding up the river on its left bank we next reach (25 min.) *Bêter* and (1 hr. 10 min.) *Hâret el-Jenêdleh*, and then proceed past (50 min.) *ʿAin Matûr* and *ʿAin Kanyeh* to the large village of *Mukhtara*, situated on a lofty mountain-spur at the confluence of the ʿAwali with the *Kharâbeh*, which comes from the E. At this spot is a boys' and girls' school of the British Syrian Mission. This was the *Casale Maktara* of the Crusaders, and Shêkh Beshîr (see below) once built himself a palace here in the midst of beautiful grounds. Below the village a bridge crosses to *Jedeideh* (left), and the road then leads past *ʿAin es-Sûk* and *Sûkanîyeh* to ($1\frac{1}{2}$ hr.) *Bêteddîn* situated $\frac{1}{4}$ hr. from *Dêr el-Kamar* (p. 299).

The *History of the Druses* during the two last centuries consists chiefly of a narrative of the party-struggles of the Jambelât, Shehâb, and other powerful noble families. In 1789, Emîr Beshîr, of the Shehâb family (p. 197), became chief shêkh of the Druses. The beginning of his career was sullied by the cruelties with which Oriental rulers usually inaugurate their reign, and he was constantly carrying on warfare with his opponents. After Jezzâr Pasha's death, in 1804, the emîr established himself at Dêr el-Kamar with the aid of Sir Sidney Smith, the admiral of the English fleet. The emîr allied himself more closely with the Turks with a view to strengthen his hands against his antagonist the Shêkh Beshîr at Mukhtâra, of the Jambelât family. He privately professed to be a convert to the Maronite church, in order to ensure the support of the clergy, but this was a mere political step, and he did not venture to favour the Christians openly. While Shêkh Beshîr, a wealthy and shrewd man, enjoyed an income of about 2000 purses (about L. 50,000) and held a brilliant court, the revenues of the emîr did not amount to a fifth of that sum, and he was, moreover, considered avaricious. The political aim of the emîr was to render himself independent of the pashas, and dependent on Stambul alone. With this object in view he undertook a journey to Egypt, in order to secure the cooperation of Ibrâhîm Pasha, but when he attempted on his return to levy new taxes in his mountainous territory a revolt broke out at the instigation of Shêkh Beshîr. In 1824, the emîr at length succeeded in causing his enemy to be banished and slain, and his estates to be confiscated. When Ibrâhîm Pasha of Egypt disarmed the Druses, with the aid of the Emîr Beshîr, and introduced the military conscription, it was with the utmost difficulty and by means of most cruel measures that the Egyptians succeeded in putting down the opposition they met with; and with a view to keep the Druses in check, arms were placed in the hands of the Maronites. The Druses at that period attended the American missionary schools in great numbers, as they hoped for aid from the Protestants, and particularly from England. When the Druses were afterwards armed by the allies of Turkey for the purpose of revolting against the Egyptians, Emîr Beshîr remained faithful to the latter; and having been obliged to take refuge on board an English vessel he was banished to Malta at the age of eighty years. Anarchy now prevailed in this mountain region. The Maronite patriarch used the money, which he had received from the allied powers for the relief of the distressed, in furthering his political objects, and in 1841, the Druses revolted and defeated the army of the Maronites. The Turkish government rejoiced to see the rival sects thus destroying one another, but in 1843, owing to the intervention of the European powers, the chief authority was so divided, that the Maronites and Druses each had a shêkh of their own. This distribution of power, however, led to new disturbances, and the shêkhs (ḳâimmaḳâm), being elected by the Turks, lost

their influence. In 1859, a revolt broke out among the Maronites, and the government, with its usual barbarous policy, availed itself of this opportunity for more or less directly causing the cruel massacres of 1860 (p. 310). It is well known that the Turkish soldiers disarmed the Christians throughout the whole of Lebanon on pretext of making peace, but really with a view to expose them without means of defence to the fury of the Druse assassins. At Dêr el-Kamar alone 1200 Christians were thus massacred, and the little town has but slowly recovered since that revolting tragedy.

**Bêteddin** *(Turkish Telegraph Office)* is the seat of government in summer. The dilapidated palace of Emîr Beshîr (see above) has been restored. Bêteddîn, like Ba'abda, is garrisoned by Lebanese soldiers.

**Dêr el-Kamar**, the 'monastery of the moon' (7-8000 inhab.), the largest Maronite place in Lebanon, lies in the district of *Menâsif*, a subdivision of Esh-Shûf, in a very healthy and beautiful situation, 2920 ft. above the sea, and is surrounded by luxuriantly fertile and well-cultivated terraces, where every square foot of land is carefully tilled. The vine and silk culture are carried on here, and, as throughout the whole district of Esh-Shûf, silk stuffs and embroidery are manufactured. The inhabitants are considered intelligent, and, as at Beirût, many of them are unusually well-informed for Orientals. — S. of *Dêr el-Kamar* is the important village of *Ba'aklin* (Turkish Telegraph Office). About 2 hrs. from *Bêteddîn* on the carriage road lies *Shumlân*. The view is magnificent. By making a little circuit a visit may be paid to the large educational institution of the American missionaries in *'Abeih*. From *Shumlân* the traveller may return to the Damascus road by *'Âleih* or by *Esh-Shuweifât* to *Beirût* (p. 293).

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### 3. From Hâsbeyâ to Râsheyâ (6 hrs.).

The road crosses a small valley to the N. by a bridge, and ascends to the top of the hill ($^1/_4$ hr.). It then leads to (1 hr.) *Mîmas* and ($^3/_4$ hr.) *Kufeir* (with a 'khalweh', p. xcvii). In 20 min. it reaches the top of the hill, which it follows to the right. To the left below is seen the *Wâdy et-Teim* (40 min.). We then descend (25 min.), leaving *Es-Sefîneh* on the right, and enter the mountains towards the E., in the direction of *Bêt Lâya* (1 hr.).

About 40 min. to the S. of *Bêt Lâya* lies **'Ain Hersha**, 20 min. above which stands one of the best preserved temples of the Hermon district. It is 'in antis', facing the E., 39 ft. long, 26 ft. wide, and 19 ft. high. The pronaos is 8 ft. by 19 ft., and the cella 26 ft. by 16 ft. The W. side of the cella is $4^1/_2$ ft. higher than the others. There are here four pedestals with columns built into the wall. The bases of these are Attic, the capitals Ionic. Above is a cornice running round the wall of the cella. The roof of the temple has fallen in. The building stands on a basement which is $7^1/_2$ ft. high on the W. side. It possesses a beautifully enriched gate, on one side of which is a niche. On the cornice, on each side, are two lions' heads with a tiger's head between them. In the tympanum at the W. end is a bas-relief bust of a woman with two small horns (resembling a Cyprian Venus).

To the N. of Bêt Lâya we next reach ($^1/_2$ hr.) *Bekêyifeh* and (35 min., bad road) **Râsheyâ**. The village *(Turkish Telegraph Office)* has about 3000 inhab., including a few Protestants, and rises in terraces on a steep slope in the midst of orchards. Towards the S., above the lofty castle, Hermon rears its majestic head.

From Jisr el-Khardeli to Râsheyâ (about 10 hrs.; guide necessary). The Lîtâny has here worn for itself a deep and precipitous channel through the high ground descending to the E. of Lebanon. It resembles

a wild mountain-torrent, dashing between precipices sometimes nearly 1000 ft. in height. The banks are generally overgrown with sycamores, myrtles, and other shrubs. Eagles build their nests on these grand and inaccessible cliffs, and conies also occur (p. 143). Ascending the course of the stream we reach (1 hr. 10 min.) *Buwêda*, and (1 hr.) *Belât*, where a fine view over the valley is obtained. To the S. of Belât the gorge is very narrow at a place called *El-Khatwa* ('the step'). At *Burghuz*, which we reach in 1½ hr. more, we obtain another charming view of the deep abyss of the river. Passing *Kilya*, we next reach (1½ hr.) *Yaḥmûr*, both Metâwileh villages, whence we proceed to visit the *Natural Bridge of El-Kûweh*. The bridge is formed by a number of fallen rocks, which have left a passage about 100 ft. in height for the stream below. The view from the bridge is very grand; to the S. Kal'at esh-Shekîf is visible. We next ride N.E., reach the top of the *Jebel ed-Ḍaher* in about 1¼ hr., and obtain a fine view. In 10 min. more we reach a second height, and then the villages of (¼ hr.) *Libbeya* and (¼ hr.) *Neby Ṣafa* (3783 ft.) to the N.E. Near the latter are the picturesque ruins of a temple turned towards the E. The colonnade and corner pilasters were of the Ionic order with Attic bases. The mural pillars were 6½ ft. high and consisted of nine courses of stone. Some remains of the pediment also exist. The whole building was 24 yds. long and 11½ yds. wide. The interior was divided into a pronaos and cella. The altar stood on a basement 6 ft. high, in the S.W. angle of the cella. Below the cella are chambers, now filled with rubbish, entered by a gate at the side. Within are niches and a stair ascending to the raised part of the cella.

From Neby Ṣafa we proceed in ½ hr. to the artificial hill *Tell Thatha*, and descend thence to the *Wâdy et-Teim*. In 50 min. we pass *Bêt Saḥia*, in ¼ hr. a spring, and pursuing an E. direction reach *Râsheyâ* in 1 hr. 10 min. more.

## Mount Hermon *(Jebel esh-Shêkh).*

The ascent of Hermon cannot be undertaken before June. The expedition requires a whole day and is very fatiguing. The ascent takes 7 hrs., the descent 5 hrs. The mountaineer will gladly embrace this opportunity of making the finest Alpine tour in Syria. The usual starting-points are Ḥâsbeyâ (p. 297) or Râsheyâ (p. 299). — A guide (6-8 fr.) is necessary. Provisions and water should not be forgotten. Those who intend to spend a night in a tent on the top should take a supply of fuel. Travellers must see on the previous day that the horses and their gear are fit for this unusually rough work, and that they are thoroughly well fed and rested. Luggage should be sent to the place to which the descent is to be made.

*History.* As a landmark of Palestine, and indeed of Syria also, Mt. Hermon is frequently mentioned in the Old Testament. It formed the boundary of the dominions of the Israelites (Joshua xii. 1). It was probably called the 'holy mount' from the ancient worship once celebrated here, of which numerous ancient temples situated on and near the mountain serve as a memorial. The Sidonians called Hermon '*Sirion*', and perhaps the name *Shenir* (Deut. iii. 9) was applied to part of Hermon only. The Hebrews extolled its majestic height (Psalm lxxxix. 12). They valued it, too, as a collector of clouds (Psalm cxxxiii. 3). It is spoken of as a haunt of wild beasts (Song of Sol. iv. 8), and its snow was used in ancient times, according to St. Jerome (comp. Prov. xxv. 13), as at the present day, for cooling the beverages of the wealthy.

In Arabic Mt. Hermon is called *Jebel esh-Shêkh*, i. e. 'mountain of the white-haired', or *Jebel et-Telj*, 'snow mountain'. It extends from N.E. to S.W. for a distance of about 20 miles. Its rock-formation is hard limestone, covered at places with soft chalk, while basalt makes its appearance in the S. spurs and near Ḥâsbeyâ. Hermon is separated from Anti-Libanus by a ravine on the N. side. In winter, the mountain is covered with heavy masses of snow, and even in summer patches of snow are to be found in shaded hollows. Bears are still frequently seen on Mt. Hermon;

the species is called 'Ursus Syriacus', but it resembles the brown bear of other countries. Foxes, wolves, and various kinds of game also abound. The industrial crops are the same as in other mountain districts of Syria, and the culture of the vine, which above Râsheyâ ascends to a height of 4727 ft., is of considerable importance. Above the cultivated land are a few thin and scattered groups of oaks (*Quercus cerris*, Look & Mellul). About 500 ft. above the vines begins an extensive growth of tragacanth bushes with prickly leaves, and at a height of 3770-5420 ft. several edible wild fruits occur. The almond abounds, and is the commonest tree on the W. slopes of the mountain at this considerable height, whence this region is sometimes called *'Aḳabet el-Lôzi* (almond mountain). There are three kinds of almond trees, two large plums, a cherry, and a pear. If the explorer proceeds from *Râsheyâ* in the direction of *Ḥâsbeyâ*, through the *'Aḳabet el-Jenîna* to the *Jebel Khân*, he will meet with a dense growth of two interesting conifers, viz. the thin-branched *Juniperus excelsa M. Bieb*, or dwarf tree-juniper, which occurs on all the higher mountains in the East, and the *Juniperus drupacea Lahill*, a much rarer shrub. The latter, called *dufrân* by the Arabs, bears berries as large as plums with blue streaks, the largest of the kind. — Above this scattered, but very interesting growth of trees, we find a poor and insignificant growth of prickly and other shrubs, all belonging to the flora of the Oriental steppes, some of which however are peculiar to this region, as *Astragalus*, *Acantholimon*, *Cousinia*, and others. Near the snow-fields occurs also the *Ranunculus demissus*. On the S. side of the mountain, which is greener than the others, occur large patches of the large umbelliferous *sukerân*, a kind of *ferula*.

The start should be made before sunrise. From *Ḥâsbeyâ* we ascend the opposite slope of the valley to (1/2 hr.) *'Ain Ḳanya* and (1/4 hr.) *Shweya*, and reach (1/4 hr.) the watershed between the *Wâdy Beni Ḥasan* on the left and the *Wâdy el-Hibberîyeh* on the right. The former of these valleys is wooded. Passing the ruins of *Khirbet esh-Shweya* we reach (1/4 hr.), on the left, the *Maghâret Shweya*, or ancient tomb-caverns of *Shweya*. The ascent of the height which conceals Mt. Hermon from view is fatiguing. Beyond it we enter the *Wâdy 'Ain 'Aṭâ*, and now see the summits of the mountain before us. In about 3 hrs. we reach the crest of the mountain and follow it towards the N. to the (1 1/2 hr.) barren summit.

**Mount Hermon** culminates in three peaks, consisting partly of rubble; the northern and southern, about 500 paces apart, are each about 9050 ft. in height; the western, about 100 ft. lower, is separated from the others by a small valley, and is 700 paces distant from them. The *View is of vast extent, embracing a great part of Syria. In the distance, to the S., we see the mountains of *'Ajlûn*, then the Jordan, with the lakes of Tiberias and *Ḥûleh*, to the W. of which are Samaria and Galilee extending towards Carmel, and the Mediterranean from Carmel to Tyre; next to this part of the landscape rises the range of Lebanon in a wide curve from *Jebel Rîḥân* and *Jebel Keneiseh* to the lofty peaks of the *Ṣannîn* and the *Makhmal* to the N. (p. 348); between these lies the valley of the *Lîṭâny*, from *Ḳal'at esh-Sheḳîf* upwards, extending far into the *Beḳâ'a;* we next perceive Anti-Libanus; to the N.W. stretches the plain of Damascus, as far as the 'meadow lakes', to the S. of which rise *Jebel el-Aswad* and *Jebel el-Mânî';* next to these is seen

the whole range of the Ḥaurân, in front of which are the *Lejâ* and *Jêdûr*. In the foreground, to the W., lies the *Wâdy ʿAin ʿAṭâ*, to the E. the *Wâdy ʿArni*, and to the S.E. the *Wâdy Shebʿa*.

On the S. peak are some ruins (called *Kaṣr ʿAntar*), probably belonging to a temple which is mentioned by St. Jerome. On the summit is a hollow, bounded by an oval enclosure of stones which are placed close together. The well-hewn blocks are inserted in the uneven surface of rubble or rock. To the S. of this elliptical enclosure stood a building, now entirely destroyed, which was probably a sacellum, of quadrangular shape and without a roof. The entrance was on the E. side. The rock which formed the foundation has been hewn for the purpose. To the N.E. is a rock-cavern with traces of columns. — Crystals of calcareous spar are occasionally found on Mt. Hermon.

The descent may be made by the same route or to Râsheyâ (4 hrs., guide necessary).

Another route (guide necessary) descends from the summit to (4 hrs.) *Kalʿat Jendel* on the E. side. This village contains a ruined castle, and at *ʿArni*, 3 hrs. to the S.S.W., are the ruins of a temple. From Kalʿat Jendel the traveller may proceed to el-Ḳaṭana (p. 268) in about $2^1/_2$ hrs.

From Râsheyâ to Damascus (guide necessary). — a. *Direct to the Damascus Road.* We first ride in 1 hr. to *Kefr Ḳûk*, situated on two hills at the E. end of a basin-like plain, which is cultivated in summer, but in winter forms a lake without any outlet. The village contains a few relics of antiquity. Râsheyâ is visible high above it. After 10 min. we ascend a steep hill (E.N.E., on the top of which (20 min.) we traverse a furrowed plateau. In about $^1/_2$ hr. more we reach a kind of watershed, and descend thence into the valley. After 20 min. the valley turns towards the N.E., and leads to (1 hr.) —

**Dêr el-ʿAshâir.** The village lies at the E. end of a small plain, on which a small lake without an outlet is sometimes formed. It is inhabited by Druses and Christians. In the midst of the houses stands an ancient temple, the walls of which are preserved.

From *Dêr el-ʿAshâir* we descend to the plain on the E.N.E., cross ($^1/_2$ hr.) a low watershed, and reach ($^1/_2$ hr.) *Khân Meiselûn* (p. 306).

b. *From Râsheyâ to Damascus by El-Ḳaṭana* (guide necessary). We cross a narrow plateau to the E., obtain ($^1/_4$ hr.) a view of the deep basin of the plain of *Kefr Ḳûk*, and reach ($^1/_4$ hr.) *ʿAiḥa* on the slope of the hill. N. of the village once stood a temple, of which few remains are left.

From *ʿAiḥa* we ascend the side of the wâdy to the N. E.; in 1 hr. 10 min. we come to the top of *Thughra* ('hollow way'), pass some ruins, and in $1^1/_4$ hr. reach **Rakleh.** The village stands in a small plain, 4783 ft. above the sea-level, and is surrounded by ruins. Two temples once stood here. The higher, situated in the village, is completely ruined (several Greek inscriptions). The other, better preserved, is about 100 paces below the village, to the N.E. It is noteworthy that this temple faced Mt. Hermon towards the W., while the other temples around the mountain face the E. Outside the S. wall, near the S.E. corner, is a large block of stone, on which there is a kind of medallion with a face in relief, surrounded by flames (possibly the sun-god); to it belongs the figure of an eagle with outspread wings, carved on a stone that has been broken away; the whole is probably from the architrave of the temple. — There are also a few rock-tombs at Rakleh.

From Rakleh direct to *Dêr el-ʿAshâir* is about 2 hrs.; to *Ḳaṭana* about 4 hrs.; thence to Damascus, see p. 268.

About 1 hr. 20 min. to the S.E. of Rakleh are situated the ruins of **Burḳush,** 5203 ft. above the sea-level. The most interesting part of them

is the skilfully executed substructure of a large platform, about $52^1/_2$ yds. long (from N.E. to S.W.) and 39 yds. wide. On the S. side the wall is 39 ft. high; on the N. side the rock has been artificially levelled. A large chamber, $17^1/_2$ yds. wide, extends along the whole length of the substructure. Above it is a series of arches, of segment shape in the inside. Adjacent are several chambers, one of which seems to have been used as a bath. A large Byzantine basilica seems once to have stood on the platform, perhaps on the site of an earlier edifice. Many capitals of different forms lie scattered around. — About 58 yds. to the N. of this building are the ruins of another, evidently once adapted for use as a Christian church, but the original purpose of which is unknown. We may now descend hence to El-Kaṭana in $3^1/_2$ hrs.

## 32. From Beirût to Damascus.

A **railway** (narrow gauge, with rack-and-pinion sections) from Beirût to Damascus is under construction. It follows generally the diligence road described hereafter.

The **road** (70 M.), constructed in 1860, traverses one of the most barren parts of Lebanon, generally running parallel with the old bridle-path, which is still used by the Arabs, in order to avoid the toll levied on the carriage-road. The diligence service is punctual and rapid, but the vehicles are too small for comfort, and the passenger will feel excessively cramped before the end of the journey. After a fall of snow the service

| From Beirût to | Distance in miles | Day Diligence | | | Night Diligence | | |
|---|---|---|---|---|---|---|---|
| | | Departure | Length of Journey | Halt | Departure | Length of Journey | Halt |
| Beirût . . . . . | | 4.30 a. m. | — | — | 6 p. m. | — | — |
| | | | hrs. min. | min. | | hrs. min. | min. |
| Jemhûr . . . . . | $6^3/_4$ | 5.55 | 1.20 | 5 | 7.30 | 1.20 | 10 |
| Bûdekhân . . . | $5^1/_2$ | 7.50 | 1.50 | 5 | 9.25 | 1.45 | 10 |
| Sôfar . . . . . . | 5 | 9.05 | 1.10 | 5 | 10.45 | 1.15 | 10 |
| Khân Murâd . . | $6^1/_4$ | 10.10 | 1.10 | 5 | 12.10 a. m. | 1.10 | 10 |
| Shtôra . . . . . | $5^1/_2$ | 11.30 | — 50 | 30 | 1.20 | — 50 | 20 |
| Zair . . . . . . . | 5 | 12.05 p. m. | — 30 | 5 | 2.05 | — 35 | 10 |
| Cistern . . . . . | 4 | 12.50 | — 40 | 5 | 2.50 | — 35 | 10 |
| Jedeideh . . . . | $5^3/_4$ | 2.05 | 1.10 | 5 | 4.15 | 1.15 | 10 |
| Khân Meiselûn | $8^1/_4$ | 3.20 | 1.10 | 5 | 5.40 | 1.15 | 10 |
| Khân Dîmes . . | 5 | 4.10 | — 45 | 5 | 6.35 | — 45 | 10 |
| Hemeh . . . . . | $5^3/_4$ | 5 — | — 45 | 5 | 7.30 | — 45 | 10 |
| Damascus . . . | $6^3/_4$ | 5.50 | — 50 | — | 8.25 | — 55 | — |

*From Damascus to Beirût.*

| From Damascus to | Distance in miles | Day Departure | Length of Journey | Halt | Night Departure | Length of Journey | Halt |
|---|---|---|---|---|---|---|---|
| Damascus . . . | — | 4.30 a. m. | — | — | 6 p. m. | — | — |
| Hemeh . . . . . | $6^3/_4$ | 5.35 | 1 — | 5 | 7 — | — 50 | 10 |
| Khân Dîmes . . | $5^3/_4$ | 6.35 | — 55 | 5 | 8 — | — 50 | 10 |
| Khân Meiselûn | 5 | 7.35 | — 55 | 5 | 9 — | — 50 | 10 |
| Jedeideh . . . . | $8^1/_4$ | 9 — | 1.20 | 5 | 10.40 | 1.30 | 10 |
| Cistern . . . . . | $5^3/_4$ | 9.50 | — 45 | 5 | 11.45 | — 55 | 10 |
| Zair . . . . . . . | 4 | 10.25 | — 30 | 5 | 12.25 a. m. | — 30 | 10 |
| Shtôra . . . . . | 5 | 11.30 | 1.10 | 30 | 1.20 | — 35 | 20 |
| Khân Murâd . . | $5^1/_2$ | 1.20 p. m. | 1.45 | 5 | 3.25 | 1.55 | 10 |
| Sofâr . . . . . . | $6^1/_4$ | 2.25 | 1 — | 5 | 4.45 | 1.10 | 10 |
| Bûdekhân . . . | 5 | 3.20 | — 50 | 5 | 5.55 | 1 — | 10 |
| Jemhûr . . . . . | $5^1/_2$ | 4.15 | — 50 | 5 | 7.05 | 1 — | 10 |
| Beirût . . . . . | $6^3/_4$ | 5.20 | — 55 | — | 8.05 | 1 — | — |

is often interrupted for weeks together. Letters are only dispatched by the night mail. In the height of the season all the seats are sometimes taken four or five days in advance, particularly by travellers from Damascus desirous of catching the steamer at Beirût. The night diligence has five seats only, one of them beside the driver. — The journey may, if necessary, be made on a good horse in a day and a half.

*Fares* between Beirût and Damascus by day: coupé 145 piastres, intérieur or banquette 101 piastres. By night: 101 piastres for each seat. For the intervening stations the charge is $1^1/_2$ piastre per kilomètre (five furlongs) for the coupé, and 1 piastre for the intérieur or banquette; ticket 2 piastres extra; travellers, however, are only taken up when there is room, and through-passengers always have the preference over others. From the interior no view is obtained, from the coupé it is limited, and even from the banquette, owing to the narrowness of the seats and the difficulty of turning, it is not easy to see all round. The coupé is the only place suitable for ladies, and the banquette is the pleasantest for gentlemen. — By the day diligence 10 oḳḳa (28 lbs.) only of luggage are free (luggage had better be booked the day before), by the night diligence half that quantity only; overweight (only 5 oḳḳa [14 lbs.] allowed at night), is charged $1^1/_2$ pi. per oḳḳa.

The *Exchange* given by the company is as follows: 1 napoleon 95 piastres, 1 franc $4^3/_4$ p., 1 mejîdi $22^1/_2$ p., 1 pound Turkish $108^1/_2$ p., 1 pound sterling $119^1/_2$ p.; altlik $3^1/_2$ pi.

*Provisions* should not be forgotten, as there is no restaurant on the road, except at Shtôra (p. 305); at the other stations are poor cafés only.

*Private diligences* with five seats, which for parties are very much preferable to the public conveyances, must be ordered 24 hrs. beforehand. Fares, from Beirût to Shtôra 460, return ticket 690, to Damascus 1125, return ticket 1688 piastres; from Damascus to Shtôra 660, return ticket 990 piastres. Summer tariff 7 pi. per kilometer.

The *Luggage Waggons*, which few travellers will care to patronise, spend 24 hrs. on the journey between Damascus and Beirût; fare 30 piastres. Luggage by these conveyances is forwarded with tolerable punctuality at the rate of 85 piastres for 115 kilogrammes (240 lbs.).

Starting from the Place des Canons (Pl. F, 3), the road passes the Pines (p. 288). On each side are large mulberry plantations and gardens. We pass (3 M.) *El-Ḥâzmîyeh* (p. 289), whence the road ascends in large windings (p. 293) to —

7 M. **Khân Jemhûr**, and ($10^1/_2$ M.) *Khân Shêkh Maḥmûd:* here a road diverges to the right to ʿÂleih, p. 293.

12 M. **Khân Bûdekhân**, then *Khân Ruweisat el-Ḥamra* ('red-head').

17 M. **Khân ʿAin Sôfar**, where there is a good spring. The road is hewn in the rock at places. It now soon quits the S. side of the green ravine of the *Wâdy Ḥammâna.* On the left is the village of that name, with a silk-spinning manufactory. The road passes the *Khân Mudêrij.* Vegetation ceases, the country is barren, and after a drive of $^3/_4$ hr. from Khân Sôfar we reach the top of the *Lebanon Pass*, on which stands the *Khân Mizhir* (5060 ft. above the sea-level). On the left rises the *Jebel Keneiseh* (6660 ft.), and on the right the *Jebel el-Bârûk*, both barren mountains. Looking back, we see the Mediterranean for the last time, and in the opposite direction, we soon obtain a survey of the broad valley of the *Beḳâʿa* (see below). Beyond it rises the *Anti-Libanus*, and to the S. the snowy peak of *Hermon* (9050 ft.). To the N. the eye ranges as far as the region of Baʿalbek (p. 340).

23½ M. **Khân Murâd**; the road descends in long windings into the valley. On the right, at the mouth of a small valley, lies *Kabb Elyâs*, and to the left, at about the same distance, is *Jedîdeh*. We then pass *Khân el-Mrêjât* and the village of *Mekseh*, and soon reach —

29 M. **Shtôra**, the only place where a halt of any duration is made (20 min.).

ACCOMMODATION: *Hôt. Victoria* (branch of the Hôt. Victoria at Damascus; landlord, *Pietro Paulicevich*), newly erected; pension, without wine, in the season 12-15 fr. — *Hôt. d'Europe* (landl. *Anton Nicolai*); pension, without wine, 10-12 fr. After the season, prices are lower in both hotels. — Breakfasts and dinners are supplied at a tariff fixed by the company. — *Carriages* to *Baʿalbek* etc., see p. 335.

Shtôra consists of several farm-buildings. An extensive property on the right, beyond the village, belongs to the Jesuits. The Jesuits and some Frenchmen are wine-growers on an extensive scale, and the 'Shtôra wine', made on the European system, is excellent.

The **Bekâʿa** ('cleft'), which we now traverse, is a broad valley, resembling a table-land, between Lebanon and Anti-Libanus. Towards the S. it is bounded by the spurs of the *Tômât Nîha* ('twins of Nîha'), through the rocks of which the *Lîtâny* forces its way with difficulty. The valley was anciently called *Coelesyria* ('hollow Syria'), a name which, however, is generally used by the classical authors, in the book of the Maccabees, and in the 3rd book of Ezra, to designate all the district to the S. of Seleucia, with the exception of Phœnicia. The Bekâʿa is much less richly cultivated now than in ancient times. — In the plain is the —

34 M. **Zair** station (Arab. *Dêr Zeinûn*), after which the road soon crosses by a bridge (2858 ft. above the sea-level) the *Nahr el-Lîtâny* (p. 296), the chief stream in the valley, the bed of which is often nearly dry, notwithstanding its supplies from the mountains on each side. The road soon afterwards turns more to the S. and reaches the —

38 M. **Cistern** station *(El-Masnaʿ)*, at the entrance to the small *Wâdy el-Harîri*. On the right is a long, low hill; on the left, towards the mountain, ¼ hr. distant, are the ruins of *ʿAnjar*, the remains of which indicate that an important town and fortress must have stood here in ancient times. Josephus calls it *Chalcis*. To the E. of it is a large spring. To the right, at about the same distance from the station, is situated the handsome village of *Mejdel ʿAnjar*.

About 10 min. above the village, on a broad, green hill, are situated the remains of a temple, the colonnade of which, facing the N.E., is in ruins. The W. side is the best preserved. The stones are drafted, and some of them are of very large size. Along the W. wall runs a narrow band of moulding near the ground, and a second halfway up. The portal is 47 ft. high, and has enriched side entrances, 23 ft. high. On each side is a small gateway. The height of the temple as far as the cornice, part of which is preserved, is 40-43 ft. Between the half-columns of the interior were placed niches. — The view from this point is very fine. To the N. rises the snow-clad *Jebel Sannîn* (8560 ft.), and to the S. of it

the *Jebel Keneiseh* (6660 ft.); to the W. is the *Jebel el-Bârûk* (p. 304); to the S. the whole mass of Mt. Hermon (p. 300); to the N.E. the lofty Anti-Libanus (*Jebel esh-Sherki*), with the *Dahr Abu'l-Hin* (8661 ft.), its highest peak, in front of which are the hills of *Ez-Zebedâni* (p. 338).

Near the village of *Zekweh*, 3/4 hr. to the S., is another temple, near which sarcophagi and rock-tombs have been found.

The road now ascends the unattractive *Wâdy Harîri*, the head of which (4430 ft.) forms the watershed, and leads through bushes across the long and narrow plain of *El-Jedeideh*, which is bounded on the N. by the hill of *Ez-Zebedâni* (p. 338). Beyond the station —

44 M. **El-Jedeideh** (4173 ft.) begins the pretty *Wâdy el-Karn*, which afterwards becomes monotonous. The road quits it at the point where another valley from the S. unites with it, and again ascends a little.

52 1/4 M. **Khân Meiselûn**. Then (57 1/4 M.) **Khân Dîmâs** (on the barren slope to the left of which is the village of that name), at the beginning of the *Sahret-Dîmâs*, a dreary elevated plateau. The diligence traverses the plateau in a due E. direction, reaches the end of it in 35 min., and, turning to the right, suddenly enters the *Wâdy Barada*. The bottom of the valley is overgrown with poplars and other trees, and presents a striking contrast to the wilderness just quitted. The vegetation becomes more and more luxuriant, and the road passes through rich, park-like scenery, which extends as far as the water of the Barada reaches, beyond which the desolation of the desert asserts its dismal sway.

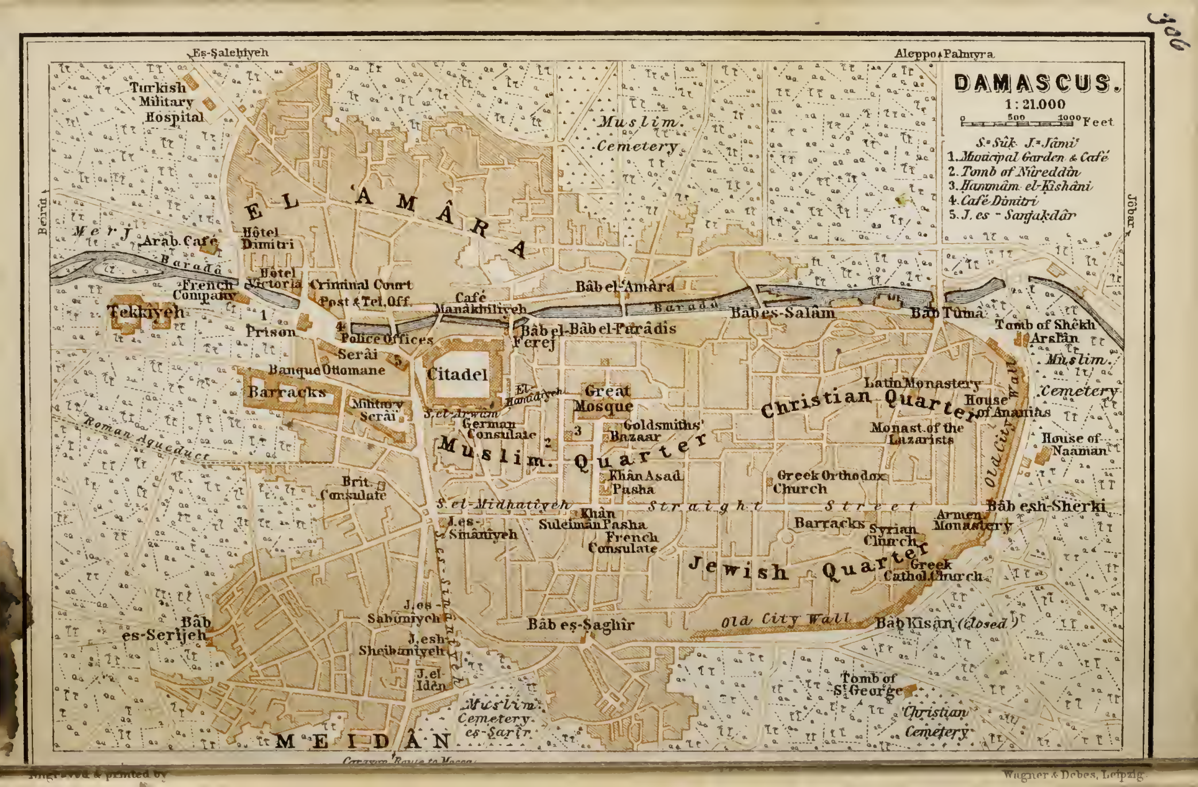
63 M. **Hâmeh** (2430 ft.). About 2 M. farther we pass *Dummar* (p. 334), a place consisting of villas. On an eminence to the left is the small villa of 'Abd el-Kâder, whose name figured so conspicuously in the battles of the Algerian Beduins against the French, and who, after his capture, was pensioned by the French government and permitted to reside here on condition of his not quitting the district of Damascus (p. 311). Numerous conduits are seen in every direction. Near a mill on the right the trees become thinner, and the road now leads for a long distance between gardens, until at length we come in sight of the distant minarets of Damascus. On the left rises the *Jebel Kâsiûn* (p. 333). The first building in a straight direction, with its numerous black domes and minarets, is the *Tekkîyeh* (p. 334), formerly a monastery of dervishes. On the right, before the place where the diligence turns into the yard of the company's buildings, lies the *Merj* (p. 334), which always presents a busy scene, especially in the evening.

69 M. *Damascus* (see below). The Hôtels Victoria and Dimitri are close to the diligence office.

## 33. Damascus.

**Hotels.** Hôt. Victoria (see plan; landlord *Pietro Paulicevich*, a Dalmatian), first class hotel, but dear; pension, without wine, 15-20 fr. during the season. Gr. Hôtel Dimitri (see plan; landlord *Selim Besrawi*), also good, with a handsome court, pension without wine 12-15 fr. A reduction is





306
DAMASCUS.
1:21.000
500
1000 Feet
S.= Sûk. J.= Jâmi'
1. Municipal Garden & Café
2. Tomb of Nûreddîn
3. Hammâm el-Kishâni
4. Café Dimitri
5. J. es-Sanjakdâr
Es-Salehiyeh
Aleppo, Palmyra
Beirût
Jôbar
Turkish Military Hospital
Muslim Cemetery
EL ÂMÂRA
Merj
Arab. Café
Hôtel Dimitri
Hotel Victoria
Barada
French Company
Criminal Court
Post & Tel. Off.
Café Manakhliyeh
Bâb el-Amâra
Bâb es-Salâm
Bâb Tûma
Tomb of Shêkh Arslân
Tekkiyeh
Prison
Police Offices
Serâi
Banque Ottomane
Citadel
Bâb el-Ferej
Bâb el-Farâdis
Barracks
Military Serâi
S. el-Arwâm
El-Hamadiyeh
Great Mosque
German Consulate
Goldsmiths' Bazaar
Muslim Quarter
Christian Quarter
Latin Monastery
House of Ananias
Monast. of the Lazarists
House of Naaman
Old City Wall
Roman Aqueduct
Brit. Consulate
Khân Asad Pasha
Greek Orthodox Church
S. el-Midhatiyeh
Straight Street
Bâb esh-Sherki
Khân Suleimân Pasha
French Consulate
J. es-Sinâniyeh
Barracks
Syrian Church
Armen. Monastery
Jewish Quarter
Greek Cathol. Church
Es-Sinâniyeh
J. es-Sabûniyeh
Bâb es-Serîjeh
J. esh-Sheibâniyeh
Bâb es-Saghîr
Old City Wall
Bâb Kisân (closed)
J. el-Idên
Tomb of St. George
Muslim Cemetery es-Sarîr
Christian Cemetery
MEIDÂN
Caravan Route to Mecca
Engraved & printed by
Wagner & Debes, Leipzig.

made by both hotels after the season, or for a prolonged stay. Prices should be agreed on beforehand. Bottle of beer 1½-2 fr. Native wine (of Shtôra, p. 305) 2-3 fr. the bottle, very good. — Both houses are close to the starting-point of the French diligence.

**Restaurant** (and café): *Dimitri* (Pl. 4), on the square in front of the Serâi, no intoxicating liquors.

The **Cafés** of Damascus are the largest in the East, and a visit to one or other of them is interesting. Most of them have a stream flowing past one side. They consist of large saloons or gardens with a number of diminutive little tables and still smaller chairs or benches, on which the Damascene sits cross-legged, smoking his nargîleh and playing backgammon. Travellers may visit the *Café Manâkhilîyeh* (p. 317; view of the citadel); the *Municipal Garden* with café (near the French Company); the garden cafés along the Beirût road and in front of *Bâb Tûma* (p. 337).

**Carriages** of varying quality on the square in front of the Serâi. Price: in the town 10-12 pi. an hour, single trip 6-7 pi. Fares rise considerably during the season and on holidays when the demand is great; a bargain should always be made in advance with the driver.

**Consulates**: Great Britain, *J. Dixon* (in the Muslim quarter); America, *Meshâka*, Vice-consul (in the Christian quarter); Austria, *J. Bertrand* (near Bâb Tûma); France, *A. Guillois* (Christian quarter); Germany, *Lütticke*, Vice-consul; Italy, *Medana*, Vice-consul (near Bâb Tûma).

**Post** and **Telegraph Office** (international) on the square by the Serâi (see plan). Postage and telegram tariff, see p. xxxi.

**Banks.** *Banque Ottomane* near the Serâi (see plan); *Lütticke & Co.* (German consulate); the majority of the other large Beirût banking-houses have agencies here. Rates of exchange, see p. xxix.

**Physicians.** English: *Dr. Frank J. Mackinnon; Dr. J. Scott Smith.* — *Dr. Hurdiciano; Dr. Nicolaki Bey; Dr. Tempel Bey.* — Hospital of the Sœurs de Charité (p. 314).

**Chemists.** *Pharmacie Centrale*, at the corner of the *ʿAsrûnîyeh* and the Greek bazaar (p. 317).

**Photographs** at *Suleimân Hakîm* in the *ʿAsrûnîyeh*.

**Washing** in the hotels, 3 fr. a dozen; is also done by dragoman *Franz* (see below).

**Hair dresser.** *Habîb* near the Hôtel Victoria (hair cutting ¼ mej.).

**Tailor.** *Mansûr; Yûsuf Battârik;* both in the *Sûk el-Arwâm*.

**Dragomans.** Travellers will do well, at any rate at the beginning, to take a valet de place with them when strolling through the streets, making purchases, visiting mosques, etc. For this purpose (and also for trips) we can recommend *Franz*, an Austrian who is well acquainted with Damascus; *Daûd Yazbek;* others may be heard of in the hotels. Fee in the town about 10 fr. in the season. A bargain should be made. The dragoman should on no account be entrusted with money or articles purchased.

**Bazaars.** The variety of wares in the Damascus bazaar is very tempting. Silks and other goods may be equally well procured at Beirût, but there is more choice here. As regards purchasing, see p. xxxviii. A reliable firm for Oriental wares is *A. & S. Kaheel*, near the Turkish barracks, Straight Street. As the merchants in Damascus seldom speak anything but Arabic, a dragoman will be necessary. Every dragoman gets a commission from the seller. The landlord of the Hôt. Victoria also keeps a stock of the articles usually bought by travellers, but his prices are high. It is preferable, if only because more interesting, to buy in the bazaars.

The **Baths**, all kept by Muslims (even those in the Christian quarter), are famed throughout the East for their magnificence. Most of them are lined with marble and, according to Oriental ideas, very comfortably fitted up. A visit should be paid to the *Hammâm el-Kishâni* (p. 318); *H. el-Khaiyâtîn; H. ed-Derwishîyeh* or *el-Malikeh* (p. 322). For farther particulars as to baths, see p. xxxvi.

The **Streets** of Damascus present quite as rich a variety of thoroughly Oriental scenes as those of Cairo, and should, therefore, be frequently ex-

plored by the traveller. Walking is preferable to riding, as the horses and donkeys and their gear are generally bad.

Damascus, being the largest city in Syria, affords the best opportunity to the traveller for observing the characteristics of the natives. There are few antiquities or buildings worthy of mention. The chief attractions are the variety of costumes, the brisk and motley traffic in the streets, and the environs. Most travellers remain one or two days only at Damascus, as their contract with their dragoman, as usually drawn up, renders delay expensive; but to enjoy a visit to the city, a longer stay is necessary, and for these days of rest they should stipulate for a much lower rate of payment to the dragoman.

On the best division of time, especially for a short stay, see p. xiii.

### History.

Jews, Christians, and Muslims have numerous different legends regarding the origin of the city. David conquered the town after a bloody war, as it was allied with his enemy the king of Zobah, and placed a garrison in it (2 Sam. viii. 5, 6). During the reign of Solomon an adventurer, called Rezon, succeeded in making himself king of Damascus. The history of the northern kingdom of Israel, as regards its foreign policy, is almost exclusively occupied with its relations to Damascus. (See 1 Kings xv and xx for such struggles.) Several of these princes bore the name of Benhadad. The most formidable enemy of Israel was Hazael, whose usurpation of the Syrian throne appears to have been promoted by Elijah and Elisha (2 Kings viii. 8-15). Owing to the hostilities between the two Jewish kingdoms, the Damascenes could attack Israel unopposed. Hazael devastated the country E. of Jordan, crossed that river, captured the town of Gath, and made the king of Judah pay dearly for the immunity of Jerusalem from siege (2 Kings xii. 18). Benhadad III., the son of Hazael, was less successful than his father had been (2 Kings xiii. 25). Jeroboam II. succeeded in recapturing the former Jewish territory from Damascus (2 Kings xiv. 28). Shortly afterwards we find Pekah, king of Israel, in alliance with Rezin of Damascus against Jotham, king of Judah (2 Kings x v. 37). They marched against Jerusalem, but had very little success against Ahaz, although he was compelled to restore the seaport of Elath on the Red Sea to the Syrians (2 Kings xvi. 5, 6). Ahaz invited the Assyrians to aid him against the Syrians. These allies took one after the other of the three kingdoms which ought to have united their forces against them, first Damascus, to which Ahaz repaired to pay homage to the king of Assyria. In the Assyrian accounts the kingdom of Damascus is called *Imîrisu*, and the city *Dimaski*.

Thenceforward, the ancient city seems entirely to have lost its independence, the small kingdoms of which Syria had hitherto been composed being now gradually absorbed by greater empires. The town, however, appears soon to have recovered its former prosperity, as it is one of the objects of the denunciations of Jeremiah (xlix. 27), but henceforth it is only casually mentioned in the Israelitish and in the later Greek and Roman history. After the battle of Issus (B. C. 333), the whole of Syria became subject to Alexander the Great, and Damascus, where the harem and treasures of Darius had been left, was surrendered to Parmenio by treachery. During the contests of the Diadochi, Damascus and Lebanon sometimes fell into the hands of the Ptolemies. In 112, the stepbrothers Antiochus Grypus and Antiochus Cyzicenus divided the empire of Syria, the latter being established at Damascus and reigning over Phœnicia and the Beḳâʿa (the district between Lebanon and Anti-Libanus). The dissensions of these princes enabled Hyrcanus to extend his territory. Demetrius Eucærus, the fourth son of Grypus, supported by Egypt, next became king of Damascus. On the invitation of the Jews he invaded

Palestine in B. C. 88 and defeated Alexander Jannæus at Shechem. Demetrius was afterwards overthrown by his brother and the Parthians, and died in captivity. Antiochus Dionysus, another brother, now reigned in Syria for three years, but fell in B. C. 84 in a battle against Aretas, king of Arabia. Aretas next became king of Damascus, after which it came into the possession of Tigranes, king of the Armenians, and was subsequently conquered by Metellus, the Roman general. In 64, Pompey here received ambassadors with presents from the neighbouring kings, and in 63, Syria became a Roman province. Herod, when a young man, visited the proconsul Sextus Cæsar at Damascus and received from him the territory of the Beḳâʿa, and he afterwards caused the city to be embellished with a theatre and a gymnasium, although it lay beyond his dominions. In the history of the Christian church Damascus likewise played a very important part. The miraculous conversion of St. Paul took place, whilst he was on his way thither, and shortly afterwards the apostle boldly preached Christ in the city (Acts ix. 1-25). Under Trajan, 150 years later, Damascus at length became a Roman provincial city.

Civilisation at Damascus must once have been in a very advanced condition, and the city was undoubtedly an important manufacturing and commercial place, being the great starting-point of the caravan traffic with the East, and particularly with Persia. The language of the city was Syrian, and the religion probably consisted in the worship of Astarte (p.270) and similar deities (such as Rimmon: 2 Kings v. 18). The Græco-Roman influence, however, made itself felt at an early period, and at the time of Christ probably gained ground at Damascus more rapidly than in the conservative Jewish cities. A considerable colony of Jews, however, was also resident here, and their treatment of St. Paul is recorded in the chapter of the Acts already quoted. An interesting fact in the history of Damascus is that the Arabs gained a footing in the city at a very early period. (Aretas, or Ḥâritha, see above.) The relations of the nomadic tribes, who dwelt to the E. of the city, towards the Damascenes were probably similar to what they are at the present day, when the attacks of these predatory hordes are but imperfectly warded off by the dense hedges and clay walls of the orchards with which Damascus is surrounded. — The city was also politically important to the Byzantines as an outpost in the direction of the desert. Damascus afterwards became the residence of a Christian bishop, who in point of rank was the second in the patriarchate of Antioch. The names of many of the bishops have been handed down to us. The Emperor Theodosius, who destroyed the heathen temples in Syria, converted the large temple of Damascus into a Christian church, and a new church was erected in the city by Justinian. Damascus suffered severely in the course of the conflicts between the Byzantines and the Persians, and during the reign of Heraclius (610-41) many of the inhabitants were carried off as slaves to Persia.

The third and most brilliant period in the history of the city soon afterwards began with the introduction of El-Islâm. Damascus had already long been surrounded by the Arabs. In the Ḥaurân, a few days' journey to the S., were established the powerful Ghassanides, the outposts of the Byzantines. They were originally Christians, but embraced Islamism, and materially aided their co-religionists in their encroachments westwards. The Byzantine empire in Syria, being now in a tottering condition, was unable to resist the vigorous incursions of these ambitious and predatory hordes, especially as it was also threatened with invasion on the N. frontier. After the battle of the Yarmûk, Damascus fell into the hands of the Arabs. The Muslim generals surrounded the place so completely as to cut off all possibility of relief. Their commander was Abu ʿUbeida, while Khâlid Ibn Welîd, the victor on the Yarmûk, was posted at the E. gate of the city. Khâlid, who was noted for his bravery, scaled the walls by means of rope-ladders one night when the Greeks were off their guard, opened the gate, and thus gained access for his troops. When the Damascenes observed this, they surrendered to the generals who were besieging their other gates, and the Arabs accordingly entered the city, in the middle of which they encountered the pillaging hordes of Khâlid.

The city was, therefore, regarded half as a conquered place, and half as one which had voluntarily surrendered. The Christians were on this occasion secured in possession of fifteen churches (at the beginning of the year 635).

The splendour of Damascus begins with the supremacy of the Omayyades (p. lxv), who were unquestionably the greatest princes ever produced by Arabia. Muʿâwiya was the first who established his residence at Damascus. (With regard to the building of the great mosque, see p. 328.) The central point of the empire was removed farther eastwards by the ʿAbbasides, and the Damascenes were therefore dissatisfied with their new masters. — During the following centuries the city was in possession of the Tulunides of Egypt, and at the close of this period Syria was ravaged by the conflicts of the Carmatian sect, who penetrated as far as the gates of the city. (Like the Ismaʿîlians, the Carmatians were a sect with communistic principles; p. xcvi.) Subsequently to 936 the country was again devastated by the contests of the Ikhshides with the Hamdanides, who occupied N. Syria and Mesopotamia (p. lxvi). Damascus then came into the possession of the Fâtimites of Egypt, but these princes were unable to quell the internal feuds of the citizens, or effectually to ward off the attacks of the Byzantines. In 1075-76, the city fell into the hands of the Seljuks (p. lxvi). — In 1126, the Crusaders under Baldwin marched from Tiberias against Damascus. To the S. of the city they gained a victory over Toghtekîn, but were afterwards obliged to withdraw. A few years later the Assassins, who formed a powerful party at Damascus, entered into an alliance with the Franks, and promised to deliver up the city to them in exchange for Tyre. This, however, was prevented by the Prince Bûrî, who attacked the approaching Franks and plundered their camp. In 1148, Damascus was besieged by Conrad III., but Seifeddîn Ghâzi, prince of Mosul, and Nûreddîn Maḥmûd, brother of the prince of Aleppo, came to the relief of Mujîreddîn Eibek, Prince of Damascus. This prince was almost constantly at war with the Franks, but Damascus was at length wrested from him by Nûreddîn (1153). The new master of the city embellished it in various ways. He surrounded it with new fortifications, caused many mosques and schools to be built and fountains repaired, and founded a court of justice in which he presided twice weekly in person. In 1177, Damascus was again threatened by the Franks, but its immunity from attack was purchased by the vicegerent of Saladin. The city afterwards became the headquarters of Saladin during his expeditions against the Franks, and during the wars of his successors was subjected to several sieges. In 1260, it was taken by the Mongols under Hûlagû (p. lxiv), by whom the Christians were much favoured, but they again experienced a great reverse when the city was recaptured by Kotuz, the Mameluke sovereign of Egypt. The successor of Kotuz was Beibars, who rebuilt the citadel of Damascus. In 1300, the city was plundered by the Tartars under Ghazzan Khân, and many buildings were burned. In 1399, Timur marched against the place, but the citizens purchased immunity from plunder with a sum of a million pieces of gold. The citadel, however, resisted until the Tartars had gained possession of the terrace above it. All the famous armourers of Damascus were on this occasion carried away as prisoners, and introduced the art of manufacturing Damascus blades at Samarkand and Khorasan, where it flourishes to this day, while at Damascus it has fallen into complete oblivion. In 1516, the Turkish sultan Selîm marched into Damascus, and since that period it has been one of the provincial capitals of the Turkish empire.

The cruel tragedy of 1860 must lastly be mentioned. One great cause of this was an article in the Treaty of Paris in 1856, which was destined to exclude foreign intervention in the affairs of Turkey, and which was thought to place the Christians entirely at the mercy of the sultan. The Muslim mind had, moreover, been much excited by the insurrection against the English in India. Aḥmed Pasha not only abstained from interfering with the Druse assassins of the Christians, but is even said to have been guilty of giving the signal for the massacre from the Turkish barracks, and the soldiers fraternised with the Druses and the populace of Damascus who were devastating the Christian quarter. The fearful scene began on 9th July, 1860.

Many fugitives were received at the English and Prussian consulates, and others sought refuge in the citadel. The whole Christian quarter was soon converted into a heap of ruins. All the consulates, except the English and the Prussian, were burned down, and the most savage excesses were committed by the infuriated assassins. Many Christians had sought an asylum in the houses of Muslims, but on 11th July the populace began to search for and murder them. ʿAbd el-Kâder (p. 306), the Algerian ex-chief, with his Moorish retinue, succeeded in saving many Christians, while the pasha himself remained completely passive. No fewer than 6000 unoffending Christians are said to have been thus murdered in Damascus alone, and their bodies lay in heaps throughout the city. Many of the clergy shared the same fate, some of them having been slain beside the altars where they had sought refuge. To this day, the Christian quarter still bears traces of the terrible devastation to which it was then subjected. Similar tragedies took place among the mountains, where the Druses gave vent to their inveterate hatred of the Maronites. The whole number of Christians who perished in these days of terror is estimated at 14,000. — It was not until aroused from its apathy by the universally expressed indignation of Europe that the Turkish government attempted to interfere in the matter. A number of the ringleaders, including several Jews and Aḥmed Pasha himself, were arrested at Damascus and beheaded. A French corps of 10,000 men was despatched to Syria (comp. p. lxx), and a body of Maronites united with them in dispersing the Druses. Many of the latter emigrated at this period from Lebanon to the Ḥaurân (p. 195), while many Christians removed to Beirût. — Since the massacre, the relations of the hostile sects at Damascus have unfortunately improved but little.

## Topography, Population, etc.

From a very early period, Damascus has been regarded by the Arabs as an earthly reflection of paradise, where a foretaste of all the joys of heaven is obtainable. In accordance with the description given in the Ḳorân, the Arabs picture to themselves paradise, following the original meaning of the word, as an orchard, traversed by 'streams of flowing water', where the most delicious fruits are ever ready to drop into the mouth. This ideal, so rarely approached in the Arabian peninsula, appeared to the natives of that sterile region to be realised at Damascus, and the city and its surrounding gardens (the so-called *Ghûṭa*) are accordingly lavishly extolled by Arabian poets. From an Occidental point of view these praises hardly seem justified. The Ghûṭa, a district extending towards the S. and E. of Damascus to a distance of about 9 M., does not produce on the traveller, who is accustomed to the luxuriant vegetation of America, the admirably cultivated farms of England, or the beautiful gardens of France, the same overwhelming impression which it makes on the Arab of the sterile desert. As the city lies 2260 ft. above the sea-level, spring does not begin here until March, although mild days sometimes occur as early as February. It is not, however, till May, when the walnut-tree is in full leaf and the vine climbs exuberantly from tree to tree, or still later, when the large apricot-trees in the midst of their rich carpet of green herbage bear their countless golden fruits, and the pomegranates are in the perfection of their blossom, that the gardens are truly beautiful.

The natives call Damascus *Esh-Shâm*, although the name of *Dimishḳ* is not unknown. The city lies on the W. margin of the

great Syrian desert, and is bounded by mountains on three sides. To the N. rises Anti-Libanus, extending into the desert towards the N.E., and apparently terminated by the round hill of *ʿAkabet eth-Thenîyeh.* To the N.W., close to the city, rises the bare *Jebel Kâsiûn*, adjoining which, farther to the W., towers Mt. Hermon. On the S. the volcanic hills of the *Jebel Aswad* and *Jebel Mâniʿ* are visible. From the mountain-gorges of Anti-Libanus several brooks descend to the Ghûṭa, the most important being the *Bărada* (cold), or, as it was called by the Greeks, the *Chrysorrhoas* (golden stream). All the streams which water the plain of Damascus flow into the so-called *Meadow Lakes*, about 18 M. to the E. of Damascus (p. 334). In spring and summer these lakes are of considerable size, and are visited by numerous Beduins. In autumn and winter they are mere morasses. — The Barada corresponds with the ancient *Amana*, or *Abana*, while the southern brook *El-Aʿwaj* ('the crooked') is the ancient *Pharpar* (although the present *Nahr Barbar*, p. 268, no longer falls into the El-Aʿwaj), whose waters were considered by Naaman 'better than all the waters of Israel' (2 Kings v. 12). At the outlet of its gorge, through which the French road leads (p. 306), the Barada, whose sources we shall hereafter describe, divides into seven branches, two of which are used for distributing water in numerous conduits *(kanât)* throughout the city, while the rest are employed in irrigating the orchards. The Barada is well stocked with a small, poor kind of fish. The water is not very wholesome. The water-supply being imperfectly regulated, many of the public wells are dry. The numerous fountains in the interior of the houses are supplied from the Barada, besides which many houses have wells sunk with a view to obtain water for drinking. As long as the latter are well filled, the water is not unwholesome, but is apt to become so in autumn, and particularly after a dry winter, as the soil of Damascus consists of heaps of rubbish to a very great depth. — In summer, most of the inhabitants live on fruit, which is often imperfectly ripe, and notwithstanding the heavy dews and the coolness of the nights, they sleep on the flat roofs of their houses, in consequence of which ophthalmia, intermittent fever, and dysentery are not uncommon. After a hot day, when the thermometer has perhaps marked 100-104° Fahr. in the shade, the traveller should beware of the treacherous night air, especially in well-watered gardens. Even the natives themselves frequently die of fevers thus contracted. In case of an illness of this kind, refuge should at once be taken among the mountains. In the height of summer, the air of the city is terribly poisoned with miasma, notwithstanding the efforts of the dogs, the universal scavengers of the East, which devour all kinds of carrion and garbage. These animals are generally peaceable when unmolested. — Owing to the lofty situation of the town, frost is not uncommon in winter, but fireplaces are unknown.

The city contains several different quarters. The *Jewish Quarter*, in the S.E. part of the town, still lies, as in the time of the Apostles, near the 'Street which is called Straight', or, as it is still called, *Derb el-Mustaḳîm* (Acts ix. 11). To the N. of this extends the large *Christian Quarter* (p. 327). The other parts of the town are Muslim, including a quarter (the *Meidân*) occupied by peasants alone, which extends in the form of a single street towards the S. (p. 324). The present form of Damascus is not unlike that of a spoon, the handle being the long street just mentioned. These quarters are subdivided into smaller sections, each provided with wooden gates. These gates used to be closed at night and were opened on demand by the watchman. At present, it is possible to walk all through the town at any hour of the night. Beggars are rare, as living here is very cheap. When accosted by one of the dervishes or vagrant madmen, who are known by the scantiness of their clothing, the traveller should lose no time in getting rid of him by bestowing a trifling alms.

**Population.** It is extremely difficult to estimate the population. According to the government statistics (1888), there were 105,017 Muslims; 4211 Orthodox Greek; 3978 Greeks; 199 Armenians; 187 United Armenians; 376 United Syrians; 306 Maronites; 91 Latins; 61 Protestants; 6320 Jews; total: 120,750.

It is computed that the *Muslims* have in all 248 mosques and colleges in Damascus; of these 71 are large mosques, in which sermons are preached on Fridays, and 177 are chapels and schools for purposes of instruction and the repetition of the canonical prayers. Probably about 100 of the latter were originally endowed schools; some of them possess libraries to which, however, it is very difficult for strangers to obtain access. Most of the Muslim schools have been closed, as the purposes for which they were founded have, intentionally or otherwise, been consigned to oblivion. Five 'medresehs' only are preserved in which the pupils still receive annual payments from the foundation. The chief branch of study is theology, including the interpretation of the Ḳorân and the traditions of the prophets. Next comes jurisprudence; after which philosophy, especially logic, and grammar are studied on account of their relations to theology. All other branches of learning are entirely neglected. Damascus was once a great resort of scholars, but is now almost deserted by them, and as a seat of learning is far surpassed by Cairo. Education flourished again for a short time under the fostering care of Midḥat Pasha, but most of the schools he founded have again been closed. There are numerous primary schools, and a military school has lately been founded.

Most of the *Jews* of Damascus are descendants of those who were settled here in ancient times, and are not recent immigrants like those of Palestine. They belong to the Sephardim, and have 14 synagogues. Their school was founded by the Alliance Israélite.

Within the last few years, the *Christians* have made great efforts to raise the standard of education. As regards *Protestant missions*, the American Mission has been working in Damascus for many years and its school is well attended. The efforts of the English Mission to the Jews have not hitherto been crowned with success. The British Syrian Mission maintains 4 schools (the largest is St. Paul's), a school for the blind, and 2 schools in the Meidân (p. 324). Divine service in English and Arabic is held in St. Paul's school. — Among the *Latins* the French Lazarists have an excellent school, and so have the Franciscans. The Sœurs de Charité have a girls' school with numerous pupils and an orphanage (small hospital and clinic, p. 307). The Jesuits have also settled here. — Other denominations, too, have schools of their own. The Orthodox Greeks are particularly active in this direction. — Much zeal is shown in the study of the old Arabic, and this is the more necessary as the colloquial Arabic of the Damascene Christians is particularly unpleasing.

The Damascenes are very fond of their city. The citizens of every creed are notoriously fanatic, and since the middle ages their character has been generally reputed to be insolent and malevolent. The Damascene Muslim is proud and ignorant at the same time. He feels the superiority of the West, and vents his wrath at being disturbed in his rigid conservatism against the native Christians. European industry, chiefly introduced by Christians, has almost entirely extinguished the native manufactures. The Arabs had long considered themselves superior to all other nations, and the circumstance that they have come into contact with a culture undeniably superior to their own renders them jealous and fanatical, instead of stimulating them to greater exertion.

Damascus is the residence of the *Wâly* of the province of *Sûrîya* and of the *Mushîr* (general in command) of the 5th army corps, who has charge of the military affairs of the province. The garrison is comparatively large. — Municipal affairs are managed by a town-council, which includes several Christians and Jews, but the public arrangements for the protection of property are somewhat defective. The different crafts, whose stalls are grouped together in the bazaar, form a number of guilds, and there is even a guild of beggars.

### Walk through the Bazaars.†

Leaving the Hôtel Victoria we turn to the left (from the Hôtel Dimitri along the Barada) and after a few paces reach an open square, in the centre of which is a fountain surrounded by trees. To the S. of this square is the *Serâi* (government offices). W. of it is the entrance to the Banque Ottomane. The W. side of the square is occupied by a prison, on the E. side are the police offices and beside them (N.) the Café and Restaurant Dimitri (p. 307).

† Several of the bazaars and the Great Mosque (p. 328) were destroyed or severily injured by fire in autumn 1893.

We proceed along the N. side of the square, passing the criminal court, the post and telegraph office, and a small café, and then turn to the left into a handsome covered bazaar (mostly fruits and tobacco), called *Sûḳ ʿAli Pasha.* We go through this bazaar and reach an extensive square; this is the **Horse Market** *(Sûḳ el-Khêl).* On certain days, a horse market or auction is held here early in the morning, when intending purchasers are seen galloping about on the horses they wish to try. The best breeds are called the Keḥêli and the Seglâwi. The market is most animated after the arrival of a caravan of pilgrims (p. 325). The large tree at the N. end of the horse market is occasionally still used as a gallows.

Crossing the market obliquely (to the right), past the open stalls for the sale of barley and other grain, we come to a small bazaar leading to the S., and occupied by shoemakers and some money-changers, hence its name *Ṣarrâfîyeh.* Beyond the bazaar is a small square with a large tree. To the right (W.) a street diverges to the Serâi (in it are tailors and shoemakers for European work). The corner of this street is filled by the *Jâmiʿ es-Sanjaḳdâr* (Pl. 5). To the left is a covered bazaar. This is the **Saddle Market** *(Sûḳ es-Surûjîyeh)*, and is worthy of a visit. The saddles are more gaily than tastefully decorated, and some of them are covered with rich cloth. Besides these, the bazaar contains an ample stock of straps, girths, bridles, the peculiar sharp Arabian bits, the broad and clumsy stirrups, pistol holsters embroidered with silver thread, and many other specimens of leather work.

From the saddle market we return to the small square and take the broad street leading to the S. On each side the **Coppersmiths** (hence the name of the street: *Sûḳ en-Naḥḥâsîn*) noisily pursue their craft. Oriental dinner services, sometimes adorned with inscriptions, are here displayed on low wooden stands for sale. The principal dish or tray, standing in the middle, is sometimes as much as 6 ft. in diameter. The peasantry and Beduins consider it honourable to possess such large dishes, as they are supposed to indicate the measure of the owner's hospitality. There are also various cooking utensils, including coffee-pots with long spouts, made of copper or brass coated with tin, in which coffee is prepared by being slightly boiled.

A little farther on, to the left, we reach the entrance to the citadel, guarded by sentries. Here a street diverges to the right to the **Brokers' Market** (*Sûḳ el-Ḳumêleh*, 'louse market'), where second-hand clothes, old-fashioned firearms, and other articles are bought and sold. A brisk trade is sometimes carried on here. The auctioneer shouts out the word *ḥarâj* (literally 'raise') and the price last offered, and runs with the article for sale from shop to shop, at one or other of which he is occasionally stopped by a dealer desirous of examining the goods and of making a fresh bid.

On the opposite side of the street we observe the **Citadel**

towering above the shops. The fortress, a large square structure, was erected by Melik el-Ashraf in the year 580 of the Hegira (1219). It is 310 paces long and 250 wide, and is surrounded by a moat about $19^1/_2$ ft. wide and $14^1/_2$ ft. deep, now overgrown with reeds. The walls are very thick, and their substructions are ancient. The principal gate faces the W., and there is a small postern towards the E. At the corners of the castle are projecting towers, twelve in all, with overhanging stories. In the entrance gateway are four antique columns. Above this gate formerly was a large reception-room with arched windows, but the roof has fallen in. The chambers still preserved contain collections of ancient weapons, including arrows. The sacred tent which is carried by the caravan of pilgrims to Mecca is preserved here. — The view from the battlemets is interesting. Permission to visit the citadel is never granted.

A few paces to the right of the brokers' market is the *Military Serâi*, an extensive building. The Turkish military band plays here on certain days.

Opposite the military serâi, a little back from the street, is the entrance to the so-called **Greek Bazaar** *(Sûḳ el-Arwâm)*, one of the largest at Damascus. Weapons, shawls, carpets, clothing, and antiquities are sold here, and the dealers usually importune strangers to buy their 'Damascus' blades and other wares. The dealers frequently offer their daggers, armour, various weapons, pipes, tobacco-pouches, and other treasures for sale at the hotels. A small fraction only of the prices they demand should be offered, and they will often gladly sell an article for a fourth of what is first asked. The daggers are mostly modern, the blades being probably of the inferior steel largely imported from Solingen in Germany. The handles of these 'Damascus' weapons are showily enriched with mother-of-pearl and other ornaments. Pretty saucers *(zarf)* for the small Oriental coffee-cups may sometimes be bought here. Coins and gems are also offered. Long pipe-stems made of the wood of the cork-tree, and gaily decked with gold and silver thread, are among the specialities of this bazaar, but the coloured thread with which they are decorated fades in a few months. Pipes and mouth-pieces are also plentiful. This bazaar is also the headquarters of the tailors, chiefly Greeks, many of whom make the European clothes which are now becoming common among the Christians. Among the caps will be observed small velvet caps for children, the red fez of European manufacture, the felt hat worn by the peasantry, and the white linen skull caps worn by the natives under the fez. The covered bazaar streets are unpaved. Some 220 yds. from the entrance a narrow lane on the right leads to the German consulate. Further on, to the right, near a fountain, is a European shop with provisions and liquors, including wine.

The continuation, straight on, of the Greek bazaar, is a newly opened broad bazaar with a handsomely vaulted roof. It is called

*El-Ḥamidîyeh* and contains several handsomely fitted-up Arab confectioners' establishments for the sale of ice, which is very popular.

On leaving the Greek bazaar we turn to the left into the old street and market and come to the stalls of the vendors of **Water Pipes,** the so-called *Jôzeh*, which are smoked by the peasantry. The cocoa-nut vessels from which they derive their name, are mounted with gold and silver, and are fitted with decorated stems to which the bowl is attached. The nut is filled with water, and the smoke is then drawn from it by the tube on the other side. On the left is the *Pharmacie centrale* (p. 307).

The continuation of the street leadsdirect to the citadel, the substructions of which, consisting of large, finely hewn, drafted blocks, are visible beyond a moat. The chief branch of the Barada flows past the N. side of the citadel. The best view of this side is obtained by going along the E. side of the citadel, then (after several turnings) through the *Bâb el-Ferej (Bâb en-Naṣr)*, an old city gate, to the sieve-makers' bazaar *(Sûḳ el-Manâkhilîyeh)*, and after a few paces, entering a café to the left *(Café Manâkhilîyeh)*. The terrace of this café, planted with trees, looks very picturesque when lighted with coloured lanterns of an evening. The bazaar, which is a main avenue of communication between the centre of the town and the suburb *El-ʿAmâra*, leads on to the stonemasons, and then to the market for saddles for donkeys and beasts of burden.

Instead of following the street in a straight direction towards the fortress, we turn diagonally from the Pharmacie centrale into a lane to the right, the *Sûḳ el-ʿAṣrûnîyeh*, flanked with shops, some of which are in the European style, where glass of European manufacture, and utensils for the table and the kitchen are sold. On some of the small open tables lies the greenish ḥenna with which the Arab women stain their finger nails red. Rose oil in small phials is also offered at a high price. — In the next bazaar (*Sûḳ Bâb el-Berîd*, so named from the gate of the mosque, p. 329), which bears a little to the right, begins the long row of stalls belonging to the **Drapers,** a large proportion of whose wares are European. The street soon leads to the *Ḥamidîyeh* (see above). About 50 paces further we come to a cross-street. To the left is a small bazaar-street terminating in a lane. In a straight direction we descend a few steps into the bazaar-street of the **Booksellers** (leading to the mosque, p. 329), in which only two wretched book-shops now remain.

Instead of descending these steps, we turn to the right, and follow the well-covered and imperfectly lighted stuff bazaar, where, especially in the afternoon, we encounter a crowd of women enveloped in their white sheets and closely veiled, waddling from shop to shop, carefully examining numberless articles which they do not mean to buy, and vehemently chaffering about infinitesimally small sums. So eager are these customers to gain their point, that

they are sometimes seen coquettishly raising their veils by way of enforcing their argument; but in this jealous and fanatical city it is imprudent and even dangerous to be too observant of the fair sex. The scene is frequently varied by the appearance of a Turkish effendi, sometimes accompanied by soldiers, and mounted on a richly caparisoned horse; but his progress is necessarily slow, and he is obliged to clear the way by shouts of '*dahrak, dahrak*' (literally 'your back', anglicè 'get out of the way'). To the left, at the next corner of the street, we obtain a glimpse of the interior of a fine large bath (*Hammâm el-Kishâni*; Pl. 3).

In a straight direction we next enter the **Cloth Bazaar,** which is well-stocked with Saxon and English materials. The Damascene attaches much importance to fine clothes, and delights to have his *kumbâz*, or long robe, made of the best possible stuff. This bazaar generally drives a brisk trade. When the merchant is at leisure he sometimes reads the Korân on his *mastaba* (p. xxxviii), repeats his prayers, hires a nargîleh from one of the itinerant smoke purveyors, or chats amicably with his neighbour. One pleasant feature of the scene is that there appears to be no jealousy between the rival vendors of similar wares. 'Allah has sent a good customer to my neighbour', they argue resignedly, 'and will in due time send me one also'. In the same spirit they place above their booths, in gilded letters, the words '*yâ rezzâk*' or '*yâ fettâh*' (i. e. O Thou who givest sustenance). The crowd is densest when the great festival of Beiram is approaching, that being the orthodox season for a new outfit. As Orientals generally sleep in their clothes, they wear them out very quickly.

Ascending the cloth bazaar towards the S., we observe on the right the **Mausoleum of Nûreddîn,** the famous sultan of Syria, and one of the keenest opponents of the Crusaders (d. 1174). Non-Muslims are not admitted. A projecting part of the bazaar is used as a minaret. The street at length terminates in the broad street of the *Sûk et-Tawîleh* (p. 319, also called *el-Midhatîyeh*).

From the large bath *(Hammâm el-Kishâni)* mentioned above a street (*Sûk el-Harîr*, 'silk bazaar', now chiefly occupied by shops with manufactures) leads to the left into the region of the **Khâns**, the seat of the wholesale trade. We first reach the *Khân el-Harîr*, or silk khân, now used by the furriers. Adjoining this khân is the *Medreset Sûk el-Harîr*, or school belonging to it. Immediately afterwards the street leads into a broad cross road which widens out to the left (N.) into a small covered market place (with two rows of covered columns). Here on the left (W.) side are the shops of the *Shoemakers*, where ladies' slippers of very soft yellow leather, children's shoes embroidered with silver thread, and heavy, hobnailed boots for peasants are displayed in profusion and at moderate prices. At the N. end of this market is the S. gate of the great mosque (*Bâb ez-Ziyâdeh*, p. 329); the cabinet-makers' and the

goldsmiths' bazaars (for both, see p. 331). — If, however, instead of entering the *Sûḳ el-Ḥarîr* to the left, we ascend to the right, we pass the tobacconists' stalls. To the right is the *Khân et-Tütün*, which was formerly the tobacco market. The tobacco trade, which used to be concentrated in this street has been almost destroyed by the introduction of the government monopoly. The house standing a little back to the left at the S. end of the bazaar is one of the handsomest in Damascus. Admission is obtained with the aid of a valet-de-place. The house belongs to four brothers, descendants of *Asad Pasha* (see below), and is fitted up in the luxurious style for which the houses of Damascus are famous. The spacious courts are paved with differently coloured stones, provided with a large basin of water and fountain in the centre, and bordered with flowers and groups of orange, lemon, pomegranate, and jasmine plants. On the S. side, opening towards the N., there is usually a lofty, open colonnade with pointed arches, called the *lîwân*, bordered with soft couches, and forming a delightful sitting-room. The walls are adorned with mouldings in stucco or with mosaics, and sometimes enriched with texts from the Ḳorân. Beyond the first court is a second, and occasionally a third, similarly fitted up. With regard to the internal arrangements of Arabian dwellings, compare p. xli.

From Asad Pasha's house the street next leads into a bazaar of drugs and sweetmeats. Some of the various kinds of biscuit *(ka'k)* which are also sold here may be purchased as an addition to the traveller's stores. We next reach the **Khân Asad Pasha,** the largest and handsomest in Damascus, on the E. side of the street. The entrance consists of a lofty 'stalactite' vault. The building is constructed of alternate courses of black and yellowish stone. The court is divided by four large pillars connected by four arches, which again are connected with the walls by eight other arches, into nine squares, above which rise nine domes enriched with arabesques and pierced with lofty windows. Some of these fell in during the last century and have been imperfectly restored. The centre of the court is occupied by a large round basin of water. Around the court, and along the gallery running round the first floor at the back, are rows of shops, where the business conducted is chiefly wholesale. At the back of the building are courts with warehouses, dwellings, etc.

The continuation of the bazaar-lane is occupied by purveyors of lentils, coffee, rice, sugar, and also paper and other wares. After a few paces the lane leads into the **Long Bazaar** *(Sûḳ eṭ-Ṭawîleh)*. On the left, close to the entrance, is the Coppersmiths' Khân, which is worth visiting. This street, which is one of the longest in Damascus, runs straight from W. to E. almost through the whole town, and ends at the E. gate (*Bâb esh-Sherḳi*, p. 326). It answers to the 'street which is called straight' (*Derb el-Mustaḳîm*,

comp. p. 313) and in ancient times possessed a colonnade: traces of the columns are still discovered in and in front of the houses. The broad, clean, and airy bazaar with carriage road is the work of Midḥat Pasha, who was governor of Syria for a short time. The pasha simply burnt down all the buildings which were crowded together here in narrow, crooked lanes, and on their site erected the present bazaar which is called after him *El-Midḥatîyeh*. The continuation of the street eastwards is described on p. 327. We now turn to the right (W.) in the covered bazaar. Close by, on the S. side, is the *Khân Suleimân Pasha*, in which silks and, in particular, Persian carpets are sold. The patterns of the genuine Persian carpets are more quaint than pretty; but the colours wear admirably. The carpets are unfortunately mostly made in long, narrow strips, ill adapted for use in European rooms. The prices vary considerably according to the demand. We soon reach the street descending to the right in which we have already visited the tomb of Nûreddîn (the cloth bazaar, p. 318). We are now in the **Silk Bazaar**, which is interesting from the fact that it contains more of the produce of native industry than any of the others. The eye is chiefly attracted by the silk *keffîyeh*, or shawls for the head. The Beduins and peasants are especially partial to those with gaudy yellow and red stripes, but the white ones with narrow coloured edges are in better taste. Those of smaller size may be used for the neck, and will be found very durable. They cost from 50 to 150 pi., according to quality and size. The fringes are generally in a matted condition, but are disentangled when the shawl is sold. The thin silk scarfs *(sherbeh)* and the heavy silks are often very beautiful. Another speciality consists in the table-covers of red or black woollen cloth embroidered with coloured silk. The letters on them are meaningless, being purely ornamental. A handsome specimen of this work may be bought for 40-70 francs. The embroidered, or rather woven, tobacco-pouches, slippers, and other articles all come from Lebanon, and may be purchased at Beirût as advantageously as here. The fancy dresses, such as jackets for children, are sometimes very tasteful. There are also retail shops in the khâns adjoining this bazaar which afford a large choice. Another characteristic Oriental article is the *ʿabayeh*, or woollen cloak worn by the peasants and Beduins, which is to be had here in every variety, from the coarse striped brown or black and white, to the fine brown and braided mantle of Bagdad. Besides these, there are caps and various other goods. Cotton fabrics are also manufactured at Damascus and Ḥomṣ. The handkerchiefs streaked with yellow or white silk thread, which the Muslims use as turbans, are also worthy of mention. Most of the women's veils sold here are imported from the Swiss canton of Glarus.

Beyond this bazaar, a lane (formerly the continuation of the 'straight street') on the left leads to the *Sûḳ el-Ḳuṭn* (cotton bazaar);

it runs parallel to the *Midhatîyeh* and a little to the S. of it. It is dedicated to mattress-makers and wool-carders, who hold the carding instruments with their toes. — As we proceed on our way, we occasionally obtain a glimpse of a reading-school, in which the teacher makes the boys recite passages from the Korân in chorus, and, as in the Jewish schools, they are seen rocking themselves to and fro during the performance. The crowd becomes greater as we proceed, and the character of its members indicate that we are approaching the peasant and Beduin quarter. The small, tattooed Beduin women are frequently seen stealing shyly along, unveiled, and feasting their eyes on all the splendours of the great city. To the left, if we happen to arrive here at one of the hours of prayer, we perceive in the court of the adjoining mosque a long row of the faithful, with their reciter of prayers, prostrating themselves after having performed their ablutions. This mosque is the great mosque of **Es-Sinânîyeh.** It is approached by an oblong court paved with marble, on one side of which is a colonnade of six black columns leading to the interior. The dome is covered with lead. The principal portal on the E. side is interesting on account of its rich stalactites or brackets. The minaret is entirely covered with blue and green glazing (*kâshâni*, p. 41). The balustrade of the gallery which runs round it is of delicate open-work, resembling lace. The bazaar is here called *Sûk el-ʿAttârîn;* drugs and spices are again displayed in interminable rows of boxes and glasses.

At the point where the bazaar joins the broad cross street, the Gate of St. John *(Bâb Yahya)* used to stand: the street to the left leads into the long suburb of *Meidân* (p. 324), the street in a straight direction takes us to the suburb of *Kanawât*, where there is a large conduit, as the name implies, and to a city gate of the same name.

We turn to the right and go up the street to the north. After a few paces we observe the *Sûk et-Tawîleh* on the right. It offers few attractions from the point where we left it; the shops are almost exclusively occupied by European shoemakers, and we may also see a few weavers who manufacture silken Arabian girdles *(zinnâr)*. During the construction of the bazaar a number of columns were discovered, belonging to the 'straight street', which must therefore have run in the same direction as the present bazaar. — The broad street along which we are now proceeding, is one of the main streets of Damascus and runs in almost a straight line from S. to N. from the S. end of the *Meidân* to the citadel. On both sides are many restaurants, and others are seen here and there among the bazaars. The most inviting are those where small pieces of fresh mutton with strips of the fat tail between them *(kebâb)* are slowly roasted on large spits. Beans and many other dishes are also cooked in these kitchens and consumed by purchasers in the open street. The traveller may for curiosity taste the flesh of the so-called kebâb in the Greek bazaar, where the shops are more civilised than in

other parts of the town. Small rooms at the back of the restaurants here, with diminutive stools for diners, are set apart for customers.

We soon quit the covered bazaar and reach the *Sûḳ el-Kharraṭîn*, or **Market of the Turners.** The large mosque on the left, with the white and red stripes, is the *Jâmiʿ el-Kharraṭîn*, beyond which, on the same side, is the handsome *Derwishîyeh*, which gives its name to the prolongation of the street. This mosque was erected about the middle of the 17th century. Farther on, to the left, is a handsome bath, *Ḥammâm ed-Derwishîyeh* (or *el-Malikeh*). The street is shaded here by a few plane-trees. There are several stalls here where the red fezzes are ironed on round moulds. A few paces farther on, we again find ourselves at the entrance to the Greek bazaar and the barracks (p. 316).

The above are the principal bazaars. A most amusing variety of scenes may be witnessed in these bazaars and in the streets. The public slaughtering of animals has become rarer since a slaughter-house was erected in the Meidân. Carts being unknown, the butchers are often seen carrying the carcases to their shops on their shoulders. The **Bakers' Shops** are interesting. The thin, flat bread is baked by being pasted against the *tannûr*, or stove. The Orientals prefer to eat their bread warm. The flat cakes are sold by weight, or at about 10 paras each. The boy who carries them about constantly shouts '*yâ rezzaḳ*' ('O Giver of sustenance', — i.e. O Allah, send customers), or '*abu'l ashara*' ('this for 10 paras'). Benevolent Muslims are sometimes seen buying bread to feed the dogs. Finer kinds of bread are also offered for sale. Thus the *berâziḳ* is thin wheaten bread, slightly covered with butter and grape-syrup, and sprinkled with sesame. The seller shouts '*allâh er-râziḳ*, *yâ berâziḳ*' ('God is the nourisher, buy my bread'), or '*akel es-snûnû*' ('food for the swallows', i.e. for delicate girls). During the fasting-month of Ramaḍân an unusually large quantity of fancy bread and sweetmeats is consumed. Damascus also contains numerous **Pastry Cooks** and **Confectioners**, whose long tables are garnished with bottles of liqueurs, lightly stoppered with lemons or coloured eggs by way of ornament, and with glasses of jellies and preserved fruits. Lemonade and other beverages are cooled with snow from Lebanon (20 paras per glass). The shops for the sale of comestibles often contain handsome copper dishes bearing inscriptions with elaborate flourishes, all of which are said to date from the time of Sultan Beibars (p. 316). — The vendor of **Refreshments** plies his trade in the streets, carrying a two-handled, wide jar, with a narrow neck, or a vessel made of glass, on his back. In his hands he holds brazen cups which he rattles, shouting— '*berrid ʿalâ ḳalbak*' ('refresh thy heart'), or—'*itfi el-ḥarâra*' ('allay the heat'). These are the cries of the dealers in lemonade and *eau sucrée*. The seller of *jullâb*, or raisin water, shouts—'*muʿallal*, *yâ weled*' ('well-cleared, my child'), etc., while the purveyor of

*khushâf*, a beverage prepared from raisins, oranges, apricots, etc., extols its coolness in the words—'*bâlak snûnak*' ('take care of your teeth'). Liquorice water and plain water are carried about in goat-skins by other itinerant dealers. An interesting custom is the so-called *sebîl*; that is, when any one is desirous of doing a charitable deed, he pays for the contents of a waterskin and desires the carrier to dispense it gratuitously to all comers. Water-bearers with good voices are selected for the purpose, and they loudly invite applicants with—'*yâ ʿaṭshân, es-sebîl*' ('O thirsty one, the distribution').

**Fruit** of all kinds is sold in a similar manner, being generally described by some quaint periphrasis, instead of being called by its name. Many kinds of vegetables are pickled in vinegar or salt-water and carried through the streets for sale in wooden tubs. The commonest are beetroot *(shawender)*, turnips *(lift)*, and cucumbers *(khiyâr)*. These last form the principal food of the lower classes during several months of the year, one kind being eaten raw, the other cooked with meat. The cry of the sellers is—'*yâbu ʿêleh, khudlak shêleh, bitlâtîn roṭl el-khiyâr*' ('O father of a family, buy a load; for 30 paras a roṭl of cucumbers', i. e. 5 lbs.). The cress is praised somewhat as follows — '*ʿorra ṭarîyeh min ʿain ed-duʿîyeh, tâkulha lʿajûz tiṣbiḥ ṣabîyeh*' ('tender cresses from the spring of Ed-Duʿîyeh; if an old woman eats them she will be young again next morning'). — '*Ṣêdnâwi yâ Baʿl*' ('from Ṣêdnâya, O Baal') is the cry of the fig-dealers, the best being yielded by Baal, as the country is now called which yields fruit without being watered. — Along with pistachios *('fistiḳ jedîd'*, fresh pistachios), roasted pease are also frequently purveyed, with the cry — '*umm en-nârên*' ('mother of two fires'), which means that they are well roasted, or — '*haya halli ma teḥmil el-isnân*' ('here is something too hard for the teeth to bite'). — Hawkers of nosegays cry — '*ṣâliḥ ḥamâtak*' ('appease your mother-in-law', i. e. by presenting her with a bouquet).

It may therefore be imagined that the bazaar is an exceedingly noisy place, and the constant din is increased by the lusty singing of the beggars and by the sonorous repetition of the Moḥammedan creed by the muezzins, which resounds from one minaret to another throughout the whole city. The handicraftsmen of Damascus appear to be very industrious as a class. The barber, too, in his stall hung round with mirrors, incessantly and skilfully plies his trade of shaving heads and bleeding. The public writers, who sit at the corners of the streets, are often surrounded by peasants and Beduins, and sometimes by women. The engraver of seals is another important personage here, as the granter of a deed completes it by appending his seal and not his signature. The Persians are particularly noted for their skill in seal engraving and caligraphy. All these craftsmen begin their daily tasks at a very early hour, but the merchants do not open their shops till 8 a. m., closing them again about half-an-hour or an hour before sunset.

### Walk through the Meidân and round the City Walls (Christian Quarter).

(Walk or drive.) The long bazaar, which leads in a tolerably straight line from the entrance of the citadel to the old *Bâb Yaḥya* by the *Sinânîyeh* (pp. 315 and 321), continues in a S.E. direction as the *Sûḳ es-Sinânîyeh.* This last forms a very broad bazaar, and is entirely covered. At intervals of ten paces are stone arches, 29 ft. in height, and nineteen in number, on which rests a wooden roof. This is an emporium for the requirements of the Beduins and the peasantry, such as clothing, sheepskins, boots, weapons, pipes ('*sebîls*', smoked without a tube), milking tubs, coloured round straw mats which serve as dining-tables, and oaken mortars for coffee (considered the best). — On quitting this bazaar we observe the handsome *Medreset es-Sinânîyeh*, with stalactite enrichments on the gateway and windows. On the right we next see the *Jâmiʿ eṣ-Ṣabunîyeh*, built, like the medreseh, of layers of black and white stone, and adorned with tasteful arabesques. Opposite to it, on the left, is the entrance to the cemetery *Maḳbaret Bâb eṣ-Ṣaghîr* (p. 325). Crossing the cemetery diagonally we reach the *Esh-Shaghûr* quarter. Further on, to the left, is a tomb covered by two domes; on the right is another mosque, *Esh-Sheibânîyeh* and several dilapidated schools *(medresehs)*. On the right, where the street bends, rises the mosque *Jâmiʿ el-Idên*. We follow the bend, and soon see the Meidân lying before us to the S.

The suburb of **Meidân**, which is fully 1 M. in length, deserves a visit, as its character is materially different from that of the city itself. The whole suburb is of comparatively modern origin, and the numerous dilapidated mosques on each side of the road have stood at most for a century or two. The bazaar at first still continues, part of it being occupied by smiths, and part by corn dealers, whose grain is heaped up in open sheds. The houses are poorer than those in the interior of the town. — The most interesting scene to be witnessed in this quarter is the arrival of a caravan. A long string of camels stalks through the street, accompanied by ragged Beduins with matted hair and wild appearance. In the midst of the procession may be seen the Ḥaurânian bringing his corn to market, or the Kurd shepherd, clad in his square cloak of felt, driving his flock to the slaughter-house. The Beduins, poor as they seem, often ride beautiful horses, guiding them with a halter only, and they are usually armed with a long lance, or more rarely with a gun. In the midst of the noisy city these semi-savages are quite out of their element. Some of the Beduins, called *Ṣlebî's*, live chiefly by gazelle hunting, and wear gazelle skins, but these rarely come to the town. Sometimes a Druse of high rank (p. xcvi) may be seen riding in at the head of an armed troop. His appearance is imposing. His turban is snowy white, he is equipped with a lance, handsome pistols, a sword, and perhaps a gun also, and his horse

is often richly caparisoned. There are two days in the year when examples of almost all these types may be seen at a single glance, and these are, in the first place, the day on which the great caravan of pilgrims starts for Mecca, and secondly, when the opportunity is still more favourable, the day of its return. The PILGRIMAGE (p. xciii) properly begins at Damascus, but since steamboats have plied on the Red Sea and the Persian Gulf, few Persians and N. Africans come to Damascus for the purpose of undertaking thence the fatiguing journey to Medîna over land (27 days). Circassians, however, and inhabitants of Central Asia are still to be seen. The gate at the end of the Meidân is called *Bawwâbet Allâh*, or God's Gate, on account of its connection with the pilgrimage. In 1891, the pilgrimage caravan returned in the middle of September, and each successive year it arrives about twelve days later than the year before. On these occasions are seen the grotesque camel litters, rudely made of wood, covered with coloured cloth, and open in front, containing several inmates reclining on beds. The litter is sometimes borne by two camels, one before and the other behind, which are trained to keep step with each other. The camels are adorned with a headgear of leather straps, to which shells, coins, and small bells are attached. A handsome, richly caparisoned camel bears a large litter, which is hung with green cloth embroidered with gold, and contains an old Ḳorân and the green flag of the prophet. The pilgrims, who have an eye to business as well as religion, bring back goods from Mecca; the Damascus merchants therefore travel as far as the Ḥaurân to meet the returning cavalcade. The party is accompanied by many half-naked dervishes and by an escort of soldiers, Druses, and Beduins.

The following mosques are situated in the Meidân, but some of them are in a ruinous condition, and there are several leaning minarets. On the right the *Jâmiʿ Sîdî Jumân.* On the right the handsome *Jâmiʿ Menjek*, built about the middle of the last cent. (?), with columns painted red at the entrance and in the court. On the left the *Jâmiʿ er-Rifâʿi.* On the left lies the *Ḥuḳla* quarter of the town, which contains several handsome houses and some weaving-factories. Opposite a guard-house is the more recently built mosque *Ḳâʿat et-Tâniyeh.* Next comes the *Mesjid Saʿadeddîn*, and on the right the beautiful mosque *Ḳâʿat el-Ula*, with fine arabesques and a stalactite gate between two domes, but sadly dilapidated. On the left is the mosque *Shihâbeddîn.* By the gate is the mosque *Masṭabet Saʿadeddîn.* The gate itself is poor. Outside lies a cemetery, beyond which olive plantations begin.

Instead of making the long circuit outside the city, we return to the *Jâmiʿ el-Idên* (p. 324), and thence visit the *Maḳbaret Bâb eṣ-Ṣaghîr*, or *Burial-Ground.* Two of the wives of the prophet, and his daughter Fâṭima, are interred here. Over their grave rises a modern dome made of clay. Muʿâwiya, the ancestor of the Omayyades, is

said also to have been buried here, but no trace of his tomb now exists. Beyond the burial-ground stands the mosque *Jâmiʿ el-Jerâḥ*, which is said to contain the tomb of Abu ʿUbeida, the conqueror of Damascus. An old-fashioned gate leads hence into the *Shaghûr* quarter (p. 324), but as it presents no attraction we follow the road leading round the outside of the walls. The **City Wall** contains stones of very different kinds. The two or three lowest courses are Roman, jointed without mortar, the central part is of the Arabian, and the upper part of the Turkish period. Round and square towers flank the wall at intervals, but most of them are in a tottering condition. One of them bears an inscription containing the name of Nûreddîn and the date 664 (1171). To the right, a little farther on, we observe a tomb among the fields with a white dome, where *Bilâl el-Ḥabeshi* (of Ethiopia), Moḥammed's muezzin, is said to be buried. Adjacent to it is a minaret. After 2 min. more we pass a built-up gate in the town wall. This was the old *Bâb Kîsân*, which was erected by a person of that name in the time of Muʿâwiya on the site of an older gate. Opposite this gate, about 50 paces distant, is the *Tomb of St. George*, which is much revered by the Christians. The saint is said to have assisted St. Paul to escape from Damascus, and the window (above the *Turkish* wall!) is still pointed out whence the apostle was let down in a basket by night (Acts ix. 25). The conversion of St. Paul was localised in the middle ages at the village of *Kaukab*, about 6 M. to the S.W. of the town, but since the last century tradition has conveniently fixed the site nearer the Christian burial-grounds, which lie about 1/2 M. to the E. of the Bâb Kîsân, and where *H. Th. Buckle*, the eminent English historian (d. 1862), is interred.

About 450 paces farther, we reach the S.E. corner of the wall, where we perceive the remains of an ancient tower with drafted stones. Nearly opposite this S.E. angle of the city wall is a spot where the caravans which travel between Damascus and Bagdad two or three times a year generally encamp. The route leads by Palmyra. These merchants bring Persian carpets and tumbak (tobacco for the water-pipe, which grows in Persia only, see p. xxxix) from Bagdad, and carry back European and other wares. This trade is chiefly in the hands of the ʿAgêl Beduins (p. 361); the caravan has frequently been plundered on the route. — The greenish herb with white flowers and an unpleasant smell which grows wild outside the gates of Damascus is the *Peganum harmala*; it extends hence to the plains of N.W. India.

We now turn to the left and follow the wall, near which ropemakers busily ply their craft. Here, too, the substructions are ancient. On the wall above are several houses of the Jewish quarter. We thus reach the *Bâb esh-Sherḳi*, the **East Gate** of the city, which is of Roman origin. It consisted, as the remains of the arch indicate, of a large gateway, 38 ft. high and 20 ft. wide, and two smaller

gates of half the size; but the principal gate and the smaller S. gate have long been built up. The small gate on the N. side is the present entrance to the town. Above the gate rises a minaret, which is too dilapidated to be ascended.

[From the E. Gate back to the Bazaar along the *Straight Street* (p. 319). Within the gate we turn into the first lane to the right, and in 3 min. reach what is traditionally known as the *House of Ananias*, now converted into a small church, with a crypt, and belonging to the Latins. We are now in the **Christian Quarter,** where the lanes are narrow and poor, and the houses are in a ruinous condition, partly owing to the events of 1860 (p. 311). The second street on the right leads to the *Leper House*, or *Ḥadîra* (4 min. from the gate), containing about a dozen patients, to alleviate whose misery the visitor will gladly contribute. The *Churches* of the Christian quarter have all been rebuilt since 1860, and are devoid of interest.

Returning to the Straight Street, we follow it to the W. until we reach a *Barrack* on the left (4 min.). A street to the right leads from the barrack to the N. through the Christian quarter to the *Gate of St. Thomas* (see below). Proceeding beyond the next bend in the street, and passing a lane on the left, we come to the large *Monastery* and *School of the Lazarists* on the right.

From the barrack to the *Sûḳ eṭ-Ṭawîleh* (p. 319) is a walk of 10 min. more, but the whole of this main street may be considered to belong to the bazaar. On the left lies the **Jewish Quarter.** After 5 min. we come to a cross-street, and in the lane to the left we enquire for the house of *Shammai*, in which a very richly furnished apartment is shown to visitors. In the Straight Street, farther on, we come to a bazaar chiefly in possession of joiners. Arabian locks, of exceedingly simple but ingenious construction, are also manufactured here. Then we reach the bazaar of the boxmakers and the beginning of the *Midḥatîyeh* (p. 320).]

Continuing our walk along the outer side of the town wall we observe on the right, between the *Bâb esh-Sherḳi* and the N.E. corner of the town wall, near the tombs, a dilapidated building also occupied by lepers, which is styled the *House of Naaman the Syrian* (2 Kings v.). Here again the city wall contains some ancient materials. The corner tower of the wall was erected by Melik eṣ-Ṣâliḥ Eyyûb, one of the last of the Eyyubides (1249). At a bend in the road is the large tomb of *Arslân*, a famous shêkh of the time of Nûreddîn. If we go through the gate of the tomb eastwards, a few minutes' walk will bring us to the *Ṣûfanîyeh*, a large public garden with a café, a very popular place of resort for the Damascenes. The road now turns to the left to the Gate of St. Thomas, crossing an arm of the Barada. Here also we observe houses built upon the wall. The *Bâb Tûma*, or **Gate of St. Thomas**, is in good preservation. Within this gate lies the *Christian Quarter* (for the street southwards

to the barracks, see above). A road to the W. skirts the old town wall and the canal of the Barada, which is here called *El-ʿAkrabâni.* This part of the wall is built of large hewn stones, and probably dates from the Byzantine period. On the left bank of the stream lies the *Mahallet el-Farrâîn,* the quarter of the tanners and furriers. We next reach the *Bâb es-Salâm,* which apparently belongs to the same period as the Bâb Tûma. A lane called *Bên es-Sûrên* ('between the two walls') leads hence round the inside of the old wall. The wall on the right is concealed by houses built in front of it, and it is uncertain whether that on the left still exists. We now come to two gates, the inner of which is called the *Bâb el-Farâdîs,* the outer the *Bâb el-ʿAmâra.* The lane next leads to the former *Bâb el-Ferej* (p. 317). — The whole of this last walk occupies 2-2½ hrs.

The broad road running towards the N. from the Gate of St. Thomas is the great caravan route to Homs and Palmyra. Near this are several pleasant cafés and public gardens which may be visited. They are chiefly frequented by Christians, and the favourite beverage here is *raki,* or raisin brandy. Picnics take place here in the open air, and Arabic songs are frequently heard. The Arabian style of singing is very unpleasing to European ears, and consists of recitative cadences loudly shouted out in a shrill falsetto, sometimes accompanied by a kind of guitar. — After 2 min. we turn into the street to the left (that on the right leads to Jôbar, p. 334). The street first passes through gardens; a road on the right leads to the beautiful cemetery of *Ed-Dahdâh,* named from a companion of Mohammed who was buried here. We then pass the *Jâmiʿ el-Muʿallak* on the left. Continuing to follow the street, we arrive at the market place to which the inhabitants of the Merj district, i.e. the pasture country (p. 210) beyond the extensive gardens of the environs, bring their timber for sale. On the right lies the suburb *El-ʿAmâra.* On the left a road leads to the sieve-makers' bazaar and the citadel (p. 317); on the broad main road the market for saddlers (saddles for beasts of burden) begins. A huge plane-tree, with a trunk 29 feet in circumference, marks the beginning of the saddlers' market, strictly so-called (p. 315). — Then follows the *Fruit Market.* In May apricots are the most abundant fruit. They are often dried, pressed, and made into thin, reddish brown cakes called *kamreddîn.* In autumn, there are several excellent kinds of grapes, the most esteemed of which have long, thin berries, and are very fleshy. Delicious water-melons also ripen in autumn. The *bâdinjân, lûbiyeh* (beans), *bâmieh,* and other kinds of vegetables are plentiful. — The great street finally leads to the horse market (p. 315).

### *The Omayyade Mosque *(Jâmiʿ el-Umawi).*

History. During the first centuries of the Christian era it is probable that a heathen temple stood on the site of the present mosque. The building was then restored, probably by the Emperor Arcadius (395-408), and converted into a Christian church. It once contained a casket in

which the 'head of the Baptist' was shown, and was thence named the *Church of St. John.* To this day the Damascenes swear by the head of 'Yaḥiâ'. Khâlid and Abu ʿUbeida (p. 309) are said to have met near this church, in consequence of which the eastern part was regarded as conquered, while the undisturbed possession of the western part was guaranteed to the Christians. At that period, the Muslims were as yet so free from fanaticism that they habitually entered their place of prayer by the same gate as the Christians. Negociations were afterwards entered into with the Christians by Welîd, son of ʿAbd el-Melik, and sixth Omayyad Khalîf, to induce them to sell their joint right to the building. The Christians, however, declined to part with their church, and it was then taken from them, either without compensation, or according to a more probable account, in return for the guaranteed possession of several other churches in and around Damascus, which had not hitherto been expressly secured to them. The khalîf himself is said to have directed the first blow against the altar, as a signal for its destruction, to the great grief of the Christians. He then proceeded, without entirely demolishing the old walls, to erect a magnificent mosque on the site of the church. This building is extravagantly praised by Arabic authors, genii are said to have aided in its construction, and 1200 artists to have been summoned from Constantinople to assist. The architects were Greeks. Antique columns were collected in the towns of Syria and used in the decoration of the mosque. The pavement and the lower walls were covered with the rarest marbles, while the upper parts of the walls and the dome were enriched with mosaics. The prayer-niches were inlaid with precious stones, and golden vines were entwined over the arches of the niches. The ceiling was of wood inlaid with gold, and from it hung 600 golden lamps. Prodigious sums are said to have been expended on the work; one of the stories in connection with it is to the effect that the accounts of the various artificers rendered to Welîd formed eighteen mules' loads, and that he ordered these documents to be burned. ʿOmar ibn ʿAbd el-ʿAzîz (717-720) caused the golden lamps to be replaced by others of less value. In 1069, part of the mosque was burned down, and since the conquest of Damascus by Timûr the building has never been restored to its ancient magnificence.

The mosque (partially burned in autumn 1893) is open to the public (admission for a party up to 12 persons 20 fr.) and a visit to it should on no account be omitted. The services of a kawass may be obtained from the consulate, or a dragoman may be taken.

Several of the older parts of the mosque are still preserved, such as the handsome *Entrance Archway* on the W. side. In order to inspect this, as well as the capitals of the double row of columns which led hence to the temple, we descend a stair to the booksellers' bazaar (p. 317), where immediately to the left we find a small door leading to a stair. This stair ascends to the roof of a house (to the occupants of which a few piastres may be given), whence the remains of the beautiful arch are surveyed. On three Corinthian capitals rests a highly ornate architrave, one end of which is adjoined by the remains of the arch. The height of the arch must have been about 68 ft. Above the architrave is preserved a large fragment of a gable containing a small window. From the street are seen the shafts of the columns belonging to the arch. The greater part of the colonnade is now destroyed.

The mosque is entered either by the *Bâb el-Berîd* ('post gate') at the end of the booksellers' bazaar, or, which is preferable, by the *Bâb ez-Ziyâdeh* ('gate of the addition', probably owing to its hav-

ing been newly erected by the Muslims). Slippers must be put on at the gate. The first glance shows us that the plan is that of a basilica (comp. p. cxvi). A nave and aisles are formed by two rows of columns, but the interior is open towards the court, in which direction therefore the building is also supported by columns, these being now concealed in pilasters of masonry. The mosque is 143 yds. long and 41½ yds. wide. The columns are 23 ft. high. The roof rests on horse-shoe arched, slightly tapering vaulting. On the outside this pointed wooden roof is covered with lead; in the inside numerous lamps are suspended from the ceiling. On the W. wall are written the names of Abu Bekr, ʿOmar, ʿOthmân, and ʿAli, the first four khalîfs, in large letters. On the S. wall runs a band of large and heavy writing, being an extract from the Ḳorân (Sûreh ix. 18 to end). Round three sides of the interior run the Sûrehs xxv. and lxvi., and the capitals of the columns are enriched with texts from the Ḳorân. In the S. wall above the pulpit are three lofty round-arched windows filled with fine stained glass. Under these are the prayer-niches, which are turned towards Mecca. The most western of these (besides three other niches) belongs to the Shâfeʿites (p. xciv), and that by the dome to the Ḥanefites, the principal sect at Damascus. The E. 'ḳibleh' is also called *Miḥrâb eṣ-Ṣaḥâbeh*, or prayer-niche of the companions of Moḥammed.

The *Dome* is called *Ḳubbet en-Nisr* (dome of the vulture), as the aisles of the mosque seen from this point in the transept have been thought to resemble the outspread wings of a vulture. It rests on an octagonal substructure, on each side of which are two small round-arched windows. Below the dome is a handsome prayer-niche. The small niches are supported by small, slender, spiral columns. The dome and various parts of the walls still bear traces of fine old mosaics, chiefly representing foliage.

The *Transept* consists of four massive pillars, covered with coloured marble. Between the third and fourth column from the aisle rises a wooden dome-covered building, richly gilded. Above it is a golden crescent. This erection is said to stand above the *Head of John the Baptist*, which revered relic the conqueror Khâlid is said to have found in a crypt below. A few paces to the right of the dome is a handsome pulpit, and in the direction of the court is a fountain. — The whole of the marble pavement is carpeted.

We now enter the large *Court*, which was once likewise paved with costly marble. On one side it is bounded by the mosque, and on the three others by corridors. Some of the pilasters of the latter are clumsy. The capitals of the columns are not unlike those of the Egyptian style. They are of red stone, and were once probably gilded. On the projecting square capitals rest forty-seven round arches, slightly tapered in horse-shoe form, corresponding with each of which are two round arches in the upper gallery. A pleasing contrast to this mediæval work is af-

forded by the beautiful antique marble columns which support the *Kubbet el-Khazneh* (dome of the treasure) in the W. part of the court. This small building is said to contain old books and precious relics, and *never* to be opened. — In the centre of the court stands the *Kubbet en-Naufara* (dome of the fountain), also resting on marble columns, on which again smaller columns are placed. Under this dome the Muslims perform their religious ablutions. The third and most eastern dome is called the *Kubbet es-Sâʿa* (dome of hours). — Behind the passages surrounding the court are apartments for scholars and students.

As a termination to our visit we may now ascend the minaret on the S.W. side, the *Mâdinet el-Gharbîyeh*, a masterpiece of Arabian skill. It is octagonal in shape, and has three galleries, one above the other. It tapers towards the top, and ends in a ball crowned with a crescent. Beyond the mosque the eye ranges over a great part of the city. To the W. towers the citadel, and to the E.S.E. the Greek church. The rich girdle of green which encircles the city makes the barrenness of the surrounding mountains the more conspicuous. — Visitors are not admitted to the other 2 minarets. The *Mâdinet el-ʿArûs* ('bride's minaret') on the N. side is said to have been built by Welîd, who at the same time endowed an institution for two sets of muezzins, 40 in each. — The minaret on the S.E. side is called the *Mâdinet ʿÎsâ*, from the tradition that Jesus will take his place on its summit at the beginning of the Last Judgment.

We retrace our steps to the *Bâb ez-Ziyâdeh* by which we entered (p. 329) and pass to the left into the **Bazaar of the Joiners,** where pretty, though not highly finished, objects in wood, inlaid with mother-of-pearl, are largely manufactured. Among these are mirrors, *kabkab* (a kind of pattens, worn in the baths, and by women), large chests in which the wedding-outfit of the women of Damascus is presented to them (provided by their future husbands), cradles, small tables, and the polygonal stools *(kursi)* which the natives use as dining-tables, and on which they place their large copper dishes (p. 315).

A small passage to the right leads us into the **Bazaar of the Goldsmiths,** a large vaulted space with numerous passages. Few specimens of the goldsmith's art are exhibited here, as each of the dealers keeps his precious wares carefully locked up in a chest before him; but they are always ready to show them when desired. The necklaces and bracelets are too clumsy to be pleasing. Valuable jewels and interesting coins are sometimes to be met with, but exorbitant prices are asked. The filigree work is inferior to the Italian; the prettiest specimens of it are the '*zarf*', or saucers in which the coffee cups are handed round. — In the wall separating this bazaar from that of the joiners is a staircase ascending to the top of the vaulting, which is levelled above, and contains apertures for

light through which the street below is visible. We obtain a view hence of the whole of the windows on the S. side of the mosque. Near the end of the transept are seen the remains of a beautiful gate, with a smaller one on each side. This was probably the entrance used by Christians and Muslims alike down to the time of Welîd (see p. 329). The architrave is lavishly enriched with garlands and foliage. On the upper beam of the gate is a well-preserved Greek inscription: 'Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations' (Psalm cxlv. 13, the words 'O Christ' being an interpolation).

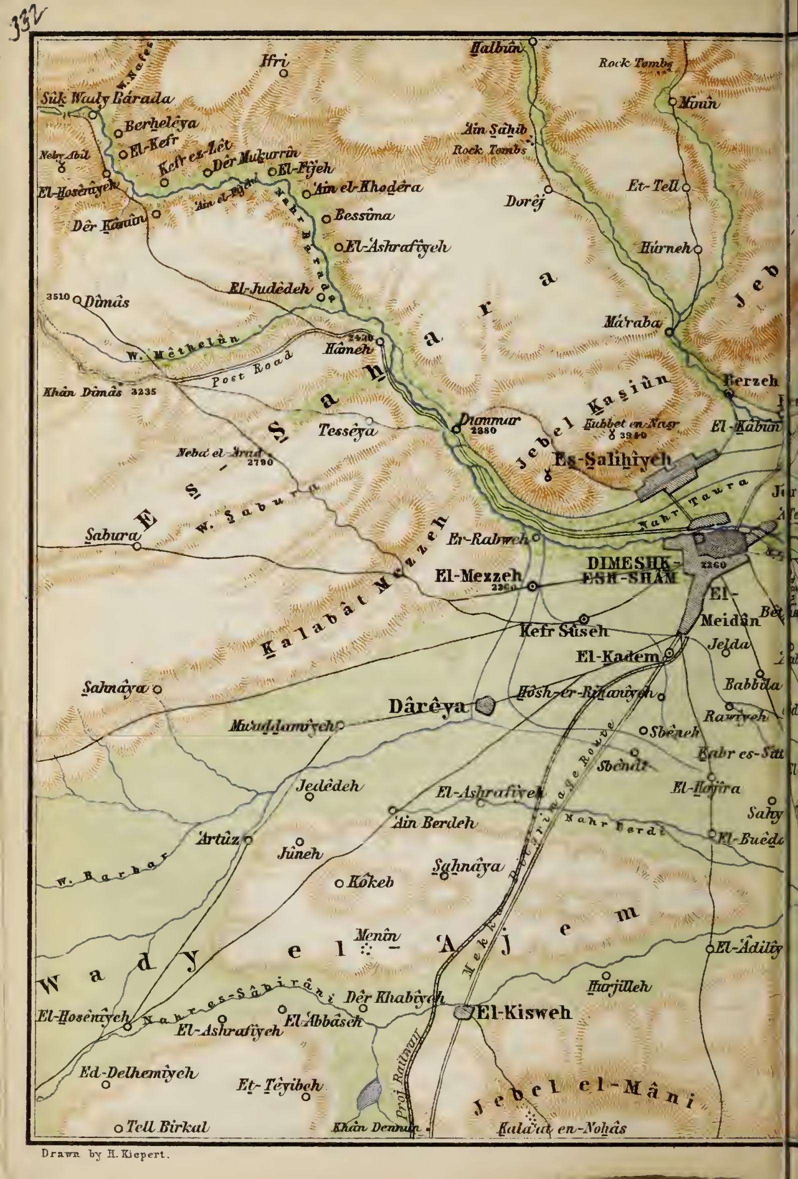
We traverse the whole of the Joiners' Bazaar, and at the end of it turn to the left to inspect the *Bâb Jêrûn*, the E. gateway of the mosque, and one of the finest. It consists of three different portals. The central portal also consists of three parts, its three doors being separated by two handsome columns, over the capitals of which are placed cubical blocks. The doors are of wood mounted with iron. The entrance is enclosed within a porch. Here, in ancient times, a broad colonnade led to the heathen temple. Some of the columns are still visible, and others are concealed in the houses. The fountain below the stair dates from 1020. Opposite is situated a handsome bath.

Passing the fountain, entering the next lane to the left, and keeping as close to the mosque as possible, we pass on the left the *Medreset es-Somêsatîyeh*, and then, beyond the Bâb el-ʿAmâra, the *ʿOmarîyeh*, founded by ʿOmar ibn ʿAbd el-ʿAzîz (d. 720), both being schools attached to the mosque. Next to this, in a court, is the *Tomb of Saladin*, a handsome mausoleum with beautiful fayence work (entrance 6 pi.). On the right, by the last cross-street we come to, is the medreseh of *Melik ez-Ẓâhir Beibars* (1260-1277), with walls of carefully polished reddish sandstone. The portal with its stalactites is as high as the building itself. The inscription mentions 676 (1279) as the date of the foundation. On each side of the portal are two windows. The beautiful mosaic pictures on the walls in the interior are worthy of attention. In one of the two simple catafalques reposes Beibars, one of the most energetic antagonists of the Crusaders, whose name and exploits are still popular with the Muslims (comp. p. lxix). His son rests in the other. Over the catafalques are the bookcases containing the library which Midḥat Pasha collected here. The beautiful manuscripts are readily exhibited to visitors. — On the left side of the street is a mosque which the son of Beibars erected. Both buildings, including their details, are fine specimens of Arabian architecture.

### Walks around Damascus.

To Eṣ-Ṣâlaḥîyeh and to the Jebel Ḳaṣiûn ([K]êsûn). Carriage road to Eṣ-Ṣâlahîyeh. The road leads from the office of the French Company past the Hôtel Dimitri (on the right) direct





332
Ifri
Halbûn
Rock Tombs
Mnin
Sûk Wady Barada
Berheleya
El-Kefr
Kefr ez-Zêt
Dêr Mukurrîn
El-Fîjeh
Ain Sahib
Rock Tombs
El-Hoseinîyeh
Ain el-Khodera
Dorêj
Et-Tell
Dêr Kanûn
Bessîma
El-Ashrafîyeh
Hûrneh
El-Judêdeh
3510 Dûmâs
Ma'raba
Hâmeh
W. Methelûn
Post Road
Khân Dûmâs 3235
Berzeh
Jebel Kasiûn
Dummar 2380
Kubbet en-Nasr 3940
Tessêya
Es-Salihîyeh
Es-Sahra
W. Sabura
Sabura
Nahr Taura
Er-Rabweh
El-Mezzeh
DIMESHK-ESH-SHÂM
2260
Kalabât Mezzeh
El-Meidân
Kefr Sûseh
El-Kadem
Jelda
Babbila
Sahnâya
Dâreya
Hosh-er-Rihanîyeh
Muaddamîyeh
Sbêneh
Kabr es-Sitt
Sbênat
Carriage Route
Jedêdeh
El-Ashrafîyeh
El-Hajîra
Ain Berdeh
Nahr Berdi
Artûz
Jûneh
Sahnâya
W. Barbar
Kôkeb
El-Âdilîye
Menîn
Wady el-Ajem
Harjilleh
El-Hoseinîyeh
Nahr es-Sâbirâni
Dêr Khabîyeh
El-Kisweh
El-Ashrafîyeh
El-Abbâseh
Ed-Delhemîyeh
Et-Teyibeh
Proj. Railway
Jebel el-Mâni
Tell Birkal
Khân Dennûn
Kala'at en-Nohâs
Drawn by H. Kiepert.


ENVIRONS OF DAMASCUS.
Scale of 1: 250.000
English Miles
Kilometres
Ma'arra
Teniyet Abu'l-Ata
Selîma
Kalamûn
Marûneh
Adra
Khân
'Ain Kser
Rihân
Dûma
Mejara
Hôsh el-Mubârekeh
Mizraba
Shafûniyeh
Arbîn
Ifteris
Zemelka
Hôsh-el-Ashari
Utâya
Medâ'a
El-Bohêriyeh
Hazrama
El-Ghorêfeh
El-Atêbeh
Hasseh
Bêt Sawa
Jisrîn
Bêt Nâîm
El-Muhammedîyeh
En-Nishabîyeh
El-Jerba
Kefr Batna
Tell es-Salihîyeh
El-Kâsimîyeh
Nahr Barada
Nahr Melihi
Hadîdet el-Jerash
Hôsh el-Metbên
El-Belâlîyeh
El-Kesa
Bahret-'Atêbeh
Belât
Zibdîn
Bala
Hârestat el-Kantara
Nahr Harûsh esh-Sherki
El-Jaidîyeh
Jermâna
El-Meliha
Bzêneh
Hôsh el-Odmol
Dêr Selmân
Harrân el-'Awâmid
El-Khiyâra
Dêr el-Asâfir
Nôla
En-Nohâsîyeh
El-Kufrên
Dulbeh
Shebâ'a
Hôsh el-Duer
Sekka
Nahr Harûsh el-Kibli
El-Haditeh
Hôsh el-Kôkeb
Bahdalîyeh
Ghassûleh
Tell esh-Shâ'ir
Karahta
Tell Abu Yezid
El-Jedêdeh
Tarfa-Wood
Nejha
El-Ghozlânîyeh
Ard el-Musê'a
Dêr el-Hajar
El-Hijâneh
Nahr el-'Awaj
Tell el-Mesken
El-Khunêzireh
Bahret Hîjâneh
El-Kasrên
Engraved & printed by Wagner & Debes, Leipzig.



towards the N. In 3 min., we pass, to the left, the *Military Hospital.* After 10 min. we cross the *Tôra*, a stream conducted out of the Barada from a point a good deal higher up the gorge. In 10 min. more we reach the village, situated on the *Yezîd*, another arm of the Barada. The house on the right just as we enter the village is the residence of the Wâly.

The village of **Eṣ-Ṣâlaḥîyeh,** with about 7000 inhab., forms a kind of suburb of Damascus, being connected with it by numerous country houses flanking the road. It received its name in the 5th cent. of the Hegira, when it was peopled by Turcomans, to whom a colony of Kurds was afterwards added. In early times, the place was noted for its schools and mosques. These interesting buildings, however, though substantially built, are now almost all in a ruinous condition. Some of them are still adorned with rich stalactite vaulting, while their walls and domes are enriched with arabesques. The finest mosque is that which was erected over the tomb of *Muḥi ed-Dîn ibn el-ʿArabi*, which is now pointed out in a chamber adjoining the mosque and is frequented by pilgrims. Ibn el-ʿArabi was a philosopher, a poet, and a mysticist, who travelled much, wrote numerous works, and died in 1240. ʿAbd el-Ḳâder (p. 306) is also buried here. It is not easy to obtain admission to the mosque. — Many wealthy people were formerly interred near Ṣâlaḥîyeh, and a number of handsome tombs are still scattered along the hill. On the N. slope stands the *Ḳubbet el-ʿArbaʿîn*, where forty Muslim prophets are said to be buried. The Damascenes frequently visit Eṣ-Ṣâlaḥîyeh, especially in December, when the *ḥabb el-âs*, or myrtle berries are ripe.

The barren **Jebel Ḳâṣiûn**, which rises at the back of the village, is held sacred by the Muslims, as Abraham is said here to have learned the doctrine of the unity of God (p. lxxxviii). Adam is believed once to have lived here, and Moḥammed is said to have visited the place, but not to have entered Damascus. The hill consists partly of reddish rock, and its colour gave rise to the legend that it contained a blood-stained cavern in which the dead body of the murdered Abel was hidden. Many fossils are found here. — From the W. end of Eṣ-Ṣâlaḥîyeh, where the *Jâmiʿ el-Efrem* adjoins a ruined medreseh, we begin to ascend the hill and enjoy a beautiful view. At the top of the hill (25 min.) the path is hewn in the rock. On the summit, a few paces from the road, stands a small open building called the *Ḳubbet en-Naṣr* (dome of victory). This is the finest point of *View in the neighbourhood of Damascus. The city lies stretched out at our feet, encircled by its broad green belt of teeming vegetation. To the W. and N. extend the barren heights of Anti-Libanus; in the distant E. appear the *Tulûl*, the volcanic peaks of the *Ṣafâ* (p. 334); to the S., in the extreme distance, are visible the mountains of the Ḥaurân, and nearer are *Jebel el-Mâniʿ* and *Jebel Aswad.* The village at the mouth of the gorge is *El-Mezzeh.* By going a little farther S. we may look down into the gorge itself.

From *Jebel Ḳâsiûn* a path descends on the W. side to *Dummar* (1/2 hr.); thence to Damascus, see p. 306. The floor of the valley adjoining the stream is wooded, magnificent walnut-trees being particularly noticeable, and the vegetation is luxuriant. The so-called *Merj* is the favourite exercising ground for horsemen, and is frequented by walkers also, who are sometimes seen sitting on the banks of the stream smoking the water-pipes which they hire from itinerant purveyors. Horses are also frequently ridden to water here. At the (7 min.) so-called **Tekkîyeh** the meadow is broadest. The *Tekkîyeh* was erected by Sultan Selîm in 1516, chiefly for the entertainment of pilgrims. It is a large square building enclosed by a wall, and entered from the E. We pass several poor houses occupied by dervishes. The court is very fine; it contains two large reservoirs and is partly planted with walnuts. It is paved, and enclosed by a colonnade, beyond which are dome-covered chambers roofed with lead, twenty four in number. Some of them are used as stables, and others are occupied by Circassians and other strangers. The E. part of the court contains an ancient mill. The mosque on the S. side has a marble colonnade in front of it, and is covered with a large dome. On each side rises a slender minaret. The whole edifice is falling to decay.

To Jôbar. From the Thomas Gate we go a little way along the Aleppo road. In 2 min. a road diverges to the right passing by a favourite resort of the Damascenes. After 2 min. more we follow a road to the N., to (25 min.) **Jôbar**, a large village occupied by Muslims and a few Jews. The old *Synagogue (Kenîseh)*, in the S.E. part of the village, is visited on the occasion of festivals by many of the Jews of Damascus. Near its entrance is a space enclosed by railings in which Elijah is said to have anointed Elisha to be a prophet and Hazael to be king of Syria. Beyond it, to the right, a door leads into a small passage, and we thence creep laboriously down into a kind of chamber where Elijah is said to have lived for a time and to have been fed by ravens (1 Kings xvii. 6). There is, however, no mention of this tradition in the work of Rabbi Tudela, who collected all the legends of this kind which existed in the 12th cent. A cabinet here contains some scrolls of the Torah, of considerable antiquity.

To the Meadow Lakes (see Map, p. 333; 1 1/2 day; guide necessary). The great lake, *Baḥret el-ʿAtêbeh*, is about 5 hrs. from Damascus. We ride down the N. side of the Barada, and in 2 1/2 hrs. reach the round hill of *Eṣ-Ṣâlaḥîyeh*. In 2 1/2 hrs. more we come to the village of *ʿAtêbeh*, situated on a kind of promontory; beyond the marshes are seen the *Tulûl eṣ-Ṣafâ*, a long range of extinct craters. To the E. of the Baḥret el-ʿAtêbeh lies a tract called *Derb el-Ghazawât* (road of the robberies) on account of its insecurity, where the three interesting ruins of *Ed-Diyûra* are situated. From ʿAtêbeh we may reach the mouth of the Barada towards the S. in 40 min, and *Harrân el-ʿAwâmid*, where there are three Ionic columns of an ancient temple, in 1/2 hr. more. From this point Damascus may be regained in about 4 hours. This excursion affords a glance at the famous *Ager Damascenus*, or country around Damascus, where a soil of extreme fertility is cultivated by a peasantry settled here from a very early period, and where many remains of handsome ancient edifices are still to be found.

## 34. From Damascus to Baʿalbek.

### a. By Shtôra.

Good high-road. DILIGENCE to *Shtôra* see p. 304. A CARRIAGE from the Hôt. Victoria (p. 305) plys regularly during the season between Shtôra and *Baʿalbek* (28 M.; drive of 5 hrs.). Departure from Shtôra at midday after the arrival of the diligence from Damascus and Beirût. Return from Baʿalbek 6 a.m., arriving in Shtôra in time for the diligence to Damascus and Beirût; fare 10 fr. each way. Extra carriages may be ordered at any time; fare there and back in one day for 5 persons 140 fr., smaller carriages for 3 persons 100 fr., with 10 fr. per day additional for a longer stay in Baʿalbek. Carriages are also obtainable from the Hôt. d'Europe. Prices vary and a bargain should be struck beforehand. — RIDING HORSES may be obtained in Damascus through the hotel or the dragoman; in Beirût, see p. 283; in Shtôra they are not to be had.

From Damascus along the diligence road to *Shtôra* (6 hrs.) see p. 305 (Beirût-Shtôra, see p. 303). From Shtôra the road leads in a N.E. direction across the *Bekâʿa* (p. 305), skirting the E. slope of Lebanon. After 1 hr. (near *Ḥôsh en-Nauwar*) the road to *Zaḥleh* (see below) ascends the valley on the left, the other road leads straight on to *El-Muʿallaḳa* (1/4 hr.). The two villages, the first of which belongs to the Lebanon district and the other to the *Wilâyet Surîya*, are only 10 min. apart.

**Zaḥleh.** — Fair ACCOMMODATION in the Arab lokanda *Hôtel Central* near the bridge. — Turkish TELEGRAPH.

*Zaḥleh* (3100 ft. above the sea-level; about 15,000 inhabitants, mostly Christians; British Syrian Mission schools, Jesuit monastery and church, and numerous other churches) winds in great curves along both banks of the brook *El-Bardûni*, which descends through a ravine from the *Ṣannîn*. The little town is situated amid beautiful vegetation and possesses numerous industries. Much wine is grown here. The inhabitants are of a turbulent nature. In 1860, they suffered much, as the Druses took the town and concentrated their forces here.

From *Zaḥleh* travellers may undertake the ascent of the Ṣannin (8560 ft.; p. 293) with good guides; the ascent is steep and precipitous.

In 1/4 hr. from *El-Muʿallaḳa* (a large Muslim village, school and station of the British Mission, Jesuit settlement) we reach *Kerak Nûḥ*, where the tomb of 'the prophet Noah', more than 130 feet long, is shown. In 3/4 hr. we come to *Ablah*, a small Christian village; 1/2 hr. farther we observe *Temnîn et-Taḥta* ('the lower'), 1/4 hr. from the road on our right, and soon afterwards *Temnîn el-Fôḳa* ('the upper'), on the hill to our left. Near this spot are 200 tomb-chambers with entrances in the Phœnician style.

At *Ḳaṣr Nebâ*, about 1 hr. to the N. of Temnîn, are the ruins of a temple, and there are similar ruins at *Nîḥa*, about 1 hr. to the W., but both buildings are almost entirely destroyed. A better preserved temple is that of *Ḥoṣn Nîḥa*, 1 hr. above the village of Nîḥa, situated in a small valley 4200 ft. above the sea, or 1200 ft. above the plain. The temple looks towards the E., and stands on a basement 11 ft. high, which on the E. side projects 27 ft. It is approached by steps. The temple was a prostylos of the Corinthian order, and was 31 yds. long and 13 1/2 yds. wide. The W. end of the cella is raised.

After 50 min. we pass *Bêt Shâma* on a hill to our left; by the road-side is a Khân. At this point the road bends to the right (E.). In $^1/_2$ hr. we reach a bridge over the *Lîṭâny;* $^1/_2$ hr. farther on, we pass the village of *Tallîyeh* on the right, and then ($^3/_4$ hr.) *Mejdelûn* on our left. This part of the plain is destitute of trees and only used as pasturage for cattle. On the right (35 min.) we pass the village of *Dûris* and then (10 min.) on the left the ruins of *Ḳubbet Dûris*, a modern wely built of ancient material with 8 beautiful columns, over which an architrave has ignorantly been placed. Close by is a sarcophagus. Hence to Baʿalbek (p. 340) in 20 min.

### b. By Ez-Zebedâni.

*Ez-Zebedâni* $6^3/_4$ hrs., *Baʿalbek* $6^1/_2$ hrs. Quarters for the night in *Zebedâni*. — Horses, see p. 335. — Tents necessary if ladies are of the party. Those who travel with tents may spend a night at *ʿAin Fîjeh* and another in *Surghâya*, and may take the route to *ʿAin Fîjeh* by *Eṣ-Ṣâlaḥîyeh* and the *Jebel Kaṣiûn* (comp. p. 333, and Damascus, 5th day).

As far as (1 hr.) *Dummar* (p. 306) we follow the road of the French Company.

[Or we may ride to the (35 min.) *Hâmeh* station (p. 306), and thence to ($^1/_4$ hr.) the village of *Hâmeh*, ($^1/_2$ hr.) *Jedeideh*, ($1^1/_2$ hr.) *Dêr Ḳânûn*, (18 min.) *El-Ḥuseinîyeh*, and (32 min.) *Sûḳ Wâdy Barada* (see below). But the following route is more interesting.]

Beyond Dummar we leave the road and turn to the right, past some white limestone hills ($^3/_4$ hr.). We next ride for an hour across the barren plain of *Ṣaḥra* (p. 306), To the right on the hill are rock-tombs; to the S.W. rises Mt. Hermon. We descend a small cultivated valley to the left, pass *El-Ashrafîyeh*, and reach (25 min.) *Bessîma*, in the valley of the Barada. A curious rocky passage which connects Bessîma with Ashrafîyeh was probably once a channel for water, but it terminates suddenly at the W. end, and is traceable no farther. It possibly conducted the pure water of the Fîjeh springs to Damascus. It is on an average 2 ft. 8 in. wide, but varies in height, and the roof has been broken away at places; at other places there are open galleries affording an outlook towards the valley. The rock through which the passage runs is a limestone conglomerate.

The valley which we ascend is at first narrow; on the left is the small 'meadow of Bessîma', with beautiful verdure. The stream is bordered by poplars and fine walnut-trees. In $^1/_4$ hr. we reach a spring, and in 20 min. more the village and (5 min.) spring of —

**El-Fîjeh**, a name probably corrupted from the Greek πηγή (spring). This is still regarded as the chief source of the Barada, though not the most distant, as it supplies that stream with twice as much water as it contains before it is thus augmented. The spring is a powerful volume of beautiful clear water, bursting from beneath ancient masonry, and hastening thence down to the Barada. Above the caverns containing the springs rises a kind of platform, consisting partly of rock and partly of masonry, with the ruins of a small

temple built of huge blocks. A few paces to the S. of the spring run parallel walls, each 37 ft. long and 6 ft. thick, connected at the end by another wall, 26½ ft. long and 3½ ft. thick. The whole edifice appears to have been vaulted over. Large stones project from the outsides of the lateral walls, and niches are visible in the interior. In the direction of the river was once a portal. The remains of this venerable shrine, which was perhaps dedicated to the river-god only, are still enclosed by a grove of beautiful trees.

The path continues to ascend the valley, following the windings of the brook between barren cliffs, 800-1000 ft. high. We pass (25 min.) *Dêr Mukurrîn*, and (¼ hr.) *Kefr ez-Zêt* (oil village). We next perceive (10 min.) *Dêr Kânûn* opposite to us, on the right bank of the river, pass (¼ hr.) *El-Huseinîyeh* (p. 336), and reach (¼ hr.) *Kefr el-ʿAwâmid*, on an eminence near which are the ruins of a small Greek temple, consisting of fragments of columns, capitals, and of a pediment. Beyond this we cross the river by a bridge and reach the direct route (see above). On the right, below us, after 25 min., we perceive the village of —

**Sûk Wâdy Barada.** — History. The itineraries indicate that the village occupies the site of the ancient *Abîla*, a town mentioned for the first time in the post-Christian period, the district around which was called *Abilene*. St. Luke mentions a certain Lysanias as having been tetrarch of Abilene in the fifteenth year of Tiberius (iii. 1). The other notices of the place, chiefly in the works of Josephus, are somewhat obscure. A tetrarchy of Abilene cannot have been established until B.C. 4, when the inheritance of Herod the Great was divided, and it is quite possible that Lysanias, though not elsewhere named, governed the district eleven years later. The tetrarch must not be confounded with an earlier Lysanias, son of Ptolemy and grandson of Mennæus. This Lysanias, who was prince of Chalcis (p. 305), and may possibly have ruled over Abilene also, was assassinated in B. C. 34 at the instigation of Cleopatra. — The tetrarchy of Abilene came into the possession of Herod the Great, and was afterwards presented by the Roman emperors to Agrippa I. and II.

The village of *Sûk*, surrounded by orchards, lies on a bend of the Barada, at the outlet of a defile which the stream has formed for itself between precipitous cliffs.

Among the rocks above the village, on the opposite bank of the stream, are seen a number of rock-tombs, some of which are inaccessible. Others are reached by steps. These tombs contain nothing noteworthy. Abîla is popularly derived from 'Abel', and on the hill to the W. (right) a tradition of the 16th cent. points out the *Neby Habîl* as the spot where Cain slew his brother (according to the Korân version). The building itself is uninteresting. Adjacent are the ruins of a temple, about 15 yds. long and 8¾ yds. wide. At the E. end of the temple is a vaulted tomb with steps in the rock near it.

We reach the bridge at the narrowest point of the gorge, 10 min. above the village.

On the opposite (left) bank, by climbing upwards a little above the bridge, we reach an ancient road skirting the cliff about 100 ft. above the present path. This road, which is 13-16 ft. wide, is hewn in the rock for a distance of 300 paces. At places, a ledge of rock has been left to form a parapet, and the other parts of the road were probably protected by a wall. At the N.E. end the road terminates in a precipice, whence it was perhaps carried onwards by a viaduct. Latin inscriptions on the neighbouring wall record that this road was constructed during the reigns

of the emperors Marcus Aurelius and Lucius Verus (i. e. a little after the middle of the 2nd century) by the legate Julius Verus at the expense of the inhabitants of Abîla. A few paces below the road runs an ancient conduit, partly hewn in the rock and covered with obliquely placed stones. It may be used as a means of access to some of the rock-tombs.

Beyond the bridge we follow the course of the stream on its left bank. The slopes become less precipitous (10 min.), and the valley at length expands into a small plain (10 min.), where the brook forms a waterfall. A little above the fall are remains of an old bridge. The stream is here augmented by the discharge of the *Wâdy el-Karn* (p. 306), coming from the S.W. A path leads hence to the French road, 1 hr. distant. Ascending, we ride round the hill to the right, and suddenly come upon the lower part of the *Plain of ez-Zebedâni*, which stretches from N. to S. between mountains of considerable height. The steep range to the W. is the *Jebel ez-Zebedâni*. The plain, which was probably once a large lake, is nearly 3 M. broad, and is beautifully cultivated and well watered. It is covered with apple, apricot, and walnut-trees, poplars, etc., and many of the gardens are enclosed by green hedges. Traversing this luxuriant region, we next reach (2 hrs. 20 min.) the village of —

**Ez-Zebedâni** (quarters may be obtained at the houses of the Christians). The village is situated 3980 feet above the sea-level in the midst of exuberant vegetation, with 3000 inhab., who live on the produce of their gardens, half of them being Christians. The apples of Ez-Zebedâni are famous, and the oval grapes are common here. There are no antiquities.

Beyond Ez-Zebedâni we ascend the valley; after 1/2 hr. the road is joined by that from *Blûdân* (p. 340), coming from the right. The spring of *'Ain Hawar* with the village of that name remains on the right (25 min.); we then cross the watershed and arrive (1 hr.) at the village of *Surghâya*, in a verdant but confined situation.

On the spur of the hill to the E. some rock-tombs are visible. By the wayside, at the beginning of the ascent, is a fine wine or oil press, hewn in the rock. The tombs contain six arches with niches for the sarcophagi. Near the tombs is a marble column with a Greek dedication. Beyond the rock are slight remains of a village. Near a large oak are several other rock-tombs.

After 28 min. we descend from the large spring in the middle of the village to the *Wâdy Yafûfeh*, where there is a ruined Khân. The brook is crossed here by a bridge called *Jisr er-Rummâneh*. The sides of the valley are lofty and precipitous.

Three different routes lead from this bridge to Ba'albek, of which the following is the pleasantest.

We descend the valley to the left on its right bank, and after 16 min. cross the brook again. The bottom of the valley is covered with oaks, planes, and wild rose-bushes. After 14 min. we cross a third bridge. The village of *Yafûfeh* lies a little lower down, on the left. On the top of the hill (23 min.) is revealed a beautiful view of Lebanon and the Bekâ'a. To the W. the snowy peaks of the *Sannîn* and farther N. those of the *Dahr el-Kodîb* contrast

effectively with the red earth of the valley, the N.W. part of which is wooded. A village *Neby Shît* (Seth?), with the conspicuous Maḳâm of the Prophet, remains to the left. The view continues beautiful. The route pursues a straight direction, passing many cross paths. After $1^1/_4$ hr. we see the village of *Khortâneh* below us on the left, and we ride through a deep valley. After 28 min. we pass near *Bereitân* (probably *Berothai*, 2 Sam. viii. 8), which lies behind a hill about 10 min. to the right. After 37 min. we reach the deep *Wâdy eṭ-Ṭayyibeh*, in 35 min. more avoid a path to the right, and reach (10 min.) the village of *ʿAin Berdâi*, beyond which (4 min.) we soon perceive the gardens of *Baʿalbek* and its acropolis. In 11 min. we reach a broad road coming from the left, and in 7 min. more the first houses of the village.

The two other routes from the *Jisr er-Rummâneh* (see above) to Baʿalbek are the following: —

a. A steep path ascends immediately beyond the bridge to (1 hr. 20 min.) the village of *Khureibeh*, passes (1 hr. 50 min.) near *Bereitân* (see above) and (15 min.) unites with the above route.

b. Another path ascends from the bridge on the left bank of the brook to (20 min.) the ruins of a small temple, and passes ($^1/_4$ hr.) the ruined village of *Maʿrabûn*, with a spring, on the hill to the right. We then ascend the *Wâdy Maʿrabûn* to the N. After 2 hrs. we come to the valley of *Shaʿîbeh*. The village remains on the right. We next pass ($^1/_2$ hr.) a valley descending to the left to *Eṭ-Ṭayyibeh*, and then ($^1/_4$ hr.) some ruins, and (1 hr. 10 min.) reach the *spring of Baʿalbek* (p. 347).

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From Damascus to Ez-Zebedâni by Ḥelbûn. Starting from the *Bâb Tûma* (p. 327) we follow the Aleppo road and diverge from it to the left after 11 minutes. After 9 min. we avoid a path to the left, and after 14 min. emerge from among the gardens. About $^1/_4$ hr. to the right is the village of *Ḳâbûn*. We reach (20 min.) the village of *Berzeh*. A Muslim legend makes this the birthplace of Abraham, or at least the point to which he and his servants penetrated in this direction (Gen. xiv. 15). Here we turn to the left, and in 8 min. reach the entrance of a gorge. In 33 min. we quit the ravine and cross a bridge. After 6 min. we see the village of *Maʿraba* on the hill to the left. Ascending the course of the principal stream, we reach ($1^1/_2$ hr.) *ʿAin eṣ-Ṣâḥib*, and (40 min.) *Helbûn* (see below).

We prefer, however, making a pleasant digression from *Maʿraba* through the side-valley to the N. to *Menîn*. After 27 min. we see the village of *Herneh* on the left. We pass (13 min.) the village of *Et-Tell*, and (27 min.), near a grove of poplars, cross a brook. In $^1/_2$ hr. we reach **Menîn**. The rocky slope by the spring beyond the village affords a good, shady resting-place. The rock-tombs above Menîn show the antiquity of the place. The village is now inhabited by Muslims only. On the E. hill (ascent of $^1/_2$ hr.) are remains of ancient buildings and rock-chambers. In front of these caverns, which were probably also used for religious purposes, are seen the remains of a temple. The view embraces part of Anti-Libanus, and also, through a gap in the bare rocks, a portion of the Ghûṭa, or plain of Damascus (p. 311), stretching as far as the Ḥaurân Mts.

The road from Menîn to Ḥelbûn leads to the W.S.W. After 40 min. we descend into the *Wâdy Derêj (Helbûn)*. We then reach (12 min) the path which ascends direct from *Maʿraba* near *ʿAin eṣ-Ṣâḥib* and (40 min.) the village of —

**Ḥelbûn.** — Ezekiel (xxvii. 18) mentions *Helbon* as the place whence Tyre obtained her wine through the agency of the merchants of Damascus, and this appears to agree with the statement of Strabo (and Athenæus) that the kings of Persia imported their wine from *Chalybon*. The country is admirably adapted for the culture of the vine, the valley being bounded

by vast slopes of fine chalky rubble. Some of these are still covered with vines, but the grapes are now all dried to form raisins. The village is Muslim. Fragments of columns and ancient hewn stones are built into the houses and garden walls. The mosque in the middle of the village is recognisable by its old tower; in front of it is a kind of colonnade, with columns composed of numerous fragments of stone. A copious spring wells forth from below the mosque into a basin. Fragments of Greek inscriptions are to be found here.

Beyond Ḥelbûn the path ascends the left side of the valley. After 22 min. we see caverns resembling tombs on the hill to the left, and then descend to the abundant spring *ʿAin Fakhûkh* (4 min.). Our route follows the main valley, avoiding a path to the right, traverses plantations of sumach *(Rhus coriaria)*, and reaches (26 min.) a bifurcation, where we ascend to the right. After 43 min. we obtain a survey of the plain of Damascus, and in 17 min. descend into a valley, the bottom of which is cultivated (26 min.). The road again ascends to the right, and reaches (24 min.) a small table-land. After 17 min. we descend to the village of *Blûdân* (4847 ft. above the sea-level), whence we reach *Ez-Zebedâni* in 40 min., the Baʿalbek road (p. 338) in 1 hr.

## Baʿalbek.

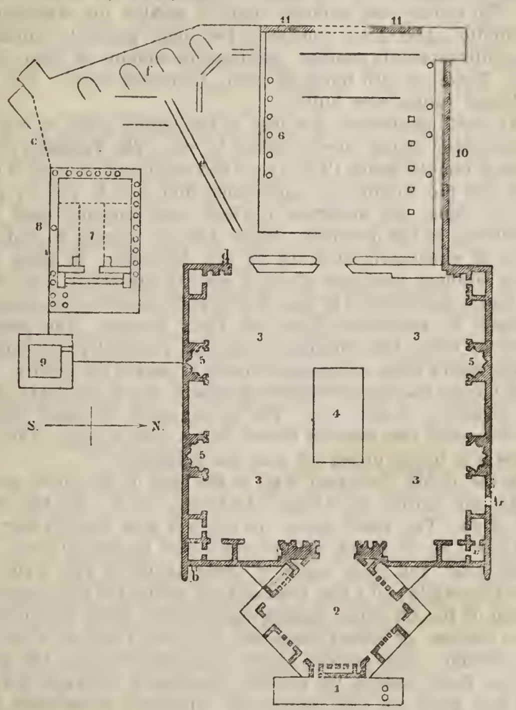
Accommodation: *Gr. Hôt. de Palmyre* (landlord *Mimikaki*, a Greek, Cook's Hot.) well equipped; *Hôt. d'Europe* (landlord *Anton Arbid*); *Hôt. Victoria* (landlord *Perikli Arbid*). The two latter are in the same block, sometimes united, sometimes separated. Pension without wine varies from 8 to 15 francs; bargaining advisable.

Post and Telegraph Office (Turkish).

History. Baʿalbek (ancient Syrian *Baʿaldach*) is the *Heliopolis* of Græco-Roman authors, but we possess no written records regarding the city earlier than the 3rd or 4th cent. of our era. The Greek name suggests that the place was connected with the worship of the sun. Coins of Heliopolis as early as the 1st cent. show that the town was a Roman colony. Coins of Septimius Severus (193-211), however, no longer bear the earlier device of a colonist with an ox, but the outlines of two temples, a greater and a smaller. This confirms a statement dating from the 7th cent., to the effect that Antoninus Pius erected a large temple to Jupiter at Heliopolis in Phœnicia, which was regarded as one of the marvels of the age. Later coins also bear representations of the two temples, but it is unknown whether the larger was ever finished. From the votive inscriptions of Antoninus Pius it would appear that the larger temple was dedicated to all the gods of Heliopolis; the smaller would, therefore, be the temple of Baal. Both temples most probably date from the same period. The vestibule was begun by Caracalla (211-217) and completed by Philip (244-249), who also built the winding staircase in front and the external walls. Besides Baal, Venus was also specially revered at Heliopolis. Constantine is said to have erected a basilica here. Both before and after Constantine the Christians were persecuted at Heliopolis. Theodosius the Great (379-395) destroyed the great 'Trilithon' Temple at Heliopolis and converted it into a Christian church. At a later period bishops of Heliopolis are mentioned. Baʿalbek was conquered by Abu ʿUbeida on his march from Damascus to Ḥomṣ. The Arabs extol the fertility of the environs, and attribute the antiquities to Solomon. The Arabic name corresponds with the earlier Syrian appellation of the place, *Baʿaldach*. The Arabs mention Baʿalbek specially as a fortress, and at an early period they converted the acropolis into a citadel. As a fortress it was important in the wars of the middle ages, as, for example, in the conflicts between the Seljuks and the sultans of Egypt. In 1139, the town and castle were captured by Emîr Zenghi, and during the same century the place suffered from several earthquakes. In 1175, the district of Baʿalbek came into possession of Saladin. In the following year the Crusaders under Raymund made an expedition from Tripoli to the neighbourhood of Baʿalbek, defeated the Saracens, and returned laden with booty. Baldwin IV. undertook a similar

expedition from Sidon. In 1260, Baʿalbek was destroyed by Hûlagû, and was afterwards conquered by Timûr. In the middle of the 16th cent. the ruins of Baʿalbek were rediscovered by Europeans, but they have again suffered severely from earthquakes, particularly from that of 1759.

*Baʿalbek* (3840 ft. above the sea) lies on the E. side of the valley of the *Lîṭâny* (p. 305), which is here very fertile. Not far dis-




b. *Entrances (through the vaults).* c. *Entrance now built up.* d. *Inner exit from the vaults.* 1. *Portico.* 2. *Forecourt.* 3. *Large Court.* 4. *Raised Platform.* 5. *Exedra.* 6. *Columns of the Great Temple.* 7. *Temple of the Sun.* 8. *Half-recumbent Column.* 9. *Arabian Building.* 10. *External Wall.* 11. *Cyclopean Wall.*

tant is the watershed between this river and the *El-ʿÁṣi* (Orontes). It contains about 2000 inhabitants (more than half are Christians), and possesses 2 Greek and 2 Maronite monasteries. The British Syrian Mission has a girls' school in a beautiful new building. The town is the seat of a Ḳâimmaḳâm and a small garrison.

The ***Acropolis** of Baʿalbek, surrounded by gardens, and running from W. to E., rises to the W. of the little town.

Permission to view is obtainable at the Serâi, 1 mejîdi each person; the Kawass who acts as escort receives 6 to 18 pi. according to the number of the party and the time occupied.

The entrance is by the spacious vaults (Pl. b) at the S.E. corner. The vaults were probably used as stables and warehouses in the middle ages. They consist of two long, parallel, vaulted passages, intersected by another, and bearing remains of Latin inscriptions. There are also traces of older, depressed vaults, over which the Roman vaults were built.

We shall appreciate the plan of the edifice best by beginning our inspection of the interior at the E. end. The **Portico** (Pl. 1) of the great temple being 19 ft. above the adjoining orchard, it is supposed that the temple was approached from this E. end by a broad flight of steps, the materials of which were probably used in the construction of the mediæval citadel and the present E. wall. The portico is a rectangle of about 12 yds. in depth. In front it had twelve columns, the bases of which are still preserved. Two of these bear Latin inscriptions to the effect that the temple was erected and dedicated by Antoninus Pius and Julia Domna. The portico is flanked by tower-like buildings, enriched externally by a moulding running round them at the same height as that of the portico. There are also doors leading into square chambers, which are richly adorned with pilasters, niches, etc. The upper parts of these buildings were converted into fortified towers in the middle ages. The northern tower is better preserved than the southern.

In the richly decorated wall at the back of the porch are three portals, the central and largest of which is 23 ft., the two smaller 10 ft. wide. The small portal on the left side only is now open. The *Court* (Pl. 2) which we now enter is of hexagonal form, about 65 yds. long, and from angle to angle about 83 yds. wide. The foundation-walls and a few shell-shaped niches are alone preserved. On each of the six sides, except the western, there were originally square *exedrae*, or lateral chambers, in front of each of which stood four columns. The eastern exedra was entered from the portico. Between these exedræ lay smaller chambers of irregular shape. — From this point we can observe the buildings constructed by the Saracens on the E. side.

A threefold portal led from the hexagon into the large and handsome **Entrance Court** (Pl. 3) of the temple. The smaller northern portal only is preserved (on the right). This court is about 147 yds. long from E. to W., and 123 yds. wide. On both sides of the court, and at the E. end, are also exedræ, which are best surveyed from the square platform (Pl. 4) in the centre of the court. The fragments in the middle, which are still preserved, probably belonged to a basilica. The court presents an effective *ensemble*, but on closer inspection the degenerate style of the

ornamentation points to the late period of the 3rd century, and particularly in the case of the exedræ. These generally contain two rows of niches, one above the other, and there are others in their partition-walls. The niches are separated from one another by Corinthian pilasters with highly ornate capitals, but their forms differ greatly. Some of them are in the shell-form, others are semicircular, with carved beams, and others again have broken gables. The best preserved exedra is one of semicircular form (Pl. 5) on the N. side. Many of the niches on the other sides are destroyed. The exedræ were all covered, and in some of them interesting remains of the moulding of the ceiling are preserved. In front of the chambers ran rows of columns, some of syenite, a few of which still lie scattered about (in the S. part of the court). The chambers on both sides correspond exactly with each other, so that we need describe one side only. Adjoining the smaller entrance-portal on the right, which is still preserved, we first find a large niche, perhaps destined for a colossal statue, beyond which comes a rectangular chamber. In the N.E. corner of the court were three quadrangular chambers (now fallen in), that in the angle being accessible from the side-chambers only. On the N. side follows a square chamber (originally with four columns); next is a semicircular chamber (with two columns), beyond which, in the centre of this side, is a long rectangular chamber, followed by a semicircular and a square chamber, and finally a corner chamber. The central portal on the W. side, leading to the Great Temple, is built in the shape of a niche.

Of the **Great Temple** (Pl. 6), the entrance-courts of which we have just traversed, but few remains are now extant. The six huge **columns* of the peristyle, the sole remains of the once world-renowned temple, have already long been visible to the traveller approaching Baʿalbek. The yellowish stone of which they are composed looks particularly handsome by evening light. The columns are about 60 ft. in height, and are still provided with stylobates. The bases of the columns are somewhat heavily executed. The columns do not taper, but have very fair Corinthian capitals. The architrave is in three sections. Above it is a frieze with a close row of corbels, which appear to have borne small lions. Still higher is tooth moulding, then Corinthian corbels, and still higher a cornice, in all 17 ft. high. The smooth shafts are $7^1/_2$ ft. in diameter, and consist of three pieces held together with iron. The Arabs and Turks have barbarously made incisions in the columns at several places, in order to remove the iron cramps, and it is to be feared that the columns, being much undermined, and being damaged in the upper parts also, will not stand much longer. — These six columns formed part of the peristyle, which had eighteen columns on each side and ten at each end; but of these nine only were standing in 1751. Many columns now lie scattered around. The form of the temple which

was thus enclosed cannot now be determined. It faced the E., and stood on a basement about 50 ft. above the surrounding plain. The E. wall of this substruction adjoined the platform of the entrance-court; the S. wall is partly buried in rubbish. The W. wall is covered with masonry, and about the middle of it there is a gap, through which we look down upon gardens. The N. wall, above which a few fragments of columns are still inserted, is exposed to view, and consists of thirteen courses of drafted stones, each course being $3^3/_4$ ft. high. Outside these walls, and 29 ft. distant from them, runs an enclosing wall of large hewn blocks (p. 345).

If we proceed towards the S.E. from the six columns, the entrance (Pl. d) to the subterranean passage through which we ascended remains on the left, and we reach the so-called ***Temple of the Sun** (Pl. 7), the smaller of the two. It stands on a basement of its own, lower than the larger temple, and quite unconnected with it. It has no court, but was approached from the E. by a stair ascending direct to the portal. The stair was flanked with walls, and part of it still perhaps exists under the walls of the Turkish fort built in front of it. — This temple is one of the best preserved and most beautiful antique buildings in Syria. It is surrounded by a peristyle, partially preserved, which consisted of fifteen columns on each side, and eight at each end. In front of the portal was a double row of columns; and on each side, in front of the projecting walls which formed the portal, stood two fluted columns. Of this E. row of columns the bases only are preserved, except on the S. side, the rest being concealed by the Turkish walls. The columns of the peristyle and the wall of the cella are 10 ft. apart. The columns, including the Corinthian capitals, are $46^1/_2$ ft. in height, and bear a lofty entablature with a handsome double frieze. The entablature is connected with the cella by huge slabs of stone, which form a very elaborately executed coffered ceiling, consisting of hexagons, rhomboids, and triangles with central ornaments, while the intervening spaces are filled with busts of emperors and gods relieved by foliage, which have, however, been terribly mutilated by Muslim barbarism. The leaf work is beautifully executed, resembling the Byzantine style in its treatment.

Four connected columns are preserved on the S. side, but of the others the bases only are left. Most of the barrels of the shafts have been thrown down from the platform. One column (Pl. 8) has fallen against the cella, and so strongly is it held together with its iron cramps that it has broken several stones of the wall of the cella without itself coming to pieces. The wall, however, is in a precarious condition. Here, too, the Turks have destroyed the shafts and bases of the columns, in order to extract the iron. On the W. side three columns are still upright, and connected with each other; of the others fragments alone remain. Huge masses of the coffered ceiling have fallen in, one of

the finest fragments being a female bust surrounded by five other busts. The peristyle on the N. side is almost entirely preserved. Its ceiling consists of thirteen more or less damaged sections with fine busts.

Interior. Traversing the porch, which is 25 ft. deep, we come to the very elaborately executed **Portal* of the temple, the gem of the structure. It was rectangular in form, and on each side stood columns. The doorposts are huge monoliths, lavishly enriched with vines, garlands, genii, and other objects. The lintel consists of three stones, on the lower side of which is the figure of an eagle with a tuft of feathers, holding in its claws a staff and in its beak long garlands, the ends of which are held by genii. The eagle was probably a symbol of the sun. The central stone having subsided since 1759, it became necessary in 1870 to prop it by a wall, whereby its appearance has been impaired. On each side of the entrance are massive pillars containing spiral stairs. The entrance to one of these is built up, but in the other pillar about eighteen steps upwards and a few downwards have been preserved. The cella, about 29 yds. long and 24½ yds. broad, is half destroyed. Remains of a high relief are still traceable on the front wall to the left under the raised space of the cella. Above the cornice were five niches. The N. side is less injured than the S.; on each side are six fluted imbedded columns with projecting entablature, and then (W.) three imbedded pillars. The different sections of the architrave project considerably, one beyond the other. The building was once covered with vaulting. The frieze is subdivided by triglyphs closely ranged together. The empty rectangular niches are crowned by small projecting gables. The ornamented semicircular arches of the lower arcade are worthy of inspection. At the W. end was the raised sanctuary, where the altar stood during the Christian period. Portions of the partition-wall are still preserved. A door descended hence to vaults. — Interesting as the details of the structure are, the effect of the whole points to a late period of art.

Opposite the façade of this temple stands a later Arabian building (Pl. 9) with a stalactite portal. It is a strong, well-built edifice, mostly of ancient material. The steps ascending to it are destroyed. The vaults and chambers in the interior are uninteresting.

Leaving the Acropolis, we now take a walk round the **Enclosing Wall.** At the N.E. corner the wall of the quadrangular court rises about 19 ft. higher than the outer wall. Below this raised part of the wall a large portal led into the underground vaults. Above this portal, to the left, is a second door, with Corinthian pillars, now built up. The N. wall, which is here about 19 ft. high only, was probably unfinished. On this N. side a gate leads into the intervening space between the outer wall and that which forms the substruction of the peristyle of the great temple. Fragments of the columns of the peristyle are still lying here. The outer wall (Pl. 10)

is here 10 ft. thick, and contains nine stones, each about 30 ft. long. These, however, are small compared with the gigantic **Blocks* in the W. wall (Pl. 11), which are perhaps the largest stones ever used in building. One of these is about 64 ft., another $63^1/_2$ ft., and a third 62 ft. in length; each of them is about 13 ft. high, and probably as many feet in thickness. The greatest marvel is that they have been raised to the top of a substruction already 19 ft. high. By whom, and by what machinery they were quarried and placed in their present position will probably never be ascertained. Numerous holes may be observed on the blocks (as also on the marble blocks of the temple). These holes were probably intended for the insertion of levers. The lower stones are grey, and the large blocks yellowish in colour. It was probably from these three extraordinary blocks that the temple derived its name of *trilithon* ('three-stoned').

In the modern village, to the E. of the Acropolis, is a third *Temple*, smaller, and well preserved. In order to visit it, we must pay a few piastres for admission through a house on the N. side of the temple. The outside is the most remarkable part of this temple. The cella is semicircular in form. Around it runs a peristyle of eight beautiful Corinthian monolithic columns. Between these, in the wall of the cella, are shell-niches, with a curved architrave borne by small Corinthian pilasters. Along the upper part of the wall of the cella runs a frieze with wreaths of foliage. The architrave and the entablature of the peristyle are bent inwards semicircularly, and project from the wall of the cella beyond the columns of the peristyle. The entablature is lavishly enriched with tooth ornament and other decoration. The doorposts of the portal consist of large monoliths. In the interior are three niches, two with round architraves, and one with a triangular one. The building was formerly used as a Greek chapel, whence the remains of crosses on the interior walls. Now, however, it is rapidly falling to decay.

Environs of Baʿalbek. In the hills to the S.E., near the road to *Ez-Zebedâni*, and 10 min. from Baʿalbek, are the ancient *Quarries*, where another colossal hewn block *(ḥajer el-ḥubla)*, probably likewise destined to be used in the construction of the outer wall of the Acropolis, but not yet separated from the rock, is still to be seen. Its prodigious dimensions are only appreciated on closer inspection. It is 71 ft. in length, 14 ft. high, and 13 ft. wide, and would probably weigh 1500 tons. How such blocks were transported in ancient times is, and probably will always remain, a mystery. In the vicinity are other large stones partially excavated. — We now ascend the hill to the S.E. of Baʿalbek. At the top we enjoy an admirable Survey of the little town, the Acropolis, the beautiful wide plain with its red earth (coloured with oxide of iron), the sum-




NORTHERN LEBANON.
Scale of 1:500.000
English Miles
Kilomètres
MEDITERRANEAN SEA
Tarâbulus
(TRIPOLIS)
El-Mîna
Batrûn
(BOTRYS)
Jebêl
(BYBLUS)
Bêrût
(BERYTUS)
Zahleh
Jebel Sannîn
Kartaba
Afka
Zgharta
Drawn by E. Kiepert.




Engraved & printed by Wagner & Debes, Leipzig.



mit of the *Sannîn*, and to the N. of it the *Munêtireh* mountain, with its wooded slopes. To the E., in the small valley separating this spur from Anti-Libanus, is the spring *Râs el-ʿAin*. On the hill are the remains of a Muslim chapel, and higher up is a tomb surrounded with fragments of columns. — The old town walls of Baʿalbek skirt the slopes of this hill. Following the slope towards the N.E., we come to a heap of fragments of columns, and in a few minutes to large rock-tombs extending along the N.E. slope, still inadequately explored. From this point we may return through the small town. — Or following the hill to the right, we may proceed to (20 min.) *Râs el-ʿAin*. A copious brook here bursts from the earth, and is enclosed in a basin. Adjacent are the ruins of two mosques. The smaller was built, according to the inscription, by Melik ez-Zâhir in 670 of the Hegira (1272), and the larger by his son Melik el-Asʿad. The outer wall of the latter is still standing. From this point a shady road following the course of the brook brings us in 15 min. back to the town.

To the N.W. of Baʿalbek stands a large barrack *(kishlak)*, of the time of Ibrâhîm Pasha, and beyond it are several deserted buildings. To the right lies a rocky plain containing numerous quarries, with stairs hewn in the rock. There are also several caverns, which were probably used as tombs. Carefully excavated conduits are found E. of the Acropolis.

## 35. From Baʿalbek to Tripoli and Beirût by the Cedars of Lebanon.

From Baʿalbek to the *Cedars* about 9¼ hrs.; thence to *Tripoli* 8¼ hrs.; thence to *Beirût* 16½ hrs. — It is preferable (and even necessary for travellers not provided with tents) to devote 5 days to the expedition. We spend the first night at *Dêr el-Ahmar* (3 hrs.), or at *ʿAinêta* (2¾ hr. farther), both of which afford very poor quarters, the second night at (6½ hrs). *Ehden*, or at *Bsherreh* (4¾ hrs.), the third night at *Tripoli* (5½ hrs., 9¼ hrs. from Bsherreh); the 4th night at *Jebeil* (9¼ hrs., poor accommodation). — Steamers to and from Tripoli, see p. xvii. Tickets should be ordered in advance during the season.

### 1. From Baʿalbek to the Cedars (9¼ hrs.).

The road crosses the plain towards the N.W., leaving the Kishlak (see above) on the right. After 4 min. it turns to the right, and after 27 min. to the right again. On the left we see the village of *Hôshet es-Sâf*. We next pass (5 min.) the village of *Yâʿâth*, which is occupied by Metâwileh, and is badly supplied with water. Farther on (28 min.), our road is joined by another from the left. In the fields to the left we soon see (17 min.) the large *Column of Yâʿâth*, which we may reach by making a digression of 10 min. It is a solitary monument with an illegible inscription on the N. side, standing on a pedestal about 6½ ft. high, to which steps ascend, and is altogether about 65 ft. in height. The Corinthian capital is much disintegrated. — After 1 hr. we reach the end of the plain;

towards the S. rises Mt. Hermon. We now ride by a stony path to the N. round a hill. In 32 min. we reach —

**Dêr el-Aḥmar,** an extensive village with a large church. Here begins the territory of the Maronites, who are rather importunate. The water is bad. The village derives its name ('red church') from the abundant red stone in the neighbourhood.

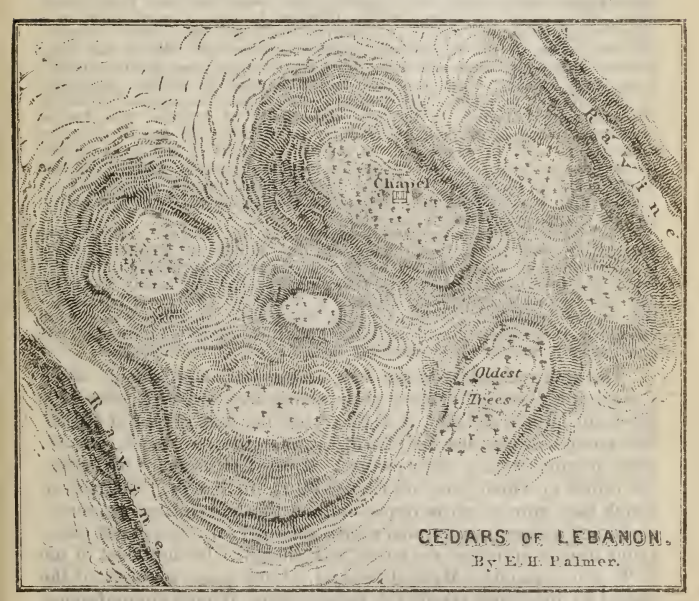
A guide from Dêr el-Aḥmar to *'Ainêta* is necessary. We first enter the small valley to the S.W. of the village, and ascend a bad path through an oak wood. The oaks are low, but have thick trunks, and are interspersed with juniper and barberry. After 40 min. on the height we avoid a path to the right, and in 25 min. descend into a green valley which we go up. Proceeding in a N. direction we cross several small valleys with numerous cross paths and pass the village of *Bshêtîyeh* on our left. In $1^3/_4$ hr. we reach the miserable Maronite village of **'Ainêta,** near which is a dale planted with walnuts. We cross the valley by the upper (N.) road (5 min.); on our left is a beautiful spring, and then a second and larger one (7 min.). Here we take the path to the left, which ascends along the right slope of the valley. After 25 min. we pass a gorge ascending to the right. The path ascends steeply in windings; the village of 'Ainêta continues visible, to the S. we observe the mountain lake of *Yammûneh*, and opposite rises the great range of Anti-Libanus, while Ba'albek forms a green and brown speck in the midst of the reddish Beḳâ'a. The ground consists of rubble, in which a few stunted trees of the cedar species have taken root. *Jebel Ṣannîn* gradually disappears from view as we penetrate farther into the gorge. After 55 min. we cross to the left side of the valley. In 20 min. more we reach the top of the pass, on which snow often lies as late as May.

The pass of the *Jebel el-Arz*, or '*Cedar Mountain*', lies 7703 ft. above the sea. The range of Lebanon stretches from S.W. to N.E.; its chief summits rising to the N. of the pass are *Ḍahr el-Ḳoḍîb* (10,050 ft.), *Nab'a esh-Shemêla*, or *El-Miskîyeh* (10,037 ft.), *Jebel Makhmal* (10,007 ft.), and to the W. of it *Timârûn* (10,540 ft.). The view from the top of the pass is very extensive. The whole landscape seems tinted with different shades of blue, from the dark blue of the foreground to the pale blue of the horizon. The valley of the Beḳâ'a is spread like a map at our feet. The long range of Anti-Libanus terminates with the summit of Mt. Hermon, to the right of which the depression of the Jordan valley is distinguishable. Towards the S. the Jebel Ṣannîn and the lake of Yammûneh are visible. Towards the W. the mountains slope away to the sea. Tripoli with its harbour, and a wide expanse of the Mediterranean are visible, while the foreground consists of a grand amphitheatre of mountains with the cedar groves. Quantities of rubble are scattered around.

We now descend into the valley where the deep ravine of the

*Nahr Ḳadîsha* ('sacred river') begins, and traverse the steepest part of the path in 20 min.; in 55 min. we reach the bed of the brook, and in 20 min. more the —

***Cedars.** — Many of the now bare peaks of Lebanon were probably once clothed with cedars (Arab. *arz* as in Hebrew). The group now before us is one of the smaller of several which still exist at a height of 5200-6200 ft. above the sea, but it contains some very venerable members. In Hebrew antiquity the cedar was specially extolled as the ornament of Lebanon (Ezek. xxxi. 3; Psalms xcii. 12, civ. 16). The best proof that no such trees grew in the land of Israel is that Solomon caused cedars to be brought from Lebanon for the building of the Temple (1 Kings v. 6), and a




CEDARS OF LEBANON.
By E. H. Palmer.

supply from the same source was obtained for the second Temple (Ezra iii. 7). At a still earlier period, David had built himself a palace of cedar wood (2. Sam. v. 11). The cedar was also used in ship-building (Ezek. xxvii. 5) and in the fashioning of idols (Isaiah xliv. 14). — It is possible, however, that by *äräz* the Hebrews may also have meant other trees of the pine family.

In all ancient works concerning the vegetable kingdom the cedar is mentioned as the noblest and most important of trees. Theophrastus speaks of it as the 'admirable cedar of Lebanon', Pliny as the 'cedrus magna', and since the time of Barrelier it has been usually called the 'Cedar of Lebanon'. The tree belongs to the conifers, most nearly resembling the larch, but is distinguished from it by its evergreen leaves which do not fall off in winter, by the horizontal roof-like spreading of its branches, and by its superior size in every part, and especially by its

cones, which are nearly as large as a goose's egg. So flatly do the branches and twigs of the cedar extend from the trunk, that the cones seem to lie upon them as if on small patches of meadow. In the character of its branches the cedar resembles an aged larch, but in some of the finest examples its limbs rather recall the majestic oak. The wood is whitish and moderately soft, and for economical use is far inferior to the timber of the cypress of the Kadîsha valley. The great modern region of cedars is the Cilician Taurus, where the extensive mountain-range beyond Mersina and Tarsus, and above the ravines, is beautifully clothed with these trees, interspersed with black firs. In the Taurus, as well as on Lebanon, two varieties occur; one is the dark green, with bright green leaves; the other the silvery white, the leaves of which have a bluish bloom. This dimorphism rarely occurs with plants of the same kind and in the same place. The cedar of Lebanon (Dr. Hooker) is only a local form of a more widely extended species, of which there are two other varieties, viz. the cedar of the Himalayah *(Cedrus deodara)* and that of the Atlas *(Cedrus atlantica)*. Between these three great groups is no specific distinction; they merely differ in size, and somewhat in habits, according to the climate to which they belong — the humid mountains of India, the temperate Lebanon, or the dry atmosphere of Algeria. The Indian cedar, the 'wood of the gods' (dêvadâru) in Sanscrit, is one of the most magnificent trees in existence. It attains a height of 250 ft. and a circumference of 39 ft., and is, chiefly in respect of height, double the size of the cedar of Lebanon. The cedar of the Atlas, on the other hand, is smaller than that of Lebanon; its leaves are very short, its cones smaller, and its growth more twiggy and rigid.

The cedar has been frequently introduced into Europe, and thrives particularly well in England. Those in the Jardin des Plantes at Paris have grown from seeds planted by Tournefort at the beginning of the 18th cent., and are among the oldest in Europe, but are not nearly so tall as one near Geneva, which has attained a height of 120 ft. It has sometimes been suggested that some of the hill-districts of Europe might advantageously be planted with the cedar; but it certainly would not thrive, and probably would not survive the severe frosts of these regions.

The group of cedars at the foot of the *Ḍahr el-Ḳoḍîb* (p. 348), a precipitous and bald snowy peak, stands about 6300 ft. above the sea-level. Opposite them, to the W., rises the peak of *Fum el-Mizâb*. The group occupies the top of a hill (a moraine), on the E. and W. sides of which runs a water-course. It consists of about 390 trees, the tallest of which does not exceed 80 ft. in height. The rock on which they grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-coloured soil. The oldest trees, about nine in number, are on the S.E. height. In the midst of the N.W. group stands a Maronite chapel. A few paces to the N. of the chapel by the house stands the largest cedar; it has a circumference of 47 feet. The group is now surrounded by a wall as a protection against the goats, and also against the peasants who celebrate an annual festival here in August. — In gloomy weather the sombre group and its bleak surroundings form a weird and wild picture.

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### 2. From the Cedars to Ehden ($2^3/_4$ hrs.).

Leaving the Cedars, we again turn towards the W. and descend to the road, which we follow towards the N.W. In 20 min. we lose sight of the trees. Below us, to the left, lies *Bsherreh* (p. 351), in the midst of vegetation. After 8 min. the path divides; we follow

that to the right, descending to Ehden, and pass (20 min.) the large spring *'Ain en-Neb'a.* We obtain repeated glimpses of the valley of the *Kadîsha*, which is surrounded by villages, and winds between hills. In 40 min. we reach the beginning of a large basin, into which we descend, skirting the base of a considerable hill on the right. After 1 hr. we cross a valley with a brook which descends from the monastery *Mâr Serkîs* at the foot of the mountain on the right. Skirting the margin of the gorge, we ascend to **Ehden** in 1/4 hr. more. (Quarters at the house of the *Khûri;* tents are pitched under the walnuts above the village.) Ehden lies on a slope at the extremity of the amphitheatre of mountains surrounding the valley of the Kadîsha, and is encircled with pines, mulberry and fig trees, and vineyards. On the E. side flows a large brook. Towards the W. is an unobstructed view of the sea, and the harbour of Tripoli is visible. To the E. rise the barren snow-mountains. The village, which lies 4743 ft. above the sea, contains about 450 Maronite families.

From the Cedars to Ehden by Bsherreh and Kanôbîn (about 6 1/2 hrs.). An interesting digression, occupying 1 day. The scenery is very attractive. Decent accommodation in Bsherreh. From the point where the path divides (28 min. from the Cedars, see p. 350) we descend a steep, fatiguing, and slippery path through a side-valley, watered by the *'Ain en-Neb'a*, to (40 min.) **Bsherreh**, beautifully situated on a spur above the Kadîsha valley, into which a smaller valley descends from the S. The slopes of the valley are terraced, and planted with the walnut, fig, mulberry, and poplar. The country is well watered, and gives manifest tokens of the industry and prosperity of its inhabitants. The village has four churches and a Latin monastery, the large Maronite church in the centre being apparently old.

We now descend the valley on the right side (guide desirable). In a sheltered situation below is visible a small Franciscan monastery; on the opposite hill is the village of *Bakâfra*, and farther off *Bkarkâsheh* (p. 359). On the hill to the right, after 16 min., we see *Dêr Hamallah*, and to the left, below, *Mâr Jurjus.* After 6 min., a larger brook; then *Dêr Mâr Tedrus*, on the hill to the right; opposite, on the left side of the valley, the village of *Bezûn.* In 7 min. more we come in sight of the *Wâdy Hajît*, a wild valley, and cross it 5 min. later. After 11 min. we pass under an arch of the aqueduct of Hajît. On the opposite side of the valley, at the mouth of a deep side-valley, lies *Hasrûn.* In 34 min. we pass opposite to *Bdîmân*, above which is *Hadeth* (p. 359). Below, towards the valley, lies *Blôzeh.* We then obtain a view (1/4 hr.) into the profound *Wâdy Kanôbîn.* After a very steep descent of 43 min. we reach the monastery of —

**Kanôbîn** (where the monks entertain travellers hospitably in return for a donation towards the monastery funds). — The monastery of Kanôbîn stands romantically perched on the rock on the right side of the Kadîsha valley, about 390 ft. above its bed, and enclosed by precipitous mountains. In the background of the main valley part of the high mountains is still visible. The hills are sprinkled with villages with gleaming white churches. The country is richly cultivated and beautifully green, and is well planted with cypresses, pines, and other trees. The gorges contain numerous caverns, once used as hermitages. The monastery, which derives its name from the Greek *κοινόβιον* (monastery), and is said to have been founded by Theodosius the Great (379-395), is partly built into the rock. Since the middle of the 15th cent. it has been the seat of the Maronite patriarchs, whose tombs are shown in a cavern. These dignitaries always bear the name of Butrus (Peter) or Bûlus (Paul), and reside part of the year in Bdîmân.

We again ascend the hill by the same path, and after 23 min. turn to the left. In the valley below lies the village of *Sib'il.* In 25 min. we reach the village of *Hawar.* A valley opens here to the right, on the slope of which Ehden is situated. Nearer is the village of *Bân.* To the N.W. lies *El-'Arbeh*, and far above is the monastery *Mâr Sim'ân.* After 12 min. we cross a small valley; Bân is left on the hill to the right. We soon see the monastery of Ḳeshaya in the valley below us and reach it in 35 min. more. The monastery, a modern building, lies in a sequestered green valley, below *Mâr Antûn Keshaya.* It is said to be occupied by nearly 100 monks. The handsome large building, with a verandah of many arches towards the S.W., contains a printing-office, and also several rooms for travellers. The church, erected in 1860, and adorned with figures of saints, is not very attractive.

We retrace our steps, cross the bridge, and ascend to the left. After 10 min. we turn to the left and obtain a charming retrospective view of the monastery. After 9 min. we see a cavern with a spring in the valley below. In 1/2 hr. we come to the large village of *Kefr Sâb*, opposite to *'Anṭurîn.* The view down into the valley continues beautiful. In 20 min. we come to the bridge crossing the brook of Ehden, and in 1/4 hr. more reach that village itself.

### 3. From Ehden to Tripoli (5 1/2 hrs.).

We proceed towards the W. from the village, and obtain a view of the monastery of *Sêdet el-Ḥizn* on the hill to the right. After 1/4 hr. we enjoy a grand prospect towards the sea. The bad and stony road next enters (3/4 hr.) the *Wâdy Heirûna.* The path divides (25 min.); that to the left is the better; (8 min.) *Murhef Kersâbîyeh* is seen below. The path reaches (33 min.) the bottom of the valley, passes (21 min.) a small valley containing water, and (23 min.) affords a view of *Mershîneh* on the hill to the right. We have now reached the hill country. After 10 min. we leave the village of *Iyal*, with its castle, on a hill to the right. In the background rise the snow-mountains. We pass (18 min.) *Kefr Ḥatta*, and (14 min.) take a path to the left, through olive groves. The village of (4 min.) *Zegharta*, with its large church, is the winter quarters of many of the inhabitants of Ehden. The cottages are partly built of brushwood. The path descends hence into the valley of the *Ḳadîsha*, which is here a considerable stream, and crosses the bridge. To the right, on the hill (10 min.), we see the wely of *Ardât*, and (10 min.) on the left *Ḥâret Nejdelâya.* We avoid (8 min.) a path to the right, (20 min.) enter the olive plantations, and (10 min.) see Ṭarâbulus below, the first houses of which we soon reach (3 min.).

**Tripoli.** — Accommodation. There is a Greek lokanda in *El-Mîna* (see p. 355). Accommodation may also be procured by the assistance of the consuls, or in the monastery of the Terra Sancta.

Vice-Consulates. America, *Ant. Janni;* Austria and Spain, *Theodor Catzeflis;* Belgium, *César Catzeflis;* France and Great Britain, *Blanche*, Consul; Germany and Russia, *A. Catzeflis.*

Telegraph: *Turkish*, in the town; *Internat.* in the Mîna. — Tripoli is a station of the French and Russian steamers.

History. The ancient Phœnician name of Tripoli is unknown. The town was built, probably not earlier than B.C. 700, after the foundation of Aradus (p. 381), and was a member of the Phœnician league, but does not seem to have been an important place. The Sidonians, Syrians, and Aradians occupied separate quarters. Little else is known of the ancient

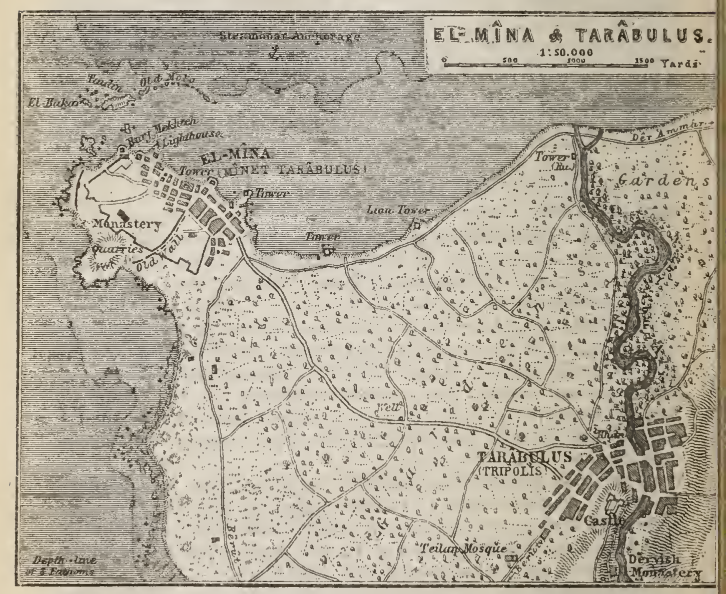
history of the place. It was repeatedly damaged by earthquakes. At a later period, it contained a palace, which was found here by the Seleucidan prince Demetrius I., son of Seleucus IV., another palace subsequently erected by that monarch, and magnificent structures with which it was embellished by the Romans; but of all these no trace now remains. The town lay at that period on the coast. It surrendered to the Muslims without resistance. When the Crusaders attacked the place, it was governed by an independent emîr. The siege was begun by the Provençal Count Raymund of St. Giles in 1104, and in order to prevent possibility of relief, a castle was built on the hill opposite, named by the Franks Mons Pellegrinus, and by the Muslims Sanjîl (St. Giles). Dissensions among the Christians, however, delayed the capture of the town for five years, and when it was taken a valuable Arabic library of upwards of 100,000 vols. is said to have been burned. The district was then erected into a county, and shortly afterwards bestowed as a fief on Bertram, son of Count Raymund. Under the Franks the town prospered for 180 years, in spite of internal discord and terrible earthquakes. In 1289, it was destroyed by Sultan Ḳilâwûn, when many Franks perished and valuable booty was carried off by the victor. At that period no fewer than 4000 silk-weaving looms are said to have been worked at Tripoli. The modern Muslim *Ṭarâbulus* was then founded a little inland, near the "Pilgrims' Mount". In the 16th cent., the place again became large and populous, and consisted, as at the present day, of a seaport town and an inland town.

*Tripoli (Ṭarâbulus)*, the capital of a Liwâ in the Wilâyet of Beirût, has 17,000, and the seaport *El-Mîna* 7000 inhabitants: 18,000 Muslims, 4800 orthodox Greeks, 1200 Maronites. The town contains 18 churches, of which 5 are Greek, 7 Latin (viz. those in the two Franciscan monasteries, in the two nunneries and orphanage of St. Vincent de Paul, and in the Lazarist, the Carmelite, and the Capuchin monasteries), 3 Maronite, 2 (?) United Greek, 1 Protestant. The American mission has a station and girls' school. There are also 20 mosques, 1 synagogue, and schools belonging to all the denominations. The Muslims are said still to possess valuable libraries here.

Tripoli is considered unhealthy, but fever rarely prevails until the end of summer, and is seldom dangerous. The environs are extremely fertile, and the market is abundantly supplied with silk. The tobacco cultivation is on the increase, and oranges are exported. Silk and soap are manufactured on a large scale.

The Tripolitans call their town Little Damascus. The streets are tolerably paved and provided with footways, and many of them have arcades, as at Jerusalem. The building-material used is a porous conglomerate. The aspect of many streets is quite mediæval. Native silks are still to be seen in the bazaar. There are also several large khâns, the finest of which is the *Khân eṣ-Ṣâgha*. The situation of Tripoli is best surveyed from the *Castle*, the terrace in front of which is reached in 5 minutes. From this point the town, with its dazzling white houses, among which the establishment of the French sisters is conspicuous, looks picturesque. Towards the S. side is seen the mosque *Tailân*. Beyond the town extends a beautiful forest of orchards, most of which belong to Muslims. On the promontory lies the seaport, near which rise the ancient towers; beyond these

stretches the sea, and to the S. are mountains. From a somewhat higher point we have a better view of the fortress, situated on a narrow ridge, which descends on the W. side towards the town, and on the E. to the deep ravine of the *Nahr Ḳadîsha.* At the foot of the hill is the *Derwishîyeh,* a monastery of dancing dervishes. From a point higher up the valley is conducted the water-supply of the town. — The castle cannot be visited. It contains few relics of antiquity. Towards the S. is a fragment of vaulting, which is




possibly the remains of the apse of the Crusaders' church. Parts of the castle may perhaps have belonged to Raymund's original edifice.

On the S.W. side of the castle a paved path descends to the right, and from this point we may visit the *Tailân Mosque,* which has been recently restored. Inside the court is a stalactite portal. The minaret, with its double winding staircase, is interesting.

The **seaport** (25 min.) is connected with the town by a tramway ($1^1/_4$ pi.) along a broad road to the N.W., passing between luxuriant orchards. The sea may be reached sooner by turning to the right. In order to reach the old towers which defend the coast between the seaport and the mouth of the Ḳadîsha (here called *Abu 'Ali*), we follow the left bank of the river from Tripoli towards the N., and

reach the sea in 20 minutes. We first pass the remains of the *Burj Râs en-Nahr*, and then, farther along the coast (12 min.), the *Burj es-Sbêʿa* (lion tower), the best preserved. These towers are mediæval, being partly built with ancient materials, such as drafted blocks and numerous fragments of columns of grey granite. On the S. side of the Sbêʿa are six slightly pointed windows, and in the middle a large arch. The portal consists of a pointed arch of white and black stones alternately. The inscription-slab has been removed. About 7 min. nearer the harbour is the *Burj et-Takkîyeh*, with a stalactite portal. In 8 min. more we reach the seaport. Beautiful view of the sea and the mountains.

The Seaport *(El-Mîna)*, as such, is unimportant. On the coast we come to (5 min.) a fourth tower, the *Burj el-Maghâribeh* (of the Moghrebins), and a lighthouse. The islands forming the harbour are seen from here. Antiquities are sometimes sold here. Fine sponges, with coral still adhering to them, are offered for sale. The steamboat offices are on the harbour, where there are also some cafés.

Following the road to the S. of the harbour, we reach the Beirût road, which leads us in 5 min. to a modern tower called *Burj esh-Shêkh ʿAffân*, situated exactly opposite the islands. In the vicinity is the Protestant church; to the right is the Greek church; and 8 min. to the S. is the monastery of *Terra Sancta*. In $^3/_4$ hr. we reach an Arabian café at the end of the beach.

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## 4. From Tripoli to Beirût ($16^1/_2$ hrs.).

Quarters for the night in *Jebeil* (p. 356). A carriage road is in process of construction from Beirût to Tripoli.

Following the telegraph-wires to the S.W. of Tripoli, we reach (22 min.) the road which leads from the seaport towards the S., and ascend (8 min.) a hill commanding a fine view. To the left on the hill above us stands an old castle. After 17 min. we regain the coast road, and in 20 min. reach the village of *Ḳalamûn*, the *Calamos* of Pliny, in the midst of vegetation. The road now crosses the promontory *Râs en-Naṭûr*. After 10 min. we follow a side-path to the left, and in 37 min. we see the village of *Naṭûr* below us to the right. We pass (11 min.), on the right, vestiges of an ancient building, and (12 min.), on the left, the village of *Zekrûn*. On the right is a hill with a ruin, and farther on, below, we soon see the village of *Enfeh* ('nose'), and in front of us *Râs Shaḳḳa*. To the left on the slope above (40 min.) we see the village of *Sikka* with its church. The path passes (12 min.) a Khân, and beyond the *Nahr el-ʿAsfûr* a second, in the background of the picturesque bay of *Râs Shaḳḳa* (35 min.). This promontory was the ancient *Theouprosopon* ('god's visage'). Several Greek monasteries are situated on the hill. We avoid the extremity of the cape, which descends precipitously to the sea by ascending a small valley to the E.S.E., and

(40 min.) pass a Khân at the top. Towards the N. we survey the somewhat barren chalk hills, the *Râs en-Natûr*, and the seaport of Tripoli. To the S.W. lies a wooded valley, into which we descend. At the bottom (1/2 hr.) we come to cultivated land, near the village of *Msêlha*. The path descends the valley, in the middle of which, on a precipitous rock, rises an Arabian castle which defends the pass, and where the Metâwileh formerly levied black mail from travellers. After 9 min., a Khân; 2 min., a bridge over the *Nahr el-Jauz;* 5 min., a brook coming from the S. is crossed, and tobacco fields are passed. We soon (10 min.) quit the valley. On the slope to the right lies the village of *Kubbeh*, and nearer the sea is a castle. We next come in sight of (7 min.), and soon reach (13 min.) Batrûn.

**Batrûn,** the ancient *Botrys*, was founded by the Phœnicians under Itobaʿal, in the time of Nebuchadnezzar, still earlier than Aradus, as a frontier fortress for the defence of the coast route. The town was never a place of importance, and never possessed a harbour. The situation is not to be compared with that of Tripoli. The spurs of Lebanon here are scantily covered with green. Batrûn hardly contains more than 2000 inhab., chiefly Christians, and belongs to the Sanjak of the Lebanon. There is a Turkish telegraph office here. In the middle of the town is a mediæval castle. The harbour is very small and unimportant. To the S. of Batrûn are several rock-tombs with sarcophagi.

To the S. of Batrûn the rocks approach the sea, where they are curiously eroded. We follow the coast to (33 min.) a Khân. On the hill to the left is the village of *Kefr ʿAbîta;* then (16 min.) that of *Thum*. We pass (12 min.) another Khân, and cross the *Wâdy Medfûn* by a bridge. On the hill to the left (22 min.) we see the village of *Berbâra*, and then (8 min.) pass a small Khân. The mountain-range to the S. is visible, but Batrûn is now lost to our view. On the hill (19 min.), to the left, is *El-Munsif*; (8 min.) a small valley is crossed; (4 min.) a dilapidated Khân on the hill to the left; (25 min.) *ʿAmkêd*, a water-course, and two Khâns; (12 min.) another Khân. On the hill are several houses and gardens with palms. We soon obtain (7 min.) a view of the extensive bay stretching as far as Beirût, above which rises the Lebanon range with the *Sannîn*. Above us, to the left (1/4 hr.), we see an old church. We next pass (13 min.) a Khân and a water-course; (10 min.) a rock-tomb below; we then (7 min.) pass the town wall and reach a large Khân to the E. of the small town of —

**Jebeil.** — History. Jebeil was the ancient *Gebal*, the inhabitants of which (Giblites) are mentioned in Scripture as skilled in hewing stones (1 Kings v. 18) and in ship-building (Ezek. xxvii. 9). The Greeks changed the name to *Byblos*. The Giblites were related to the Berytans. Byblos was the birthplace of Philo (p. 270). According to his account, Byblos was one of the most ancient places in the world, having been founded by Baalkronos himself. On the local religion of Byblos, see p. 270. This cult afterwards found its way from Byblos to the Greeks and Romans, and pilgrimages were made hither. — At a later period, the place was unimportant. In

1103, when it was known as Giblet, it was taken by the Crusaders; in 1188, it was recaptured by Saladin, and was afterwards recovered by the Franks. The village has a few hundred inhabitants only.

Numerous fragments of columns are scattered in every direction. The *Castle* is a handsome building. In the principal tower are several large blocks (at the S.E. and S.W. corners). On the N.E. side, towards the cemetery, a fragment of sculpture and two small columns are built into the wall. The castle was probably erected by the Crusaders, partly with ancient materials. — The bazaar also contains numerous fragments of columns. In the W. part of the town stands a fine church of the early part of the 12th cent., dedicated to *St. John*, and now in possession of the Maronites. It consists of nave and aisles (comp. p. cxviii). The nave is covered with arched vaulting, and contains capitals in a style imitated from the Gothic; on the sides, by the capitals, are also small enrichments. The arcades are pointed, the windows round-arched, and enriched with columns outside. The pointed windows of the apses are built up, and the portal has been restored. On the N. side the church is adjoined by a small baptistery, with a semicircular dome resting on four pointed arches, each of which is differently ornamented. Around this building runs a cornice with the ends of the beams projecting. — To the W. of this is the church of *St. Thecla*, with tastefully executed small domes. A third church, now within a house, dates, according to the inscription, from 1264. — The harbour, which was once defended by fortifications on the islands in front of it, contains heaps of ruined columns.

Near Jebeil extensive burial-places of several different kinds have been discovered, including many sarcophagi, and even Egyptian antiquities. Cippi with step-like enrichments are especially common. The winged ball, a Phœnician device, has been found here also. A curious feature, especially in the S. necropolis, is that the rocks here contain numerous round holes, which could not have been intended for admitting light or air, as they taper away to nothing. A stone is generally placed over the mouth of such holes, and in some places the ground is covered with them. On the coast, to the S. of Jebeil, is a large rock-cavern; and many tombs and winepresses are to be found at *Ḳaṣṣûba*, 10 min. to the E., where a chapel has been erected with ancient materials. Beyond Ḳaṣṣûba are the substructions of a large temple, which was most probably the ancient sanctuary of Adonis. A little farther to the N.E. are other caverns, some of which contain tomb-niches. To the N. is the chapel of *Seyyidet Mâr Nuḥra*, an interesting rock-cavern with a stair. — About 3 min. to the S. of the Khân the road to Beirût passes through a large necropolis, chiefly lying on the left side, but many of the tombs are buried in sand.

To the S. of Jebeil we reach (12 min.) a bridge near a ruin, and then (22 min.) another bridge. Above, to the left, is the village of *Meʿaiteh*. We pass (4 min.) a tower on the right; (26 min.) a

Khân, and the village of *Hâlât* on the hill; (5 min.) tomb-caverns on the left; then a Khân; on the hill to the left, *Dêr Mâr Jirjis.* We now come to the *Nahr Ibrâhîm (Adonis,* p. 359), which issues from a wild ravine. The road crosses (19 min.) a bridge, and passes numerous Khâns; 11 min., *Mâr Dubît;* 11 min., a Khân; 10 min., *Khân Buwâr*; 2 min., rock-tombs on the right. We pass (1/4 hr.) the village of *Berja*, near a small bay, and (13 min.) a Khân, where a view is disclosed of the great bay of Jûneh. On the hill is seen the village of *Ghazîr.* Round the hill runs a paved Roman road, hewn in the rock. From (37 min.) *Maʿamiltên* a path ascends to Ghazîr, and farther on (20 min.) an unfinished road also diverges in the same direction.

Excursion by Ghazîr to the Nahr el-Kelb. From *Maʿamiltên* we ascend to (1 hr.) **Ghazir**, whence the view of the bay of Jûneh and Beirût recalls the bay of Naples. The finest and most extensive prospect is enjoyed from the roof of the Jesuit institution. From Ghazîr (guide advisable) we ascend to the S.E., passing a guard-house on the hill. On the opposite hill stands the Armenian monastery *Mâr Anṭânius*, which we reach in 1/4 hr.; we then descend to the (1/4 hr.) bottom of the valley, where there is a famous spring. The path next passes (8 min.) the village of *Shananîr*, and farther on (27 min.) commands a view of the Maronite monastery of **ʿAin Warḳa,** situated in a picturesque, pine-clad ravine, which is soon reached (13 min.). *Ghusṭa* is next passed (10 min.). Rounding a corner (40 min.), we see the village of *ʿAlma* below us on the right. Another view of Beirût is soon obtained. To the S., below, lies the village of *Derʿûn. Jûneh*, *Ghadîr*, *Sarba*, and *Hâret Saḥen* lie close together in the plain. In 53 min. we perceive *Bkurkeh*, a handsome monastery, where the Maronite patriarch sometimes resides. Beyond it we reach (14 min.) the bottom of the *Wâdy Anṭûra* near a mill, and then, after a slight ascent, (25 min.) the large monastery of **ʿAnṭûra,** which was founded at the end of the 17th cent. by the Jesuits. It afterwards came into the possession of the Lazarists, by whom a very large school is conducted here. To the N.E. lies the village of *Bzummâr.* On the Nahr el-Kelb, a little to the S. of ʿAntûra, are interesting and extensive grottoes, to explore which a rope and candles are necessary. They lie about 2 hrs. above the mouth of the Nahr el-Kelb. Descending from ʿAntûra we pass the villages of *Zûk Mekâyil* and *Zûk Maṣbah* on our right, and reach (1 hr.) the *Nahr el-Kelb* 5 min. above the old bridge (p. 290).

Beyond the ancient bridge, across the *Nahr Maʿamiltên* we ride round the beautiful bay of *Jûneh*, which is formed by an extensive amphitheatre of mountains. On the left lie several Roman milestones. After 28 min. the village of *Jûneh* (Turkish telegraph office) lies a little to the left in the midst of beautiful verdure. We next see the villages of *Zûk Mekâyil* and *Zûk Maṣbah*, and at length reach (50 min.) the bridge of the *Nahr el-Kelb.* Hence to Beirût, see p. 290.

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## From the Cedars to Beirût by Bsherreh and Afḳa.

3 days; about 26 1/2 hrs. The 1st night may be spent in *ʿAḳûra* (9 1/4 hrs.) or *Muneiṭireh* (2 hrs. farther); the 2nd night in *Reifûn* (11 hrs. from ʿAkûra) or *ʿAjeltûn* (3/4 hr. farther); from ʿAjeltûn to *Beirût* is 5 1/2 hrs. The accomodation is fair; tents are desirable, and indispensable for ladies. Guide necessary for the whole route (about 3 fr. a day). Provisions should not be forgotten.

From the Cedars to *Bsherreh*, see p. 351.

We cross the *Nahr Kadîsha* 1/2 hr. above the village of Bsherreh, and ascend to the W. along the steep slope of the valley. On the left (20 min.) we see the village of *Bakâfra*, pass (1/4 hr.) *Bkarkâsheh* and (1/4 hr.) *Bezûn*, and reach (1/4 hr.) *Hasrûn*, a large village on an eminence (opposite to *Hajît*, p. 351). Beyond Hasrûn our route leads to the left, gradually diverging from the gorge of the Kadîsha. The view of the valley and mountains, including the cedars, is magnificent. After 1 hr. we see *Bdîmân* (p. 351) below us on the right. On the hill, high above us, lies *Hadeth*. (Between Hadeth and *Nîha* is a group of cedars.) Ascending the left side of the lateral valley we come to (15 min.) *Brîsât*, and after 40 min. reach the top of the hill (magnificent view), whence we cross a table-land to the (20 min.) narrow *Wâdy ed-Duweir*. In 10 min. we reach the brook in this ravine, and ascend thence for 20 min. on the other side. After 40 min. we cross the *Wâdy Harîsa* and then (35 min.) a small brook, where sandstone rock makes its appearance, and (35 min.) reach the top of a hill, immediately to the left of which rise the snowy mountains. We ride across the table-land. Below, to the right, is the wild and narrow *Wâdy Tannûrîn*. After 40 min. we cross the deep *Wâdy Bushrîkh*, beyond which we come to the (10 min.) lofty plain of *Ard ʿAklûk*, inhabited by Semi-Beduins. About 3/4 hr. farther, the route passes the base of a curious pyramidal hill, and in 20 min. more reaches its highest point, whence we look down on *ʿAkûra*, situated in the *Wâdy el-Mugheirîyeh* at the foot of steep rocks. In 1 hr. 20 min. we reach the village, the environs of which are well cultivated. In the cliffs is a cleft through which an interesting path leads by Yammûneh to Baʿalbek.

After 35 min. we cross the valley by a *natural bridge, beyond which we follow a terrace round the hill, and reach (1 hr. 20 min.) the village of **El-Muneitireh.** This place is mentioned in the history of the Crusades on the occasion of the Count of Tripoli's expedition against Baʿalbek in 1176. Descending steeply we come (1/4 hr.) to an angle of the valley where the river takes its rise. The principal spring wells forth from a deep cavern, to the W. of which are two smaller brooks. Below the bridge which crosses the basin are three fine waterfalls. On a cliff opposite the cavern are the scanty ruins of a temple, which stood on a platform. — An ascent of 1/4 hr. from the cavern brings us to the village of —

**Afka.** — *Afka* was anciently *Apheca*, the site of a famous temple of Venus, which was destroyed by order of Constantine on account of the impurity of the rites celebrated in it. Here, too, are the chief sources of the river *Adonis*, the modern *Nahr Ibrâhîm*, and hence the Greek myth of Venus and Adonis was connected with this spot. The stream is occasionally coloured red with mineral matter, which the ancients regarded as the blood of Adonis shed by the wild boar (p. 270).

The whole scene is picturesque, especially when viewed from

the village of *Afka.* The amphitheatre in which the cascades are situated is covered with verdure, and pines and walnuts occur here.

The route from Afḳa follows a narrow terrace of the mountain towards the W.S.W. After about 1 hr. 20 min. we begin to ascend the hill to the left, and in 35 min. reach the top. Opposite us towers the Ṣannîn (p. 292). The path next descends to the bottom (35 min.) of the *Wâdy Shebrûḥ*, follows the valley, and then (1/2 hr.) leads into the basin of the *Nahr el-Kelb.* The village of *Meirûba* lies to the W. on a terrace (curious rock-labyrinth). Proceeding towards the angle of the hill to the S.E., we next reach (1/4 hr.) the large spring *Nebaʿ el-ʿAsal* (honey spring). The basin is wild and dreary. The path leads hence to the W. to the (1/2 hr.) gorge of *Nebaʿ el-Leben* (milk spring), which it crosses by means of a huge *NATURAL BRIDGE *(Jisr el-Ḥajar)* with a span of 41 yds., about 75 ft. above the stream. The beautiful spring itself is 1/4 hr. above the bridge. It next traverses a low hill, over which a conduit from *Nebaʿ el-Leben* runs, to (1/2 hr.) *Fukra*, where we first observe, to the left, the ruin of a large temple. The court of this building is partly enclosed by walls of natural rock, while the front wall, towards the E., and the colonnade were artificial. The temple itself, now a mere ruin, stands a little farther back, on a terrace among the rocks. Near the temple are enclosures of large stones. About 5 min. to the N. of the temple is the ruin of a substantial tower, perhaps a sepulchral monument. On the right of the portal is an inscription mentioning the name of Tiberius Claudius. To the W. of the tower are perpendicular strata of limestone of most grotesque form.

In 1 hr. we reach the village of *El-Mezraʿa* on the slope of the hill, and, riding through the whole length of the village (3/4 hr.), descend a very steep path to the narrow valley of the *Nahr eṣ-Ṣalîb* (3/4 hr.). We again ascend the hill (3/4 hr.), and pass *Kleiʿat* on the left. Along the path extend numerous mulberry plantations. We pass (30 min.) *Reifûn*, (1/4 hr.) *Dêr Reifûn* (large Maronite monastery), and (40 min.) the straggling village of *ʿAjeltûn*, where the limestone rock again assumes fantastic forms. Opposite ʿAjeltûn lies *Bukfeya* (p. 291). We next reach (1 1/4 hr.) the village of *Jeʿîta*, and (35 min.) *Anṭûra.* Thence to the Dog River, see p. 358.

## 36. From Damascus to Palmyra.

*Escort.* The practicability of a visit to Palmyra depends on the political state of the country at the time. When the country is quiet travellers can ride without an escort as far as Karyatên, and thence with a military escort, the strength of which is fixed by the commandant of Ḳaryatên. The escort is to be provided and paid (each man about 2 fr. a day) by the dragoman, and this must be expressly stipulated in his contract. In unquiet times the government declines to furnish escorts. For information on this point travellers should apply to their consul and not rely on the dragoman. Shêkh *Fâris* or his brother-in-law in Ḳaryatên may be recommended as guides.

If satisfied with his escort, the traveller will willingly make them presents of food and tobacco, but it is advisable not to spoil them by unnecessary liberality.

*Season.* The heat in the Syrian desert from the middle of May to the beginning of October is oppressive, while the cold in winter is sometimes very severe. On the whole, the months of April and May are the most favourable. With regard to the Syrian desert, comp. p. xliii.

A *dragoman* and a tent are almost indispensable for this expedition (contract, see p. xx). The Austrian *Franz* and *Daûd Yazbek* of Damascus (see p. 307) may be recommended. Good drinking-water should also be taken, as none is obtainable between Karyatên and Palmyra, unless a digression of 3 hrs. be made to the spring ʿAin el-Wuʿûl. It should, therefore, be stipulated in the contract that the dragoman hire at his own cost additional camels at Karyatên to carry water. At Palmyra is only one spring, the water of which tastes strongly of sulphur, and has a tem- perature of 84° Fahr.; but it improves after standing a little, and is also better about 10 min. below the source. A supply of good spirits is desirable, both to mix with the bad water, and to counteract the effects of the keen air of the desert. Sufficient tobacco should also be taken for distribution to the escort and to Beduins whom one may chance to meet.

*Prices* can only be indicated approximately. For a 14 days' tour (Damascus-Palmyra and back, or Damascus-Palmyra-Baʿalbek) a single traveller will have to pay at least 800 fr., 2 together 1200 fr., 3 together 1500 fr.; larger parties 300-400 fr. for each person.

*Distance. Horses. Camels.* The distance from *Damascus* is 150 miles, or 50 hours' ride. On the back of a camel Palmyra may be reached in 3-4 days, but one day more must be allowed for the journey on horseback. The usual halting-places are: 9 hrs. *Jérûd* (p. 362); 12 hrs. *Karyatên* (p. 363), where, if necessary, accommodation may be obtained at the Khûri's; 13 hrs. *Khân el-Leben* (p. 363); 9½ hrs. *Palmyra.* — The expedition may now be made by carriage (4 to 5 days). Price of carriage, including fodder and water for the horses, about 500 fr. The trip may also be made with camels, provided good saddles be obtained.

The riding-camels, called '*dhelûl*' (i. e. docile), are of quite a different breed from the baggage camels, and of far more pleasing appearance. The best dhelûls come from the Nejd, the central highlands of Arabia. At Damascus (or at Aleppo) enquiry may be made whether there are any Arabs of the ʿAgêl tribe in the town. This tribe, which was many years ago transferred from the Nejd to Bagdad, affords the most famed caravan leaders, camel-drivers, and camel-riders in the Syrian desert. In making a contract with them for the whole journey, the traveller should carefully specify his route, and reserve an option of halting at his own discretion. For a camel to Palmyra and back the charge should not much exceed 100 fr. The saddle, which is laid on the hump of the camel, consists of a wooden frame with two round crutches or pommels, between which is placed the cushion, while another cushion is laid in front of the foremost crutch. This saddle is used similarly to a ladies' saddle. The rider puts one leg round the foremost crutch, and rests the heel of the other foot on the instep of the first, reversing the position of the legs from time to time.

Leaving the *Bâb Tûma* at Damascus (p. 327), we ride along the broad paved Aleppo road, between orchards, and under the shade of beautiful walnut-trees. In 12 min. we reach the *Zênabîyeh*, a well on the left, which is said to contain the best water at Damascus, and where a coffee-house keeper offers a parting draught. After 4 min. a road diverges to the left. We follow the telegraph-wires and next reach (1 hr.) the village of *Ḥarestat el-Baṣal*, with numerous olive-trees. Next (40 min.) we see the large village of *Dûma*. Trees gradually cease, and we come to open fields. We pass

($^1/_2$ hr.) a spring of good water, (17 min.) some houses with a small château, and (20 min.) the village of *ʿAdra*, which lies below the road, surrounded by vegetation.

At ʿAdra a road diverges to *Dumêr* (Roman temple; 1 hr. to the E. near *el-Khirbeh* are the ruins of a large Roman castle). From *Dumêr* the Euphrates may be reached near *Hît* by a camel ride of 8 days through the great Syrian desert, and Bagdad in 3 days from Hît.

The desert now begins. We turn more to the left (N.), towards the mountains. The conspicuous round peak, which is visible from Damascus also, is called *Thenîyet Abu'l-ʿAṭâ* (hill of Abu'l-ʿAṭâ). We next pass several caravanserais (1 hr.), the largest of which is the modern *Khân el-ʿAṣâfîr* (khân of the sparrows), but there is no water here. The ascent is now steeper, and stony. After 25 min. we pass a cistern with rain-water (bad), on the left; on the right, some ruins. The road then passes (55 min.) a ruined Khân *(Mathnâ el-Maʿlûli)*. The handsome Khân, built of hewn stones, dates from the year 1000 of the Hegira (i.e. 1592). The village of *Maʿlûla* (p. 376) lies beyond the plain, $2^1/_2$ hrs. to the N.W. of this point. In the distance we see before us the villages of *Aila* and *El-Ḳuṭêfeh*, and reach the latter in 1 hr. 5 min. from Khân Mathnâ. We next reach (42 min.) the village of *El-Muʿaḍḍamîyeh*, whence distinct vestiges of an old wall with small towers lead to another village. On the right we pass (1 hr.) some hollows in the ground, being the remains of an ancient conduit, which begins at the foot of the mountains. This conduit, which resembles others at Palmyra, is constructed on the Persian system. The channel is entirely under ground. It is lined with masonry, and large enough to walk in. For the purpose of keeping it clean, it is provided with air shafts with steps, at intervals of 16 yds. In 1 hr. more we reach **Jerûd**, the ancient *Geroda*, the gardens of which have long been visible. To the right, a short distance from the road, is a salt lake, which is sometimes dry. The village is a modern, and tolerably clean place, with about 2000 inhab., whose language and customs resemble those of the nomadic tribes. The night is generally spent here.

Another route to Palmyra (37 hrs.) leads hence direct to the N.E., but can only be traversed with camels, as it is entirely destitute of water.

The route now traverses a broad valley between barren hills, and reaches (25 min.) the small village of *ʿAṭni* (with a spring). A supply of water must be taken here for the whole day. The scenery is very dreary. To the right are hills of salt, and the soil yields nothing but dry woody herbs, affording scanty nourishment to the camel, and sometimes used for fuel. After 2 hrs. 40 min. we pass the ruined *Khân el-Abyaḍ* (white khân), which lies 10 min. to the right. In $1^3/_4$ hr. we come to some heaps of stones, apparently the remains of some building, and in 1 hr. more reach a dilapidated Khân on the left. The hills on the left are encrusted with salt. After $2^3/_4$ hrs. we quit the outskirts of this chain of hills, and ascend to a somewhat higher plateau. To the N.W. a new range, apparently

terminating the valley, becomes visible. After 3 hrs. 10 min. more of brisk riding we reach the village of —

**Karyatên** (tents are best pitched on the threshing-floors to the W. of the village). — *Karyatên* is the ancient *Nezala.* The inhabitants are Muslims and Christians, the latter consisting of Syrian Catholics, Maronites, and Greeks. Around the village lie thriving gardens, where the vine also is cultivated. — Among the Beduins Karyatên is famous for a cure for insanity practised here. The patient is bound and confined in a room by himself for a single night (Mark v. 3). Next morning he is found without his fetters and cured. If, however, he omits to pay for his miraculous recovery, he relapses into his former condition!

About 1/4 hr. to the W. is the sanctuary of *Mâr Elyân* (or *Ahmed*), which is equally revered by Muslims and Christians. A large monastery seems once to have stood here. From the court a low gate enters a small, dark chamber (candles necessary), where an ancient sarcophagus lies under a canopy. It bears some Syrian inscriptions, probably engraved by pilgrims. Another chamber contains a place of prayer with a wooden door beautifully carved with figures of gazelles. The spot appears to be of considerable antiquity, and the capitals and fragments of columns point to an earlier period than El-Islâm.

About 20 min. to the S. of this shrine, in the desert, and in the direction of the hill, is a *masyada*, an oblong, walled enclosure, used by the peasantry for catching gazelles (see p. liii). There are gaps in the walls, outside which are pitfalls. The frightened animals which have been enticed into the enclosure spring out at the gaps, and break their legs in falling.

About 3 hrs. to the N. of Karyatên is a natural vapour-bath (*Hammâm Belkîs*, the Bath of the Queen of Sheba), which is very beneficial in cases of gout and rheumatism.

Beyond Karyatên the Palmyra route leads to the E.N.E. in a broad, barren valley of the *Jebel er-Ruâk*. A small valley (1/2 hr.), containing a little water, is passed, and a little farther on (1/2 hr.), to the left, are seen traces of a road. The route is very monotonous. The plain is occasionally traversed by a dry water-course. In about 7 1/2 hrs. from Karyatên we reach an old castle named *Kasr el-Hêr*, the tower of which has long been visible. Extensive walls and windows, in which numerous birds make their nests, are still standing. Maltese crosses are said to have been detected on the walls. In the vicinity lie many hewn stones, some of them of marble. (If water has run short, a digression of 3 hours towards the E. hills must be made to the spring *'Ain el-Wu'ûl;* guide necessary.) After 4 1/4 hrs. we cross the small *Wâdy el-Mutera*, which lies about halfway between Karyatên and Palmyra. In 1 hr. 40 min. more we reach the ruined *Khân el-Leben*. The ground here is covered with woody herbs, and honeycombed at places by the *yerbû'*, or springing mouse (p. liii); it also swarms with lizards and small snakes, which come out of their holes to bask in the sun.

The mountain-range here is the *Jebel el-Abyad*. A height in front of us seems to terminate the valley. After a tedious ride of 7 hrs. more we obtain a distant view of a tomb-tower of Palmyra, and reach it in 2 hrs. 10 min. more. Traces of an ancient conduit

are again met with here. On the hill to the left are some ruins. We now traverse a small valley with sepulchral towers. In 5 min. more we come in sight of the temple of the sun and the columns of *Palmyra* in an extensive basin, while the Muslim castle stands on the hill to the left. The horses and camels, knowing that they are near their destination, and eager for a fresh supply of water, now quicken their pace.

## Palmyra.

Accommodation. Tents had better be pitched in the orchards, or at the gate of the temple near the mosque. Shêkh Ahmed receives travellers in his house outside the gate. — There are barracks of the Khaiyâl in Palmyra. A guard of soldiers for the tents is indispensable. It is advisable to call on the Mûdîr and make him a small present, such as an okka of coffee. — The various shêkhs act as guides. — 2 or 3 shopkeepers sell coffee, tobacco, and similar articles.

The people of Tudmur, like those who live near other celebrated spots, are already somewhat spoiled by travellers. The coins they offer for sale are generally Roman, Greek, or Arabian, in bad preservation. Those with the Palmyrene characters, such as are seen on the tombs, and the lamps and gems with the same writing, are valuable.

History. The belief that *Tadmor* was built by Solomon is founded on the passage in 1 Kings ix. 18, to the effect that Solomon 'built Tadmor in the wilderness, in the land'. The best critics, however, are agreed that there is no authority for the insertion of the letter *d* in the name mentioned in these passages, while the addition 'in the land' seems to show that this very distant place in the E. part of Central Syria could not have been meant. The place built by Solomon was therefore probably *Tamar*, on the S. confines of Judah (Ezek. xlvii. 19). It is nevertheless probable that Tadmor also is a very ancient place. On account of its spring, Tadmor must always have been a natural halting-place for caravans passing through the Syrian desert. The climate of the place was also favourable to its development as an important commercial place, but as such is no mention of it until the beginning of the Christian era. At that time, it formed a depôt for silk and other E. Asiatic and Indian products on their way to the West. In B.C. 34, Antony made a predatory expedition thither, but the inhabitants carried off their treasures and deposited them in safety with their friends the Parthians beyond Euphrates. Palmyra attained the height of its prosperity in the 3rd cent. of our era. At that time, under this new name given to it during the Greek period, it formed a republic under the protection of Rome, and was the capital of a district named after it. The Palmyrans seem to have adopted shrewd policy towards the Romans. Thus Odenathus, who styled himself king of Palmyra, rendered important services to the Romans in their war against Sapor, king of Persia, after which he arrogated to himself the title of 'emperor'. He was at length assassinated, leaving his authority to his widow Zenobia (267), a woman who was at once celebrated for her talents, her warlike disposition, and her refined taste. Under her, Palmyra reached the height of its glory, and adopted the Græco-Roman culture more freely than before. The people still spoke Aramaic, as most of the inscriptions prove, but the upper classes studied and spoke Greek and Latin. Zenobia succeeded in extending her supremacy over Syria, Mesopotamia, and even part of Egypt, but her ambition caused her ruin. The Emperor Aurelian marched against her, defeated her troops near Homs, and besieged her capital. She fled, but was taken prisoner (273), and afterwards graced the emperor's triumphal procession at Rome. The Palmyrans surrendered, and received a Roman garrison, but soon afterwards revolted, in consequence of which the city was destroyed by Aurelian. Palmyra's glory was now gone. The walls and the temple of the sun were indeed restored. At a later period Palmyra was merely a frontier town in the direction of the desert, and was fortified by Justinian.

Meanwhile, a new people, the Arabs, had gradually extended their sway northwards, and it is noteworthy that many of the names mentioned in Greek inscriptions at Palmyra, as well as in the Ḥaurân, are genuine Arabic. The Arabs probably served the Palmyrans, as well as the Hatrans, as mercenaries. These simple sons of the desert imagined the vast buildings of these cities to be works of the Jinn (p. lxxxvii). — The Muslim conquest left Palmyra uninjured, but the town suffered during the conflicts between the Omayyades and ʿAbbasides in 745. In 1089, it was visited by an earthquake, by which many buildings were probably overthrown. In 1173, the Rabbi Benjamin of Tudela still found a considerable colony of Jews at Palmyra. In the Arabian period the town recovered its ancient name of *Tadmor* (usually *Tudmur*). It then fell so completely into oblivion, that, when it was visited by members of the English factory at Aleppo in 1678, they seemed to have made an entirely new discovery.

Literature. The finest special work on Palmyra, though now old, is 'Les ruines de Palmyre autrement dite Tedmor au Désert', Paris 1812, by Wood and Dawkins, who travelled in 1751. At that period, as appears both from the description and the plates, more of the ruins were preserved than at the present day. See also 'Dix jours en Palmyrène, par R. Bernoville' (Paris, 1868).

The Ruins of Palmyra cannot be thoroughly inspected in less than two or three days.

a. We begin with the principal edifice, the ***Great Temple of the Sun**, which was dedicated to Baal. For the repair of this temple Aurelian granted the citizens a sum of money out of the booty he had taken from them, but what parts date from his period (273) cannot now be easily distinguished. The whole edifice was enclosed by an outer wall, and stood on a raised terrace called a Krepis (κρηπίς). Each side of the outer wall, which rose to a height of about 50 ft., was 256 yds. in length (inside measure). One of these sides only (N.) is now tolerably well preserved. The substructure, which is probably still in existence below the surface of the earth in other places also, is about 10 ft. in height, formed of fine large blocks, and about 20 ft. broader than the wall. The wall itself was divided by thirteen pilasters, which still exist, into sections, and flanked by pilasters 68 ft. in height, projecting in groups of three, and presenting the appearance of corner-towers. The N.E. corner is destroyed, but the substructure still exists. The square windows between the pilasters are also preserved, although for the most part roughly filled with stones. One of those not so obstructed may be used as an entrance to the interior. — The foundations only of the other three sides of the outer wall are ancient, the upper part having been built by the Arabs who used the temple as a fortress (like the Acropolis of Baʿalbek, p. 342). A kind of moat was also constructed by them. These mediæval walls are chiefly composed of ancient materials, but as they were carelessly built they are now in a ruinous condition. On the W. side is the principal entrance, which is also an addition of the Muslim period, with a lofty pointed portal; but a small door only now leads into the interior. This portal, as appears from distinct traces, occupies the site of the ancient portal, which was purposely destroyed. From the remains of columns scattered about outside it appears that a

grand flight of steps, probably 120 ft. in width, ascended to the porch, which was formed by Corinthian columns 12 ft. in height. Within this was a large triple portal, the pilasters of which are still to be seen in the modern tower, but probably no longer in their



original places. Inside are still fine remains of the ancient porch, with rich garlands.

We are prevented by the houses of the modern village of *Tudmur* from obtaining a complete survey of the large court. The village consists of about fifty huts, partly built with fragments of columns and ancient materials, and arranged in long lanes. The traveller may enter the houses and mount upon the roofs without scruple, the wives and families of the peasantry being much less shy than the ladies in towns.

The enclosing wall was flanked on the inside by a double row of pillars, except on the W. side, in which was the entrance, where there was a single row only. (The Herodian Temple at Jerusalem was built on a similar plan; comp. p. 37.) These colonnades were connected with the outer wall by means of an entablature. Besides the corner pilasters, there are still preserved whole rows of columns with entablature, distributed among the houses, about fifty in all. The original number of columns was about 390. Wherever the outer wall is preserved, it is found to be enriched on the inside with niches and recesses. The colonnade was lighted by windows, and there were also small doors in the wall, one of which, with its stone hinges, still exists. It was through one of these doors that Queen Zenobia attempted to escape from her conquerors (p. 364).

Almost every column at Palmyra has, about two-thirds of the way up, a kind of bracket and a pedestal, and sometimes even two of the latter, on which statues and other votive offerings were placed. These pedestals are heavy in appearance, pointing to the period of the decline of art, or to ignorance of the principles of Roman architecture. The building-material (the quarries lie to the W. of the Castle) is a slightly reddish shell-limestone.

The imposing colonnade enclosed a large square court, traces of the paving of which are still visible at places. The large reservoirs *(birkeh)* still existing were anciently used for religious ablutions. In the centre of this court, a little nearer the S. side, rose a second platform on which stood the temple itself, situated from N. to S. (about 65 yds. long and 34 yds. wide). It was a peripteros, or temple with a single peristyle of columns. Of these columns, which were 50 ft. in height, a few only are preserved, chiefly at the back of the building (E. side). They are fluted, and are now destitute of their capitals, which were probably of bronze and therefore eagerly appropriated as booty. Opposite the ancient portal in the W. side of the outer wall, the temple had a rich portal between two columns, leading into the colonnade. This is the most favourable point for a survey of the rich ornamentation of the frieze with its figures and garlands. A magnificent doorway leads in to the W. side of the temple, in which, as well as at the back, were four windows. At the N. and S. ends were no windows, but at each end two

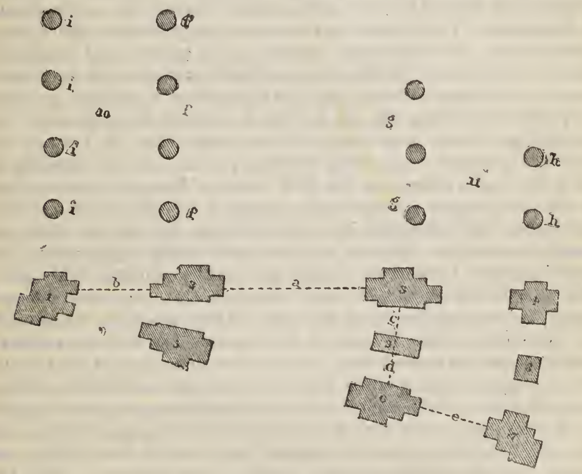
columns with Ionic capitals are imbedded in the wall. The portal of the cella, one of the most beautiful architectural relics of Palmyra, is about 33 ft. high, and is lavishly enriched. The ceiling of the doorway is adorned with a relief representing an eagle with outstretched wings on a starred ground, flanked by genii. A large fragment of the entablature has fallen, and may be closely inspected. Inside the portal a large and somewhat rudely executed stone figure lies on the ground. The ceiling of the ancient cella has fallen in, and the roof of the mosque occupying its site rests on ill constructed arches. The most interesting part of the temple is the N. apse. A niche here contains a square slab of stone bearing a circle with the signs of the zodiac, in the centre of which are seven pentagons with busts in high relief. All this, however, has been sadly damaged by Muslim vandalism. The temple-walls are still all well preserved. On the S. side is now the Miḥrâb (comp. p. xl). On the N. side a richly decorated door leads to a staircase, which is not very easily ascended, as some of the steps are broken away. The striking view from the top embraces the temple, the village, and the castle on the hill towards the N.; and the spectator may form here some idea of the magnificent appearance the temple must have presented when it was enclosed by its vast court and imposing colonnade.

**b.** Beyond the space in front of the W. façade of the ancient temple stands the *Jâmiʿ el-Faḍel*, a small, modern, and uninteresting mosque, probably built of ancient materials. The minaret is curiously constructed upon obliquely laid fragments of columns.

We now proceed to the row of columns which begins about 165 yds. from the N.W. corner of the temple. We here find many traces of magnificent buildings and columns. One large column, in particular, now overthrown, is of gigantic dimensions. Huge capitals are scattered around, a remarkably fine one lying between the mosque and the colonnade. To the left are seen traces of a wall. This space was perhaps the *Market*. On a column here, in front of the colonnade, the votive inscription of the leader of a commercial caravan has been discovered. Around the colonnade doubtless stood handsome edifices, and this was probably the central point of the city, where several streets converged. As the row of columns did not run in the same direction as the main portal, but was required to face the market-place, the irregularity of the plan was masked in the manner shown below. The following parts are preserved: (1). Pillars 1 and 2 with imbedded columns and the arch *b*, above which are remains of a large square window. This arch is still lavishly enriched on the N.W. side, the most highly ornate parts being the tapered corner pilasters and the festoons running round the arch. (2). Arch *c*, with a roofed niche above it, and arch *d*. Then arch *e* with pillar 7. The best preserved part of all is arch *a*, seen from the row of columns. The Corinthian pillars (Pl. 2, 3) at

the side are very imposing; the arch, about 34 ft. in height, is richly decorated. Unfortunately, the keystone has subsided, so that the whole of this beautiful colonnade threatens to fall. The limestone, quarried in the neighbouring mountains, is very inferior in durability to the basalt of the Ḥaurân, and even to the stone of Jerusalem.

From the great central colonnade extend the **Rows of Columns** (Pl. f, g), which are still preserved. The entablature above them, part of which still exists, has the same height as the remains of the walls of the small lateral colonnades. At some places, a second and smaller colonnade ran above the first. We may also assume that the main street was flanked on each side by a covered colonnade, closed at the back towards E. and W. (where the rows of columns stand, marked *i i*, *h h* on the accompanying plan, which we owe to




Wood) by houses. Between the columns were doors, which probably led into shops. Above the colonnade, at places at least, ran a second and smaller covered colonnade, commanding an excellent survey of the busy street below. — The row of columns, each about 55 ft. in height, was about 1240 yds. long, and contained about 350 columns. Of these about 150 are wholly or partially extant, a number of them, next the arcades, still bearing their entablature. All the columns are provided with the corbels or pedestals already mentioned, about two-thirds of the way up, projecting towards the main street. Inscriptions are still to be seen, recording the names of meritorious citizens whose statues were placed here. No remains of these statues, however, now exist, and it is even questionable whether all the pedestals

were occupied. Many traces of the pavement of the great central street still exist. The pedestals of the columns are often buried in the sand which abounds here more than in any other part of the Syrian desert.

The row of columns is interrupted farther on by a *Tetrapylon* (p. cxv), that is, a place where the street was intersected by another, and where it was probably vaulted over. Here, instead of the columns, were lofty pilasters, adjoining which four columns projected into the street. The only one of these columns now standing is a huge monolith of granite speckled with blue, probably brought from Egypt. A second, now prostrate on the ground, measures 29 ft. in length, and is near the base a little more, and near the top a little less, than 3 ft. 4 in. in diameter. On the left, the pedestals belonging to these granite columns are still to be seen, and another column lies on the ground in fragments. To the right, at the back of the pilasters, which stand widely apart, we observe the beginnings of arches, and traces of a street. One of the streets bordered with columns led to a small temple, of whose peristyle ten fine Corinthian monolithic columns are preserved. These are not so lofty as those of the colonnade, but are perhaps buried more deeply in the earth. The W. front of this peristyle is preserved, besides which a pilaster is still standing on the S.W., and a column on the N.W. side. — Beyond the tetrapylon, on the left, begins a beautifully preserved row of columns, eleven in number, and connected by an entablature. Farther on, there is a portal between the columns, with an arch resting on pilasters of the same height as the corbels projecting from the columns. This portal also was double on the W. side. Between this point and a second portal are twenty-five more columns, which are also connected by an entablature. The W. side of the capitals has suffered seriously from exposure to the weather. By the seventh column of the twenty-five is a large round opening in the centre of the main street, resembling that of a cistern, and doubtless belonging to an ancient conduit.

To the left, at the back of the row of columns, we come to a considerable building, near the street, now called *Dûr 'Adleh*, and containing a fine niche over the portal in the interior. From this point a slightly curved row of columns diverged to the left. This may possibly have been a 'stadion', or kind of racecourse, as we are informed that the Palmyrans practised horsemanship; the space, however, is somewhat limited. Ten columns are preserved, which lead towards a large temple or palace, and now called the *Serâi*. The ground-plan of these structures is almost obliterated by the sand; but a pile of buildings surrounding a large court is still traceable. To the N.E., a well-preserved single row of 20 columns runs towards the main street. Near the beginning of it, a few paces to the N., is the well-preserved peristyle of a smaller temple.

Returning to *Dûr 'Adleh*, we next come to a series of columns preserved on the left side, and then to a handsome portal, about 21 ft.

wide, leading to the large doorway of a building on the left. Beyond this the series of columns continues, and it is noteworthy that those which follow are higher than those we have passed. On the right are four columns, the first of which bears another smaller column. We now reach a small open space, at the corner of which are four massive pedestals of large blocks (resembling those at Jerash, p. 182). This was an important crossway and business-centre of the city, and was probably also a vaulted tetrapylon. A street of columns diverged hence to the left towards the Serâi (see above). Curiously enough, the main street extended beyond this point at a slight angle with the preceding part, an arrangement which was perhaps designed to enhance the effect of the perspective. Proceeding towards the N.W., we come to several more columns. First there are six on the right, then seven on the left, two more on the left, seven on the right, two on the right, and lastly six on the left, the third of which is overthrown. Farther on begins a chaos of broken columns, apparently thus overthrown by earthquakes. A little to the N.W. lie two handsome sarcophagi. We then perceive traces of a street of columns to the left, together with the substructions of a building. Farther on we pass seven more columns on the left, then two on the right, at a considerable distance, but still in the line of the street. On the left we next observe a pilaster and two columns, and then on the right seven connected columns, while stumps only are extant on the left. On the right again we see a building with three columns parallel to the street. We now reach a point where the columns were terminated by a building placed across their line at a right angle, probably a tomb. The front, consisting of six monolithic columns on slightly raised ground, with well-preserved bases, is still in existence. So also is part of the pediment, behind which is a very handsome pilaster which formed one corner of the building. Within and around the ruin are a number of large hewn blocks, some of which are elaborately enriched. Near it stands a second monument of similar character. A retrospective glance should now be taken at the colonnades we have just traversed, in order from this side also to obtain an idea of the ancient magnificence of the street.

**c.** The town lay on both sides of the row of columns. On the S.W. and N.E. sides of the row numerous palaces and other handsome buildings must have been situated; for in every direction the eye ranges over traces of imposing edifices. The direction of the different side streets, which probably lie at no great depth below the rubbish, is only now traceable by the position of the buildings.

Examining the N.E. side of the city, we find a number of large edifices in tolerable preservation. Towards the hill, a little to the N., are the remains of an ancient *City Wall*, for the towers of which the ancient sepulchral towers were made use of. This structure is Roman, dating probably from the time of Justinian (d. 565), and

erected for the protection of the then much reduced city against the Arabs. The dwelling-houses of Palmyra must have extended a long distance towards the E. and S. The wall of Justinian runs to the S.E. angle of the temple of the sun. Outside the wall, to the N., we observe a number of ruined *Sepulchral Towers* (p. 373). Near the wall runs a *Conduit.*

Instead of following the course of the wall, we turn to the first *Temple* still preserved on this side of the row of columns. It is a small square building of large hewn blocks, with a pilaster at each corner. The entablature and the roof have fallen. The whole building is imbedded to a considerable depth in the earth.

To the E.S.E. of this we next come to the remains of another small *Temple* (or church). On each side three columns are still standing; the capitals of five columns have been thrown down. Proceeding straight on again, we reach a beautifully preserved *Temple* with a porch of six columns, four of which are in front. The building doubtless rests on a basement, and the fact that the corbels projecting from the columns are only 20 in. above the ground shows that the bases of the columns must be considerably below the surface of the earth. The portal is somewhat defaced; the roofed windows at the sides are better preserved. The entablature above the porch and the walls still exists, but the roof has fallen in, and nothing but naked walls is to be seen in the inside.

We now traverse the ground towards the E., which is strewn with ruins and fragments of columns, in the direction of the large isolated column, about 300 paces distant. This gigantic column, about 58 ft. in height, still stands on a pedestal, and bears on its S. side a *bilingual* inscription (i.e. Greek and Palmyran) of the year 450 of the Seleucidan era (A.D. 138). It was erected in honour of the family of a certain Alilamos.

Proceeding hence straight towards the orchards, we come to a water-course, and observe many antique fragments in the clay walls and scattered among the trees. The soil is fertile wherever watered, and is planted with apricot, pomegranate, and even palm-trees. Passing round the temple of the sun through the gardens at the back, we come to a brook which descends from the sulphur spring, and following its course reach ($^1/_4$ hr.) a column similar to that above mentioned; but this circuit perhaps hardly repays the trouble.

**d.** A third excursion may be made towards the W. of the sun temple. Among the Muslim tombs which lie scattered here along the bank of a water-course, we observe several stones bearing Palmyran inscriptions. Keeping the course of the brook in view, we descend to the small Arabian mill. Near it we cross the steaming brook, and soon reach the spring on the W. hills. The sulphurous character of the spring is mentioned in a legend of Solomon. A bath in this beautiful, clear, warm water is very pleasant. The visitor may wade through a narrow opening in the rock into a cavern in

which the spring bursts from the earth. A little below the spring, on the right bank, is an ancient altar with an inscription.

Over the whole slope of the hill are scattered tower-like buildings, more or less dilapidated. In the plain, a little to the S. of the spring, there is also a necropolis, but most of the tombs are covered with earth, betraying their existence only by a slight rising of the ground. Most of the tombs are hewn in the rock and vaulted over, but some are open. The numerous sculptures are generally somewhat rude, and the heads rarely possess noble features; but these works are interesting from the fact that they are the product of Greek art influenced by Oriental taste, and that they, with their accompanying inscriptions, are our sole source of information with regard to the history and social life of the Palmyrans.

In their palatial edifices the Palmyrans imitated the Roman style with more or less taste, but their **Sepulchral Towers** are in the main copied from Asiatic models. These towers were probably family tombs erected by wealthy inhabitants, who were acquainted with the culture and the languages of the West, a memorial of which is to be found on these tombs in the bilingual inscriptions which they invariably bear on the exterior. In the inside the names are sometimes in the Palmyran character only.

The best preserved of the sepulchral towers are situated on the right bank of the water-course coming from the W., which is bounded on the S. side by the *Jebel Sitt Belkîs* (Queen of Sheba) and on the N. by the *Jebel Ḥesêni*, and is often full of water, though dry in summer. In front of the second tomb lies a stone with a long Palmyran inscription. The door is covered with earth, but an opening admits us to a long passage. A handsome portal leads into a chamber with narrow, but deep, recesses on each side. At the back the chamber seems once to have penetrated farther into the hill. In the recesses, which resemble the Jewish shaft-tombs (p. cxiii), are projecting ledges, on which probably the bier with the body of the deceased was placed. Among the dust and rubbish accumulated in the interior lie remains of mummies, shreds of winding sheets soaked in tar, bones, remains of busts, and reliefs mutilated by Muslim vandalism, or injured by their fall from the ceiling. Immediately to the left of the entrance a staircase ascends to a similar upper chamber. The building once had four stories.

The next tomb towards the W. is built of large hewn blocks, and contains a double bust, the heads of which are destroyed. The massive sarcophagus in the interior, and the well-preserved ceiling of the first floor, are extremely interesting. — Passing a tomb buried in rubbish, we next reach another with its lower floor imbedded in the earth, the chambers of which, however, appear to extend into the hill. In front of the building are statues and a bust without a head, holding a branch in its hand. — Passing another monument, we now come to the best preserved tower, which rises

to a height of about 58 ft., and tapers towards the top. The portal on the N. side is covered with a small roof. A slab built into the wall about halfway up bears a bilingual inscription, above which is a bracket with two winged figures. The bracket bears distinct traces of having once been occupied by the bust of the most renowned occupant of the tomb, which was protected by a roof above. The interior of the tomb is finely enriched. The chamber is 27 ft. long and 20 ft. high. The recesses are separated by Corinthian pilasters. At the back of the chamber were two rows of busts, five in each, above which is a recumbent figure in high relief. The ceiling, with its panels, is particularly fine, although a considerable part has fallen, and the reliefs are much damaged. The blue and red colouring of the stucco panels is still traceable at places. The ceiling of the upper floor is similarly enriched, though in many cases the upper stories appear never to have been completed.

The ruined monuments higher up hardly merit inspection. A tomb on the opposite bank, called by the Arabs *Kaṣr el-ʿAdbâ*, which is adorned with the bust of a woman holding one of her own shoulders, with an inscription below, is especially striking. To the N.E. are several more caverns, in front of one of which is a sarcophagus with busts and garlands. — The ground is covered with fine architectural fragments. Proceeding towards the E. from the bed of the brook, we again come to the town wall already mentioned, which here runs a little way up the hill and describes an angle. Within it, on a raised terrace approached by flights of steps, are the remains of an important building which resembles a basilica. A large apse with niches and roofed windows still exists. Adjoining it, on the terrace, are numerous pedestals of columns. Three columns are still upright, but they are much disintegrated, and their rich acanthus capitals have fallen. A large block of stone here bears an inscription in which the name of Diocletian (d. 313) is mentioned. In front of this edifice, in wild confusion, lie relics of other palatial buildings, and particularly of elaborately enriched portals.

e. Lastly, we ascend to (10 min.) the *Castle* on the hill to the N., which is, however, surrounded by a deep moat and is accessible only to active climbers, accompanied by guides. The castle is of mediæval, or perhaps more recent, origin, and is said to have been built as a retreat by a Druse prince. Traversing the corridors, we ascend to the highest pinnacle, in order to obtain a general *View of the city. Here again we endeavour to imagine the splendour of ancient Palmyra. Below us lies the row of columns with its different ramifications; beyond it is the temple of the sun, and on the W. hills is situated the necropolis. Towards the N. and W. extends the desert, bounded by barren hills. Towards the E. alone the eye is refreshed by the green orchards to the right of the sun temple, and by the cornfields to the left. Beyond these stretches a long tract of yellow sand, which terminates in the steppes of the desert, where

several salt-lakes are seen gleaming in the distance. — The route to the Euphrates towards the E. can only be traversed with camels, and takes fully five days.

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**From Karyatên to Damascus by Nebk and Ṣêdnâya** (25-26 hrs.), a more interesting route than that by Jerûd (p. 362). About 1/2 hr. from Karyatên we cross a conduit with a number of openings (perhaps leading to Palmyra); 20 min., a wâdy; 1/4 hr., a slight ascent. The stony road passes several salt-lakes, and next passes (2 hrs.) *Mahîn.* We ride to the S.W. over a dreary, hilly tract. Before us rise the glistening white spurs of Anti-Libanus, and, some hours later, *Dêr ʿAṭîyeh*, and *Ḥafar* on the right. Between Mahîn and the point (5 1/2 hrs.) where we reach the road from Ḥafar to Dêr ʿAṭîyeh, no water is to be had. In 3/4 hr. more we reach the gardens of the large Christian and Muslim village of *Dêr ʿAṭîyeh* (station of the American mission).. Good water by a mill on the right. We next proceed to (2 1/2 hrs.)

**Nebk**, a village in a very fertile district, surrounded by well-watered orchards, which begin 1/2 hr. before the village is reached. This is another station of the American mission. It contains 2000 inhab., including many Christians. The Greek Catholic monastery is a very handsome building, and clean, like most of the houses in all these villages. The mud walls often have coloured plates built into them by way of ornament. To the S. of the village are the ruins of a large Khân. From Nebk to Damascus by the great caravan route, see p. 397.

Following the telegraph-wires towards the S.W., we come to (1 hr.) the extensive vineyards of **Yabrûd**, and then (25 min.) to the village itself. The place is mentioned by Ptolemy as *Jebruda*, and a bishop of Yabrûd is mentioned as having been present at the Council of Nicæa. The village is said to contain 1000 families, of which one-fifth are Christian (Greeks and a few Protestants). The Greek church is said to have been built by the Empress Helena. In the interior it resembles an ancient basilica; the wooden ceiling is modern. The different kinds of stones of which the outer wall is composed on the N. side indicate that the building is of great antiquity. To the N. of the town rises the *Kasr Berdawîl* (Baldwin), a castle with ancient relics. A colonnade on the E. side is half preserved.

Beyond *Yabrûd* we ascend towards the S., passing orchards to the right, on the bank of the brook, above which rises a barren mountain, intersected by a deep valley. Beyond a meadow (27 min.) is situated a large spring. In the rocks to the left are rock-tombs, consisting of square chambers, with three niches in each. We pass several cisterns. After 2 hrs., a road to the left leads to *Bakhʿa.* After 13 min., a cistern. In 4 min. more, we diverge from the direct route to Ṣêdnâya (by which we may send on the luggage), and descend to the left into the large, vine-clad amphitheatre of hills. In 3/4 hr. we reach the picturesquely situated Greek monastery of *Mâr Serkis* (excellent wine). A few paces farther E. the rocks descend precipitously. We are here on a ridge between two deep ravines. Perpendicularly below us lies *Maʿlûla*, the ancient *Magluda* (see below). On the E. side of the narrow gorge which runs to the N. lies the Greek monastery of *Mâr Thekla.* On the nearer (W.) side of the gorge, where a steep path descends into it, are numerous rock-tombs. Paths descend to the village through gorges, but they are difficult for horses. *Maʿlûla* (7 min.) is occupied by Christians only. At this village, as well as at *Bakhʿa* (see above), and in the neighbouring *Jubʿadîn*, the Aramaic (Syrian) language, which in the time of Christ, mingled with Hebrew, prevailed throughout Palestine and Syria, is still spoken, but is gradually dying out. — Baʿalbek may be reached in one day from Maʿlûla by crossing the Anti-Libanus; but a guide and escort are necessary.

Quitting *Maʿlûla*, we follow the slope of the hill to the right, passing numerous reservoirs. After 50 min. our route is joined by the telegraph-wires and road from the mountains on the right (from *Jubʿadîn*). On the left (42 min.) is *Dawâni*, then (40 min.) *ʿAkaubar*, through which leads the route from Maʿarra to Damascus. We next see (1 hr.) *Tellfîta* and *Maʿarra* on the left, and (3/4 hr.) reach —

**Ṣêdnâya**, a considerable village occupied by Christians. Below the convent is a curious square building, resembling a tower, now in possession of the Latins, known as *Mâr Butrus er-Rasûl* (Apostle Peter). It stands on a basement of three steps, and is 9¾ yds. square and 26 ft. high. Each wall consists of ten courses of finely hewn stones. On the S. side is a small door surrounded by a moulding. The vaulted interior is unadorned, except with a few modern pictures. The building is probably Roman, and was perhaps a tomb. — The large Greek nunnery (40 nuns) stands on a precipitous rock. It is said to be very ancient, but, like the church, has been recently restored. The Iconosterium contains old pictures, one of which is said to be a miracle-working Madonna. On the E. side of the rock are ancient tombs. Higher up, among the mountains, is the monastery *Mâr Jirjis*. — Quarters may be obtained at the convent.

There are two routes from *Ṣêdnâya* to Damascus. One crosses the plain, descends the hill, and leads through a defile in about 1¾ hr. to *Menîn* (p. 339). The other leads by *Maʿarra*. We descend into the valley (12 min.), and in 22 min. reach *Maʿarra*, with an excellent spring. Following the telegraph, we ascend to the top of the hill (35 min.), where we obtain a fine view of the Ghûṭa; to the left lies the *Thenîyeh* (p. 362). 35 min., a reservoir. From the right (50 min.) a mountain-path descends to our road. We pass (14 min.) the orchards of *Et-Tell*, and (27 min.) a reservoir. We begin (5 min.) to descend rapidly, (22 min.) pass another reservoir, and (13 min.) skirt the gardens of *Berzeh* (p. 339). On the left we see (18 min.) *Abûn*, and then (20 min.) join the Aleppo road. In 25 min. more we reach the *Bâb Tûma* (p. 327).

### From Palmyra to Tripoli.

a. By Ḥomṣ. There are two routes to Ḥomṣ, that over the hills (29-30 hrs.) is the safer, the route across the plain (25 hrs.) is more exposed to the attacks of the Beduins. Taking the longer route we reach (6-7 hrs. from Palmyra), the interesting tombs *(Beni Ghelâl)* and caves at *Ala Halyat*.

**Ḥomṣ.** — History. The kingdom of *Aram Zobah* (2 Sam. viii. 3, 5; x. 6, 8) is supposed by some authorities to have lain in the region of Ḥomṣ, and by others in the Bekâʿa. Ḥomṣ is the ancient *Emesa*, which is first mentioned by Pliny as *Ḥemesa*, but Emesenes are mentioned at a still earlier period among the 'Scenites' (dwellers in tents) who fought against the Romans. Emesa first became celebrated as the native place of Heliogabalus or Bassianus, who was proclaimed Roman emperor in 217. At that period, Emesa possessed a famous temple of the god of the sun (Baal). Aurelian defeated the Palmyrans here in 272, and pursued them through the desert to their capital. Under the Arabs, Ḥomṣ was an important place with a strong castle. In 1099, it was captured by the Crusaders.

*Ḥomṣ* (Turkish telegraph station) lies in a pleasant and fertile situation. It contains about 20,000 inhab., including many Christians (orthodox Greeks; also a Protestant community and school); it is built of basalt, and the streets are tolerably well paved. The town is still important as a market for the surrounding tribes, and carries on a few manufactures. It is surrounded by walls and a moat of about 1½ M. in circumference. The citadel, on the S.W. side, was blown up during the present century by Ibrâhîm Pasha, in consequence of a rebellion of the townspeople. Fine view of the town and plain from the top. A little to the W. of the town are remains of an ancient tomb resembling a tower.

About ¼ hr. to the W. of Ḥomṣ flows the *El-ʿAṣi*, the ancient *Orontes*, in a N. direction. The *Bekâʿa* (p. 305), the district where the valley of the Orontes expands into a plain, is mentioned in the Bible as one of the frontiers of Israel under the expression of 'the entering into Hamath' (Joshua xiii. 5, etc.). The region of Hamath itself was not conquered until the time of Jeroboam II., and then for a short period only.

A new carriage road leads from Ḥomṣ to Tripoli (about 58½ miles). The route passes the following points: 2½ M., bridge over the Orontes; 6¼ M., village of *Khirbet et-Tîn* on the right; 4⅓ M., village of *Khirbet el-Ḥammâm* on the right; 5 M., village of *El-Ḥadîdeh;* 3⅔ M., bridge over the

*Nahr es-Safa;* 2½ M., *Jisr el-Aswad;* 12½ M., bridge over the *Nahr el-Kebîr (Jisr el-Abyad), Khân ʿAiyâsh;* 1⅞ M., *Shêkh ʿAiyâsh*, an old Khân on the right; 4⅓ M., *Nahr ʿAkkâr* (p. 381); 1¼ M., *Kuleiʿât*, on the right; 3⅛ M. *Nahr ʿArkâ;* 3⅔ M. *Nahr el-Barîd;* 5⅝ M. *Kubbet el-Beidâwi;* 2½ M. *Tripoli* (comp. p. 379).

From Homs to Riblah (about 7½ hrs). Passing the citadel, we ride towards the S.; after 1 hr. *Raba ʿAmer* lies on the right, and after 25 min. more *Kefr ʿAya* on the left. Near the (1 hr.) village of *El-Kuttîneh* we survey the *Lake of Homs*, the mediæval *Lake Kadas*, 6 M. long and 3 M. broad. We next reach (25 min.) *Kemân*. In 1½ hr. more we see the *Tell Mindau* a little to the right, the white houses on the top of which were perhaps an ancient *Laodicea* (comp. p. 385). To the W. lies *Kalʿat el-Hosn* (see below). We then pass (¾ hr.) *El-Kuseir*, and obtain a fine view of the mountain-ranges of Lebanon. We cross an affluent of the *El-ʿAsi*, and at (1¼ hr.) *Riblah* cross the latter river by a ferry.

**Riblah.** — History. Riblah is mentioned as a town on the N. frontier of Israel (Numbers xxxiv. 11). Pharaoh Nechoh encamped at Riblah on his campaign against Assyria, and kept Jehoahaz in captivity here (2 Kings xxiii. 33). Nebuchadnezzar also made some stay at Riblah (2 Kings xxv. 6; Jerem. xxxix. 5).

From Riblah to Baʿalbek, p. 378.

b. By Karyatên and Riblah. From Palmyra to *Karyatên*, see p. 363. From Karyatên the route leads to the N.W. in 3 hrs. to the Muslim village of *Hawârîn* (Roman castle and basilica with some other relics); then to (3 hrs.) *Sadad*, a village occupied by Jacobite Christians, the ancient *Zedad* (Numbers xxxiv. 8; Ezek. xlvii. 15), on the N. frontier of the Israelites. In 4 hrs. more we reach *Hasyâ*, on the caravan road from Homs to Damascus; thence to *Zaráʿa* 3 hrs., and *Riblah* 40 min. (see above).

At Riblah we cross the Orontes, and ride to the N.; then (¾ hr.) return to the river, and traverse the plain towards the N.W.; ¾ hr. the spring *ʿAin et-Tannûr;* 20 min., a milestone; ¼ hr., village of *Buweida*, substantially built of basalt. In 25 min. more we see the *Lake of Homs*, with the island and castle of Homs; 35 min., the ruins of *Umm el-Hâretên;* 25 min., the ruins of *El-Kuneyyiseh* ('the little church'), with a large building near them; 20 min., a water-course; 10 min., village of *Huneidir;* ¼ hr., a plateau with oak bushes, below which is seen *El-Hosn* (see below). Beyond (10 min.) the village of *Harbaʿana* we come to (5 min.) a curious tomb-tower, like those at Palmyra, but much ruder. We descend into the principal valley, *Wâdy el-Kebîr* (the *Eleutheros* of the ancients), and come (10 min.) to a mill. After ½ hr., *Musheirifeh* on the hill to the right. The valley expands into the plain of *Bukeʿa*, which terminates the district of Lebanon, and is bounded on the N. by the mountains of the Nusairîyeh. The direct route leads to the W. to (40 min.) *Jisr el-Aswad* (black bridge), and (2 hrs. 40 min.) *Jisr el-Abyad* (white bridge), and thence to the carriage road from Homs to Tripoli (see above).

A very interesting circuit is by the *Jisr el-Kamar* (bridge of the moon) to the fortress of *El-Hosn*, which is visible from the bridge. The plain (the ride across which takes 2 hrs.) is marshy, so as to be impassable in spring, when the traveller must follow the E. slope of the hills (3-3½ hrs.) in order to reach the foot of the hill on which the castle stands. The ascent to the castle takes 1 hr. more.

**Kalʿat el-Hosn**, or *Hosn el-Akrâd* (Kurd fortress), acted a prominent part in the history of the Crusades. It fell at an early period into the hands of the Franks, and subsequently to 1180 was in possession of the Hospitallers. In 1271, it surrendered to the troops of Beibars. The castle commanded the pass leading from the coast to Homs and Hama. A village and the residence of the governor of the district are now established within the precincts of the building. The castle is well preserved. Over the portal on the W. side are two sculptured lions. Part of the Mediterranean is seen towards the N.W., and also the N. slope of Lebanon. Several villages are situated around the castle.

From El-Hosn we descend the pass towards the N.W., and reach (40 min.) the monastery of *Mâr Jirjis* (George). Lower down the valley

(20 min.) we come to the intermittent spring of *Fuwâr ed-Dêr*, the *Sabbath River* of antiquity, which was passed by Titus. After 1/4 hr. we quit the valley; 35 min., the village of *Shelûh* lies on the left; 25 min., *Tell el-Hôsh* on a mountain-spur; 1/4 hr., *Kefr Rîsh* on the right; 1/4 hr., *Burj Sâfîta* is seen to the N.W. in the distance; 10 min., a fertile plain, watered by many brooks, which we traverse towards the S.W., and (1 hr. 20 min.) reach the road from Ḥomṣ to Tripoli (p. 376).

### From Palmyra to Baʿalbek by Ḳaryatên.

a. By Yabrûd. To Yabrûd, see p. 375. From Yabrûd to Baʿalbek 12 hrs. Diverging to the right at the spring beyond Yabrûd we reach (2 hrs.) *Maʿarra*(p. 376). We skirt the N. side of the *Râs el-Fai* ('head of shadow'), from which we have a fine view. On the roadside is a Greek inscription, badly preserved. The descent to Baʿalbek is steep and stony.

b. By Riblah. To *Riblah*, see p. 376. From Riblah to Baʿalbek about 13 1/2 hrs. By diverging to the right from this route we may visit the interesting monument of *Kamûʿat Harmel*, 3 hrs. distant. It stands on a hill which affords a survey of the country from Ḥomṣ to Mt. Hermon. The village of *Harmel* lies about 1/2 hr., to the N.W. of the monument, beyond the stream. The monument stands on a pedestal of basalt, 3 1/2 ft. high, in three steps. On this rests the lower story, about 10 yds. square and 23 ft. high, round which runs a cornice; above is a second story of smaller size, 19 ft. high, surmounted by a pyramid, about 15 ft. high. The whole is constructed of limestone. At the S.W. corner we observe that the building is solid throughout. The sides of the lower story are covered with sculptures in relief representing hunting-scenes.

1/2 hr. to the S.S.W. lies *Dêr Mâr Marûn*, situated on the river. In a perpendicular cliff, about 290 ft. high, the cavern is shown in which Maron, the founder of the Maronite sect (p. lxxxiv), is said to have lived. It contains several small, dark, and dirty cells. About 500 paces farther S.W., a large spring bursts forth which is regarded as one of the main sources of the El-ʿAṣi.

Crossing a rocky and desolate plain towards the S.W., we return to the main road, cross (2 1/2 hrs.) a large canal, and reach (1/2 hr.) *Er-Râs* or *Râs Baʿalbek*, a village inhabited by Greek Catholics, surrounded by orchards. It contains old foundation walls of extensive buildings, particularly churches. In the upper part of the village is a monastery. The place may be identical with the ancient *Conna* of the Itinerarium Antonini.

In order to reach Lebweh, we ascend to the S.W. (25 min.). From the top of the hill we see Ḳamûʿat Harmel and the Lake of Ḥomṣ (see above). We then cross the deep *Wâdy Fîkeh* (1/2 hr.). The village of that name lies to the left. We pass (35 min.) the small village of *El-ʿAin*, then (20 min.) *Wely ʿOthmân* on the left, and reach (1/2 hr.) a conduit and *ʿAin Lebweh*, the ancient *Libo*.. A very large spring, with several smaller ones rises here, but this is not the most southern source of the Orontes. Ascending gradually to the S.W., we reach the top of the hill (1 hr.), whence we obtain an uninterrupted view to the N. for the last time. Descending again by a brook, we leave (55 min.) the village of *Resm el-Ḥadeth* about 1/4 hr. to the right. Farther on (1 hr. 20 min.) we see the village of *Yûnîn* opposite to us. After 3/4 hr. we descend, and reach (1/4 hr.) *Nahleh*, with the ruins of an ancient temple built of large blocks. On the hill to the E. are rock-tombs. Traversing the sterile ground towards the S.W., we reach Baʿalbek in 1 hr. 20 min.

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# V. NORTHERN SYRIA.



## 37. From Tripoli to Lâdikîyeh by the Coast.

26½ hrs. — From Beirût to Tripoli, see p. 355. To the N. of Tripoli the coast forms a large bay *(Jûn ʿAkkâr)*, the N. end of which is approached by the *Jebel ʿAkkâr*, a spur of the chain of Lebanon. The well-cultivated plain of the coast is called the *Jûniyeh*. Leaving Tripoli, we ride along the carriage road to Homs as far as (¾ hr.) the *Kubbet el-Beidâwi*, a dervish monastery, with an excellent spring near it, containing fish *(Capoeta fratercula)* which are regarded as sacred. We next cross (1½ hr.) the *Nahr el-Bârid* ('cold river'), which is named *Bruttus* in the ancient Itinerarium Hierosolymitanum (dating from A.D. 333). On the S. bank of the river are the ruins of the town of *Orthosia* (1 Macc. xv. 37), a Khân is on the opposite side. We cross (1¼ hr.) *Nahr ʿArkâ* by a bridge; we then come to (¾ hr.) *Kuleiʿât*, and cross the (½ hr.) *Nahr ʿAkkâr* by a bridge. We now leave the high road and riding to the left skirt the sea in a N. direction; we next reach (1¼ hr.) the bridge over the *Nahr el-Kebîr* ('the great river'). This river, the *Eleutheros* of antiquity (1 Macc. xii. 30), separates the Lebanon district from the *Nusairîyeh Mts.*, the *Mons Bargylus* of the ancients. About 25 min. farther to the N. we observe the village of *Sumra*, the ancient *Simyros*. This may have been the territory of the Zemarites (Gen. x. 18, see p. 383). In 1 hr. more we cross the *Nahr el-Abrash* ('the speckled river'), to the N. of which extends a

24, 25

thicket of trees. To the right, on the hills above us, lies the district of *Eṣ-Ṣâfîta*, the principal place in which, bearing the same name, possesses a large castle of the time of the Crusades, but is not easily reached owing to the unsafe state of the country. Nearer the sea, on the slope of the Ṣâfîta mountains, lies *Ḳal'at Yaḥmûr* (about 1½ hr. to the S. of Amrît), another handsome castle from the Crusaders' period, although an inscription seems to contain the name of Constantine. In about 1¼ hr. from Nahr el-Abrash we reach the *Nahr el-Ḳibleh* (see below); thence we next pass the *'Ain el-Ḥaiyât* ('snake spring') and arrive (¼ hr.) at the —

**Nahr Amrît.** — History. *Amrît* is probably a corruption of the ancient *Marathus*, as the town which formerly lay here was called. Marathus was founded by the Arvadites (p. 381) and was ruled over by the king of Aradus. When visited by Alexander, the town was a large and prosperous place. In B.C. 219, Marathus became independent of Aradus, and in 148, the Aradians attempted to destroy the town. At a later period Marathus is rarely mentioned, and during the Roman period it had ceased to be a place of any importance. The ruins of Marathus date very probably from the Phœnician period.

Marathus lay nearly opposite the islands of *Hebles* (to the S.W.) and *Aradus* (to the N.W.), on the banks of two brooks, the northern of which is called the *Nahr Amrît*, and the southern the *Nahr el-Ḳibleh* ('southern brook'). When near the sea, the latter turns to the N., flowing parallel to the coast between thickets and swamps, and emptying itself into the Nahr Amrît, a little above the mouth of that river. Farther inland, between these streams, rises a range of hills which also run parallel with the coast.

About 10 min. before we cross the *Nahr el-Ḳibleh*, we observe to the right of the road (opposite some bushes on the left) the first antiquities of Amrît. The first object of interest is a rock-tomb. About 150 paces to the N. of it is another and larger tomb, called the *Ḥajar el-Ḥubla* ('stone of the pregnant woman'), with remains of a pyramid near it. We descend through a square opening into a cavern, the walls of which taper upwards. The tomb consists of three chambers with deep niches. A kind of passage in the second chamber leads to a tomb-recess. — About 5 min. to the N.W. of this tomb, to the left of the road, rises a large cubic mass of rock. A larger cube of rock, called *Burj el-Bezzâḳ* ('snails' tower'), is situated among the bushes, 150 paces to the W.N.W. Two entrances (on the E. and S. sides respectively) lead into a somewhat rude chamber; and near a window we find a staircase ascending to the top of the cube, which is about 16 ft. in height, and was probably surmounted by a pyramid. On the façade are seen the holes where beams, probably belonging to a porch, were once inserted. — In about 5 min. more we reach the *Nahr el-Ḳibleh*. The caravan route leads towards the N.W. to the (9 min.) *'Ain el-Ḥaiyât* ('serpents' spring'). Among the bushes near the spring are the insignificant remains of two small temples, the style of which seems to have been Egyptian.

The best preserved monuments of Amrît are situated opposite, and to the E. of, the serpents' spring, about 5 min. distant, and to the right of the road, on the hills running parallel with the shore. These hills command a charming view. We observe here several monuments of the kind called by the Arabs *El-Maghâzil* ('spindles'). The northernmost of these consists of a somewhat rude and unfinished cubic pedestal, bearing a monolithic cylinder, 13 ft. in height, and of slightly tapering form, which is surmounted by a small pentagonal pyramid. The second monument, 6½ yds. distant, is much more carefully executed. The circular

pedestal of this monument, which consists of four stones, is adorned with four rude and perhaps unfinished figures of lions. On this peculiar pedestal rises a monolithic cylinder, 6½ ft. high, with a rounded summit. Both the lower and upper part of the cylinder are adorned with indented moulding and steps running round it (comp. p. 357). — These two monuments belong to rock-tombs, which are entered on the S. side. — A third monument of similar character is situated about 2 min. to the S.E. of these two. The cube rests upon a basement of two steps. Above the cube is a hollow moulding, and above the latter rises a second and smaller cubic block which once bore a pyramid. The entrance to the staircase which descends into the tomb-cavern below the monument is covered with a large, well-hewn block of stone.

5 min. to the N. of this necropolis stands a large house, hewn in the rock. The W. façade is 33 yds. long; the walls are about 19 ft. in height and 2½ ft. in thickness. The interior of the house was once divided by walls hewn out of the rock into three chambers. The N. side is bounded by a wall built of cut stones, and so is part of the S. side also. The doors and windows are irregularly distributed. In the interior are seen the niches and holes once used for the insertion of beams. Near this house are oil-presses in the rock and mosaics.

We now proceed from this house N.W. to the (5 min.) Nahr Amrît, before reaching which we perceive the shrine of *El-Ma'bed* on the left. This consists of a court, 52 yds. broad and 60 yds. long, hewn in the rock and artificially levelled. The S. wall of the court is now about 16 ft. high. The W. and E. walls descend towards the N. to the brook. The N. (front) side was probably once closed by a wall of hewn stones, with gateways, where a hedge now stands. Remains of pillars near the corners of the court appear to indicate that the walls were flanked by corridors. An opening in the W. wall leads to some quarries or grottoes. A small conduit skirting the E. and S. walls ends near some grottoes, 8½ yds. from the N.E. angle. In the middle of the quadrangle stands a square mass of rock, about 10 ft. high and 18 ft. square, serving as a basement for the cella, which is open towards the N. in the direction of the valley, and consists of four hewn blocks and a monolithic roof, vaulted inside and projecting in front. (The cella was probably once entered by a porch.) A simple frieze and cornice form the only decoration of the building. On each side are traces of stairs. The basement seems to have stood in water for a long period. On the E. side of the court is a spring, and the arrangements may possibly have been such that the cella alone was intended to appear above water.

Opposite El-Ma'bed, on the N. (right) bank of the brook, are remains of similar temples and other buildings. To the right, a little farther up, are the ruins of a large *Stadium*, 137 yds. long and 33 yds. wide. The arena is enclosed by ten tiers of seats, all of which are hewn in the rock on the N. side, while half of them on the S. side are constructed of cut stones. The stadium was bounded on the E. by an amphitheatre.

To the N. of Amrît we perceive the island of *Ruâd* to the left. We next reach (40 min.) the *Nahr Ghamkeh* and (20 min.) —

**Ṭarṭûs** *(Tortosa)*. — History. It is recorded that *Aradus*, the modern Ruâd, was founded by refugees from Sidon. In the Persian period, Aradus is mentioned as the third of the towns in alliance with the Sidonians. The Arvadites, or Aradians, were famed as skilful mariners and brave soldiers (Ezek. xxvii. 8, 11). The little island, however, was merely their place of origin and headquarters. The territory subject to them lay on the mainland, their colonies being Paltus, Balanea, Karne, Enhydra (between Ṭarṭûs and Amrît), and Marathus. The island derived its supply of water from the mainland, but in time of war could obtain water from fresh springs in the sea, which still exist. The Aradians were remarkable for their commercial enterprise, but their chief place of business and seaport was at Karne (now Karnûn), about 3 M. to the N. of Aradus. King Strato of Aradus, with the whole of his dominions which appear to have extended as far as the Orontes, at length surrendered to

Alexander the Great. The state, however, long retained a degree of independence and the right of affording an asylum to refugees. At a later period, Aradus was surpassed in importance by its mainland colony *Antaradus.* This town is mentioned for the first time by Ptolemy (2nd cent. A.D.), after whose time the two towns are frequently mentioned, and each had a bishop of its own. In 346, Constantine caused Antaradus to be rebuilt, and for a time it was called *Constantina.* In the middle ages, Antaradus was named *Tortosa.* During the Crusades it was an important place, and belonged to the county of Tripoli. For a time, however, it was uninhabited. In 1188, the town was taken by Saladin, but he succeeded in capturing one of the castles only, as the other was gallantly defended by the Grand Master of the Knights of St. John. In 1291, Tortosa, which was defended by the Templars, and was the last place held by the Christians in Syria, was finally taken by the Muslims.

On the S.E. side of the ancient *Tortosa* stands a handsome *Crusaders' Church* (44 by 30 yds). The aisles are separated from the nave by slender pillars with capitals of Corinthian tendency. The W. façade has a pointed portal, with three windows above it, placed triangularly. At the W. ends of the aisles are pointed windows, and higher up are small square windows. On each side are two small side-chapels, separated from each other externally by massive buttresses. The lateral apses with their vaulted sacristies are enclosed within square towers rising to the height of the roof. The roof of the church consists of tapered barrel vaulting, in the lower part of which rectangular windows are introduced. The portal is richly ornamented. The Muslims, in utilising it for the purposes of their worship, have somewhat disfigured it by adding a minaret, and in the interior a wooden pulpit.

The *Town Walls* of Ṭarṭûs are about 2000 paces in circuit, and on the S. side are protected by a moat. The present inhabitants live within the walls of the old castle. In the middle of the village is an open space. The *Castle* dates from the time of the Crusades, ancient materials were probably used in its construction. From N. to S. the castle is 200 paces in length. It is enclosed on all sides, except that next the sea, by a double wall of drafted blocks, and by double moats hewn in the rock. The principal entrance is on the N.E. side, next the sea, where the moat was formerly crossed by a bridge. Within the gateway rises a lofty Gothic corridor with a stone roof. We cross the inner moat, pass the seoncd wall, and reach the inner court of the castle. On the left is a spaiious hall, 51 yds. long and 18 yds. wide, the vaulted roof of whtch is borne by five columns of red granite with capitals of Corin hian tendency. One of the capitals represents the head of a crowned monarch. The front of this hall contains six large windows, over one of which is represented a lamb in relief.

Thr island of **Ruâd** may be reached by boat from Ṭarṭûs in less than an hour. The island is beautifully situated, and commands a charming view of Ṭarṭûs, the plain and the mountains, the Jebel el-Akraʿ to the N., and Mt. Lebanon to the S. It lies about 2 M. from the mainland, and consists of an irregular ridge of rock, about 880 yds. long and 550 yds. broad, onwhich layers of sand have been deposited. The island is almost eotirely occupied by the modern *Ruâd*, a village with 2-3000 inhabitants,

who are chiefly sailors and sponge-fishers. A broad wall, skirting the artificially hewn margin of the island, once enclosed the island, except on the E. side, where the harbour lay in the direction of the mainland. Many remains of columns are still to be seen near the harbour, both in the sea and on land (comp. p. cxviii). The most extensive remains of the town walls are on the W. side, where they are still 28-38 ft. in height, and constructed in a grand, Cyclopean style. The highest point in the island is crowned with a large Saracenic castle, with substructions hewn in the rock, in which numerous store-chambers have also been excavated. A second castle lay near the harbour. — The island contains several handsome cisterns, and on the S. side are remains of rock-hewn dwellings with niches for lamps, etc.

To the N. of Ṭarṭûs we reach (10 min.) the small and poor harbour of the town. A building on a rock near it was probably used as a warehouse during the Crusaders' period. In the vicinity are several rock-tombs. From the harbour we reach (50 min.) *Karnûn*, the ancient *Karne* (p. 381); (10 min.) *Nahr el-Ḥusein;* (10 min.) *'Ain et-Tîn* ('fig spring'); (25 min.) *Khirbet Nasîf*, with numerous ruins; (1/2 hr.) *Tell Busîreh*, and (20 min.) *Zemreh* (Zemarites are mentioned Gen. x. 18, but see p. 379). After 35 min. more we cross the brook *Marakia*, called after an ancient place of that name. In the middle ages, the Franks erected a huge tower in the sea opposite Marakia, but in 1285 were compelled to surrender it to the Muslims. In 1 hr. 10 min. we come to *'Ain el-Frari*, and in 1/2 hr. more to the *Nahr Bôs*. Instead of taking the direct route to *Bâniâs* (2 hrs. 20 min., over lava-soil), we may visit the ancient fortress of *El-Merḳab*, which lies a little inland, about 2 hrs. distant.

**El-Merḳab** ('the watch-tower') is the principal village of a district which is chiefly inhabited by Nusairîyeh. The very extensive castle occupies the summit of a trap rock, which rises to a height of nearly 1000 ft. above the sea-level, and is precipitous on every side, except the southern. The wall skirts the margin of the hill. On the S. side a deep moat has been hewn in the rock, and adjoining it rises a tower 66 ft. in height, with walls of basaltic blocks 16 ft. in thickness. The tower contains a Gothic chapel, now converted into a mosque. The fortress was capable of accommodating 2000 families and 1000 horses, and still contains numerous stables and store-chambers. The vast cistern outside the castle was formerly supplied with water from the hills to the E. — It is not known by whom this castle was erected. In the middle ages it was called the *Castrum Merghatum*, and was a place of great importance. It was occupied by the Hospitallers, and resisted the attacks of the Muslims down to 1285, when the castle was captured by Sultan Kilâwûn of Egypt.

From El-Merḳab, we descend in 1 1/2 hr. to *Bâniâs*.

*Bâniâs* is the *Balanaia* of Strabo. An Episcopus Balaneorum is mentioned as having attended the Council of Nicæa. In the middle ages, the Muslims called the place *Bulunyâs*, and the Franks *Valania*. Knights of St. John resided here, but, owing to the unsafe state of the country, the seat of the bishop was removed to Merghatum. The river of Valania once formed the boundary between the kingdom of Jerusalem and the princi-pality of Antioch.

The town is charmingly situated on the N. side of the stream, but is now deserted. On the E. side of it are still to be seen the foundation walls of an old church, and near the shore a number of granite columns and remains of a castle. — Following the coast-route, we next reach (1 hr.) the river *Jobâr*, (20 min.) the *Nahr*

*Huseisân*, and ($^3/_4$ hr.) the *Nahr es-Sîn* (or *Nahr el-Melek*). The former of these names is supposed to have some connection with the Sinites (Gen. x. 17). To the S. of the river we perceive extensive heaps of ruins, including several granite columns. These ruins are named *Beldeh*, and correspond with the ancient *Paltus*. On the N. side of the bridge stands a large Khân. A little farther N. lies the ancient harbour, which was artificially sheltered. From the river a canal was conducted towards the E., whereby part of the quarter of the town to the N. of the river was converted into an island. — From the *Nahr es-Sîn*, we ride in 35 min. to the *Nahr Sukât*, which empties itself into a pretty bay on which lie extensive ruins. On the N.E. side rises the *Tell Sukât*, bearing the ruins of a castle. In 1 hr. we reach the *Nahr ʿAin Burghuz*, and in $^1/_2$ hr. more the village of —

**Jebeleh.** — History. Jebeleh answers to the ancient *Gabala*. In 639-40, when the Muslims conquered this district, a fortress of the Byzantines stood here, and adjoining it a second castle was built by Khalîf Muʿâwiya. Yâkût states that Jebeleh was captured by the Byzantines in 969, but retaken by the Muslims in 1081. In 1099, Jebeleh was threatened with a siege by the Crusaders, but the inhabitants bribed Count Raymund of Toulouse to withdraw. In 1109, however, the Crusaders took the place. In 1189, it was finally captured by Saladin.

Jebeleh (Turkish telegraph station) is surrounded by a fertile plain. The modern village is a very poor place, chiefly inhabited by Muslims. Numerous hewn stones and other antiquities are still to be found here. The small harbour is protected by piers of stones, some of which are 11 ft. in length. On the shore are seen several granite columns, some of which have fallen into the water. Near the coast are a number of rock-tombs, some of which seem to have been used as Christian chapels. To the N. of the town is a large *Roman Theatre*, unfortunately much injured and built over by the Muslims. The radius of the theatre is 49 yds. in length. The vaults on which the tiers of seats rested still exist, and contain 17 entrances, flanked by massive pillars. The arena and part of the tiers of seats are now covered with houses. The stones of the theatre have been used in the construction of a bath which rises in the vicinity, adjacent to a large mosque. This mosque was once a Christian church. It is now dedicated to Sulṭân Ibrâhîm, a famous Muslim saint. — Near the mosque is a plantation of oranges.

Our route now leads towards the N., through a bleak district which is frequently infested by Nusairîyeh robbers, to ($^1/_2$ hr.) the *Nahr Rumaileh*, and (1 hr.) the *Nahr Rûs*, over which there is a dilapidated ancient bridge. To the N. of this point rises a hill covered with the ruins of an extensive castle. After 1 hr. we reach the *Nahr Mudîyukeh*, in $^1/_2$ hr. the *Nahr Snôbar*, and in 1 hr. more the *Nahr el-Kebîr* ('great river'), which must not be confounded with the river of that name farther S. (p. 379). We now turn to the W., and in 1 hr. reach —

**Lâdikîyeh.** — International Telegraph Office. — British Vice-Consul: *Nicholas Vitali.*

History. In ancient times, Lâdikîyeh was the Phœnician *Ramitha*, but is better known by its later name of *Laodicea*, as it was called when rebuilt by Seleucus Nicator, who founded six towns of that name in honour of his mother Laodice. This Laodicea was distinguished by the epithet '*ad Mare*'. It was advantageously situated, facing the island of Cyprus, and possessed a good harbour and productive vineyards. It was also a fortified place. During the civil war, after Caesar's death, Dolabella sustained a protracted siege here, on which occasion the vineyards were laid waste. Antony conferred on the town the privileges of independence and immunity from taxation. Pescennius Niger, the rival of Septimius Severus, devastated the town, but it was afterwards embellished by Severus (193-211). During the Christian period Laodicea prospered as the seaport of Antioch. On the approach of the Crusaders it was in the possession of the Byzantine emperors, and the fleets of the Pisans and Genoese were therefore freely admitted to its harbour. In 1102, the place was captured by Tancred, and in 1170 destroyed by an earthquake. In 1188, it was taken by Saladin and again destroyed, the garrisons of the two castles being permitted to retreat unmolested. A number of Europeans were afterwards allowed to settle here on payment of tribute. New fortifications then sprang up, and under the protection of the Count of Tripoli the place began again to prosper. In 1287, however, it was again destroyed by a violent earthquake, after which Sultan Kilâwûn finally put an end to the Christian supremacy and caused the castle to be razed.

*Lâdikîyeh* is situated in a fertile plain, and contains about 10,000 inhabitants, about 2000 of whom are Greeks. It is the seat of a Mutesarrif. An American missionary-station is established here. The town has a squalid, poverty-stricken appearance. 'Latakia' tobacco is extensively cultivated in the environs, and the silk-culture and sponge-fishery are also carried on.

The harbour lies about 1 M. from the modern town. The coast here forms a bay looking to the S., while the 'Promontory of Lâdikîyeh' extends far into the sea on the N. side. The entrance to the harbour is narrow, being contracted by the ruins of a castle which was once connected with the mainland by an embankment on the N.E. side. In the vicinity are several cafés, the custom-house, quarantine, and other buildings. The road from the harbour to the town leads through beautiful olive-groves. The soil is fertile, and water is found in abundance everywhere, a little below the surface. The present town lies on the E., and the harbour on the W. side of the ancient city. The low hills to the S. of the modern town probably indicate the direction of the ancient town-walls. On the E. the town is bounded by hills. To the S.E. probably once rose a castle, where during the present century a mosque has been erected. On the E. side runs a conduit in the direction of the town. To the S.E. of the modern town is a kind of triumphal arch dating perhaps from the time of Septimius Severus. It is about 16 yds. square. On each side is an arch (now built up), resting on a pillar. The large arch in front is flanked by two corner-columns, bearing a handsome entablature, above which rises a projecting pediment. Over the latter rises a kind of attic story, which saw adorned

with a bas-relief representing the implements of war. Near this monument stand four Corinthian columns with handsome entablature, which perhaps once belonged to the colonnade of a temple. — To the N. of the modern town a double wall is still traceable. Between these walls lie extensive rock-tombs. To the N. of the outer N. wall are situated the ruins of a church.

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From Lâdikîyeh to Aleppo (27 hrs.). — As the passes around Lâdikîyeh are sometimes infested by Nusairîyeh robbers, enquiries on this head should be made at Lâdikîyeh before starting, and, if necessary, an escort engaged.

Leaving Lâdikîyeh, we traverse an undulating plain (where numerous fossils are found) to (1 hr.) the village of *Skin*, (1½ hr.) *Jendîyeh*, and (1 hr.) the *Nahr el-Kebîr*, near *Damat*. Passing *Bestîn*, we next reach (½ hr.) *Bahlulîyeh*, whence we ascend in about 1 hr. to the top of a hill. A fine growth of trees now gradually begins, and the soil is copiously watered. After 2 hrs. we reach *Krusia* (with a khân), and in 2 hrs. more, a valley in which a waterfall has worn a deep hole called the *Shakk el-ʿAjûz*. Continuing to traverse the mountains, we reach the *Ed-Dâmeh* valley, and (4 hrs.) **Esh-Shughr** in the valley of the Orontes (*El-Ghâb*). Esh-Shughr, a considerable Muslim village, possesses two ruined castles, the *Kalʿat el-Harun* and the *Kalʿat es-Sultân* (the upper), which are separated by a moat only. (Numerous Arabic inscriptions here.) *Esh-Shughr* was a place of considerable importance during the crusades. — We cross the Orontes by a bridge of thirteen arches, ascend the opposite bank, and in about 3 hrs. reach the village of *Urim el-Jôz* (p. 401).

From Lâdikîyeh to Antioch, direct (22¾ hrs.). — This region is sometimes unsafe (see above), but the scenery is very attractive. We at first ride along the plain of the coast towards the N., to (2½ hrs.) the Nusairîyeh village of *Kusâna*, and then (2 hrs.) cross the *Nahr el-ʿArab* (which separates the regions where Arabic and Turkish are spoken) to the *Wâdy Kandîl*. We now follow this valley, in which we observe on the right the Turkish villages of *Kandîljik* and *Bellurân*, and on the left those of *El-Kufr*, *Kirjali*, *Karâineh*, and *Kainarjik*. After ascending this valley for 2 hrs., we leave it and ascend to (1¼ hr.) the village of *Kestel el-Maʿaf*. In the extreme distance Mt. Lebanon is visible. We next ascend to (2 hrs.) the top of the watershed between the *Kurashi*, an affluent of the Nahr el-Kebîr, and the streams which descend to the coast. We are now in the district of *Baïr*, the W. part of which is called *Bujak*, and the E. part *Jebel el-Akrâd* (Kurd Mts.). These regions are inhabited by Turks and Nusairîyeh. We descend in 2 hrs. more to the river Kurashi, cross it, and ascend to (½ hr.) *Urdeh*, situated in a beautiful, well-watered valley at the foot of the *Jebel el-Akraʿ* (see below). About 1 hr. farther we reach a valley which we follow for 1 hr. (numerous plane-trees here), beyond which the hills are traversed to (3 hrs.) the village of *Shêkh Köi* (?). Thence to *Bêt el-Mâ* (Daphne) 4 hrs. (p. 417).

From Urdeh across the Jebel el-Akraʿ to Suweidîyeh (11 hrs.). — From Urdeh we proceed to (2 hrs.) the large Armenian village of *Kesâb* (with a Protestant community), which lies on the S.E. slope of the Jebel el-Akraʿ in a very fertile region. As in Armenia, the houses here are half under ground.

The ascent (3 hrs.) of the **Jebel el-Akraʿ** (5340 ft.) forms an interesting excursion from Kesâb. After 1 hr. we pass a spring, where ash, beech, and oak-trees occur. Beyond this we must proceed on foot, sending the horses round to await our descent on the N. side of the hill. Farther up are pines and even cedars, as well as a luxuriant growth of various herbs. The mountain derives its name, *el-akraʿ* ('the naked'), from the bareness of its upper part.

The Jebel el-Aḳraʿ was the ancient *Mons Casius*. It forms the most conspicuous landmark of N. Syria, and appears to have been held sacred by the Phœnicians from a very remote period, in this respect resembling Mt. Carmel (p. 231). The Greeks and Romans here worshipped Zeus or Jupiter Casius, probably in reminiscence of some earlier rites. Hadrian is said once to have ascended the mountain in order to witness the spectacle, during the fourth watch of the night, presented by night towards the W., and by day towards the E.; and Julian the Apostate is said to have offered sacrifices here. — The summit commands a very extensive view. To the W. stretches the vast expanse of the Mediterranean. The island of Cyprus is visible in the form of a large triangle. In the extreme N. rise the snowy, indented, and deeply furrowed masses of the Taurus Mts. Nearer us rises the chain of the Amanus (p. 391), terminating in the Jebel Mûsa, and forming the W. boundary of the well-cultivated, undulating plain of Antioch. Beyond the latter the Lake of Antioch is visible. Towards the S.E. stretches an extensive and barren hill-district, the part of which nearest to us alone is wooded. To the S. towers the snow-clad Lebanon.

The N. slope of Mt. Casius is steep, but the descent on this side is the shortest. In about 2½ hrs. we reach the Turkish village of *Besga*. Immediately at the base of the steep slopes, in the lowest of the rocky terraces of the mountain, is a gigantic flight of steps and a road hewn in the rock. The valley is marshy, and covered with oleanders. — From Besga we next reach (3 hrs.) the ferry over the Orontes, near its mouth, and about 1 hr. to the N. of it the village of *Suweidîyeh*.

The alluvial soil is extremely fertile, and the cool sea-breezes render the climate healthy. This district is also comparatively well peopled by Nusairîyeh, Greeks, and Armenians, most of whom, however, generally speak Arabic. The Suweidîyeh of the Arabs, the seaport of Antioch, which is probably identical with the *St. Simeon's Harbour* of the Crusaders, lay to the S. of the ancient harbour of *Seleucia*, near the *Chapel of St. George*. This saint is invoked by sailors, particularly during storms, and is also revered by the Nusairîyeh. The wely is passed on the way, N.W., to (1 hr. from Suweidîyeh) the ruins of the ancient Seleucia. The plain of the coast is sandy. The direct route to the mouth of the Orontes is rendered dangerous by lagoons.

**Seleucia.** — History. The foundation of *Seleucia Pieria* by Seleucus Nicator is associated with the same myth as that of Antioch (p. 413), and the fortunes of this city, which was erected on the site of an earlier town, were similar to those of Antioch. — During the wars of the Diadochi, Seleucia was occupied by the Ptolemies, but was recovered for Syria by Antiochus the Great, B.C. 219. The Seleucidæ appear to have fitted up the city in a very handsome style. Pompey erected the place into a free city for refusing to receive the Armenian King Tigranes, whom the Antiochians had summoned to their aid. The Emperor Constantius likewise embellished Seleucia, and caused the harbour to be enlarged by extensive excavations in the rock (A.D. 338). Before its capture by the Muslims, however, the city appears entirely to have lost its importance, and the harbour was in a neglected condition. Seleucia, which was called by the Arabs *Selûḳiyeh*, now lies in a desolate region, enlivened only by the small neighbouring village of *El-Kabûsi*. The N.W. angle of the beautiful plain in which the town lay is bounded on one side by the sea, and on the other by the abrupt spurs of the *Jebel Mûsa* (the ancient *Rhosus*). In the plain of the coast, which stretches towards the N. at the W. base of these rocky slopes, lay the *lower* part of Seleucia.

On our way from Suweidîyeh we come to a small brook, which rises ½ hr. to the E. and contains good water. On its S. bank, near the rocks from which it issues, are the ruins of an amphitheatre (or perhaps of a circus), a few arches and galleries of which are still visible. To the left, after crossing the brook, we observe a number of rock-tombs in the cliff, which is nearly 200 ft. in height. We next come to the remains of a town-gate, known as the Antioch Gate, once connected with the great city-wall, which was upwards of 5 M. in circuit. The rocks to the right

here form a semicircular space, containing gardens, among which are the remains of an ancient suburb. The plain extending on the left down to the sea, about 1 M. in breadth, is almost entirely uncultivated. — Proceeding farther N., and passing two sarcophagi, we reach a point where the rocks again approach the sea, turning from the W. more towards the N. At the angle formed by the rocks here is the ancient King's Gate, which still leads through a gorge to the upper part of the town (p. 389). A little farther W. lies the Market Gate, beyond which the very substantial fortifications of the old town and the seaport turn westwards towards the harbour. Outside the wall, about 500 paces to the S. of the Market Gate, is a large quadrangular space, carefully paved with stone.




— We now reach the harbour, which consisted of a basin about 660 yds. long and 450 yds. wide. The date of its construction is unknown. Its form, as seen on the map, is not unlike that of a distiller's vat. The walls enclosing the basin are well preserved. At the E. end are still remains of warehouses and other buildings. Towards the W. the walls are thickest, and on this side a tower and a drain are still preserved. — A canal, 500 yds. in length, leads westwards from the dock to the sea, but is now choked up with mud and debris. On both sides of this canal are remains of watch-towers, one of which is hewn in the rock. The entrance to the outer harbour, on the coast, is 240 yds. in width, but is now filled with sand. On each side of it projects a long and well-built mole, the northernmost of which is now much damaged. The southern mole is 120 yds. long and about 10 yds. wide, and still in good preservation. It is named after St. Paul (Acts xiii. 4).

The most remarkable relic of ancient Seleucia is the great *Rock Channel* (Arab. *dehlîz*) running from the city to the sea. To the N. of

the inner harbour lies a rocky valley, bounded by cliffs from 380 ft. to 480 ft. in height. Through this flowed a brook, the overflow of which frequently endangered the city, and its water was accordingly conducted westwards to the sea by means of this great rocky channel, while at the same time used for the supply of the city and the harbour. The water was stored here (as at the Bâb el-Ḥadîd at Antioch, p. 417) by closing the end of the valley by a wall of great strength. The wall still exists, but the water now flows through an opening in it which was formerly closed by gates. The rock-channel, which is altogether about 1200 yds. long, cannot easily be followed throughout its entire course. The upper part of it is a tunnel, which begins 50 yds. from the W. end of the wall already mentioned. It is 140 yds. long, 21 ft wide, and 21 ft. high, and has in the middle a channel for the water, 3-4 ft. wide. Beyond the tunnel is a cutting in the rock, open above, about 88 yds. in length, with sides nearly 150 ft. high at places. On the left side of this cutting is a rock-staircase, the lower part of which has been broken away. At the entrance to the second tunnel the rocks are 75 ft. in height. This tunnel is 45 yds. long, and beyond it the channel is continued by means of another open cutting, the sides of which are at first 48 ft. high, but gradually diminish. Below the second tunnel the channel is crossed by a bridge, 26 ft. above it, which leads to a fine necropolis, while a staircase descends into the gorge. The channel terminates in an abrupt precipice. — About 390 yds. from the upper entrance to the channel, is another outlet for the water through the rock on the S. side.

About 200 paces to the S. of the bridge over the rock-channel, are a number of rock-tombs in the side of the hill which are supposed to be those of the Seleucidæ. We first enter a vestibule, 26 ft. long, and 7-8 ft. wide, and pass between a double series of beautiful columns, under a vaulted roof consisting of the natural rock, to the principal chamber, which is richly decorated with friezes, volutes, and other ornamentation. Beyond it are the inner rock-chambers, with loculi of different sizes and shapes.

We next proceed to visit the upper part of the town. The King's Gate, already mentioned, was once strongly fortified, for the purpose of defending the approach to the acropolis. A road, hewn in the rock, ascends in windings to the upper part of the town. About two-thirds of the way up it crosses a bridge. At this point, in the rock to the left, are hewn spacious chambers, which were perhaps used as guard-rooms, as the acropolis probably rose immediately above them. On reaching the plateau at the top, the road divides. To the left runs a road, skirting the cliffs, and hewn in the rock. To the right (E.) runs the town-wall, skirting the margin of the plateau. A short distance from this point rises a handsome tower. Over the plateau are scattered numerous ruins and remains of columns, overgrown with bushes. Here probably once stood the palaces of the wealthy. The site of an ancient temple is indicated by a group of columns.

The route FROM SUWEIDÎYEH TO ANTIOCH (about 5 hrs.) leads across hilly ground to (1 hr.) *Zeitûni*, a village occupied by Nusairîyeh who speak Arabic, and (1/4 hr.) *El-Mishraḳîyeh*, a similar village. After 3/4 hr. we cross the *Büyük Karasu* ('great black brook') and in 3/4 hr. more the *Küjük Ḳarasu* ('small black brook'), which flows through plantations of mulberries. We, at length, reach (1 3/4 hr.) the plain, and perceive the village of *El-Khanni* at some distance to the left. After 1/2 hr. we cross a brook descending to the Orontes, by the bridge of *Haina*, and reach (1/2 hr.) the bridge over the Orontes at Antioch.

Another route, leading more to the S., skirts the upper margin of the beautiful plain of the Orontes, and leads in 1 1/2 hr. to the isolated hill of *Mar Simʿân*, where there is a ruined church dedicated to that saint. Like that near *Ḳalʿat Simʿân* (p. 408), this church is built in the form of a Greek cross, and measures 66 yds. from N. to S., and 63 yds. from E. to W. In the centre of the nave rises a pedestal 8 ft. square and 10 ft. high, hewn in the rock. On this pedestal is said once to have stood the pillar on which St. Simon Stylites spent the greater part of his life (p. 408).

Leaving the church of St. Simon, we ride along the hill for 1/2 hr., and then descend through a steep gully to the valley of the Orontes, where we join the route above described.

Another route leads from Suweidîyeh across the Orontes to (6 hrs.) *Bét el-Mâ* (comp. p. 417).

## 38. From Beirût to Iskanderûn and Mersina. *(By Sea.)*

Time-tables of the steamers, see p. xvii. The French steamers take 8 days from *Beirût* to *Smyrna* (by *Iskanderûn* and *Mersina*); the Austrian steamers 3 1/2 days (by *Larnaka* and *Rhodes*). The difference in price is, however, trifling, so that the traveller will be guided in his choice of the one line or the other chiefly by the time at his disposal. — One advantage of the French steamers is that they are not so crowded as the Austrian steamers, especially towards the end of the season. The additional length of time required for the trip by the French steamers is compensated by the rich variety of the scenery along the coast; and travellers have time enough in the ports to land and look at the country, although it must be admitted that Iskanderûn and Mersina offer but few points of interest, and hotels and restaurants are everywhere wanting. At the places where the ship stops for a little time, the traveller should at once take a boat to the land (1-1 1/2 fr. a person); the fare for the return journey should not be paid till he is safe on board the steamboat. Before leaving the steamer the hour of its departure should be ascertained.

Boats to and from the steamers in Beirût cost 1/2 mejîdi for a single passenger, 1/2-1 mej. for several. Luggage is examined at the douane or, if the traveller wishes it, at the hotel. The douane is open from 6 a.m. till sunset. If luggage is sent on board from the douane by daylight, the traveller can join the ship at night from any point he pleases.

The view as the steamer leaves the Bay of *Beirût*, called *St. George's Bay*, is magnificent, especially on moonlit nights. In the background rises the Lebanon with the snow-clad *Sannîn*.

After 5 hrs'. sail (for the coast, see p. 355) we reach *El-Mîna*, the port of **Tripoli** (p. 355); here, too, we have a beautiful panorama of sea and mountains; on our right are a number of small islands and the ruins of the former mole. — The steamers remain here some hours; boat to the land about 1 fr. for each passenger. From the port a road leads through orchards to (25 min.) the town of *Tripoli* (tramway 1 1/4 pi., p. 354); on the way there or back the traveller may examine the mediæval towers (p. 354) which are situated between the port and the mouth of the *Kadîsha* (40 min.). In Tripoli the traveller should ascend the castle-hill *(El-Kal'a)* and, if time allow, visit the mosque *Tailân* (p. 354).

From Tripoli to Ehden and the Cedars, see R. 35; to Beirût, see R. 35; to Lâdikîyeh, see R. 37; to Riblah, see R. 36.

To the N. of Tripoli (compare p. 379) the sea forms a large bay, *Jûn 'Akkâr*. Seen from the water, **Lâdikîyeh** (p. 385) looks insignificant; it is situated on a sand-hill, surrounded with vegetation. The hills rising above it are the *Nusairîyeh Mts.* (p. 379), which are very inferior to Lebanon in beauty of outline. The road from the port to the town (1/2 hr.) leads through beautiful olive-gardens. (If pressed for time, a guide is desirable.) The soil is very fertile, and water is found in abundance everywhere, a little below the surface.

From Lâdikîyeh to Aleppo and Antioch, see p. 386.

To the N. of Lâdiḳîyeh projects the small promontory *Râs Ibn Hâni*, beyond which is the *Râs el-Buseiṭ*, the *Posidium* of antiquity. Farther N. towers the rounded summit of the *Jebel el-Aḳra'* (p. 386); the steamer passes it in crossing the bay into which the *Orontes* falls. The *Jebel Mûsa*, the ancient *Mons Rhosus* or *Koryphaion*, now approaches nearer the shore. These hills are of moderate height, and to a great extent well wooded. Near the *Râs el-Khanzîr* ('swine's promontory', the ancient *Promontorium Rhosicum*), which is clothed with the Aleppo pine, we enter the beautiful bay of Iskanderûn, and (in 10 hrs. from Lâdiḳîyeh) cast anchor at —

**Iskanderûn.** — Accommodation (scanty) in the Khân. There is a restaurant on the market place. Several cafés. — International Telegraph Office on the N. side of the town, but the official in charge of it lives at Beilân in summer. — The Turkish pound generally realises 125 pi. here, an English sovereign 137, a Napoleon 109, and a Mejîdi 23 pi.

History. The foundation of the town by Alexander the Great probably did not take place immediately after his great victory at Issus, whereby, in October 333, he threw open the route into Syria, but considerably later. Alexandria was intended to form a starting-point for the great caravan-route to Mesopotamia, but the Seleucidæ soon afterwards inaugurated a new route by Seleucia and Antioch. As early as the 4th cent. after Christ the town was known as the 'Little Alexandria' (and sometimes as *Alexandria Scabiosa* or *Alexandria ad Issum*). In the 3rd cent. it was destroyed by Sapor. It is uncertain whether the later Arabian town occupied the precise site of the ancient city or not. In the 9th cent. it was rebuilt by Wâthiḳ, a grandson of Harûn er-Rashîd. The town was never a place of any importance.

*Iskanderûn*, French *Alexandrette*, surrounded by a beautiful girdle of green hills, lies on the picturesque bay which derives its name from the town. The *Mons Amanus* in the background, the Turkish *Akma Dagh (Jebel el-Aḥmar)*, is an offshoot of the Cilician Taurus; on the coast farther S. the range is called *Jawar Dagh*. These hills are of the character peculiar to Asia Minor. The traveller coming from Palestine or Lebanon will be delighted with their beautiful green slopes. The harbour of Iskanderûn, about three-quarters of which are sheltered by the neighbouring hills, is the largest and best on the Syrian coast, and steamers are enabled to load and unload close to the shore. Two-thirds of the 7000 inhabitants are Greek Christians, most of whom gain their livelihood by the transmission of goods. Their complexions are generally of a yellow hue, owing to the almost constant prevalence of fever. — The town contains no antiquities, except a few fragments of walls.

The steamers take 7 or 8 hrs. from Iskanderûn to —

**Mersina.** — Accommodation (if required) in the *Kaisarly Khân*, where the best horses are for hire. Cafés in the harbour. — International Telegraph Office. — British Vice-Consul, *Mr. A. N. Lykiardopulo;* American V.-C., *Mr. Dawson.*

*Mersina* is the seat of a Ḳâimmaḳâm. The town is surrounded with gardens, but the climate is unhealthy. Cotton is largely exported hence, so that the steamers generally lie here for 48 hrs., during which halt, a visit may be paid to Tarsus (see below). Many of the inhabitants are Greeks.

Excursions. 1. To Soli 40 min., on the road to Seleucia (horse 1 mej.). The ancient *Soli* was destroyed by Tigranes in B.C. 91. Here are the remains of a street of columns. About 34 smooth columns with capitals are still standing. On the right, at the end next the sea, are five smooth and one fluted, also with capitals. Many of them have brackets for statues. The columns are about 9 ft. apart, and rest on substantial bases. Besides these are also many fallen columns. A few minutes to the left (W.), among the fields, is an overturned sarcophagus on a basement of masonry. — This street of columns may again be observed from the steamer during the passage from Mersina to Rhodes.

2. To Tarsus and Adana by railway. Leave Mersina early in the morning, return about 5 p.m., in time to catch the steamer. **Tarsus** ($17^1/_2$ M.), a small and dirty town with 10-15,000 inhab., lies in a damp and unhealthy plain. It is the residence of a Kâimmakâm, and also of European vice-consuls. In the time of Augustus it was a very prosperous place, inhabited by Greeks, Aramæans, and numerous Jews. It was also famed for its schools. St. Paul was born here. — Quarters may be obtained at the Khân, or at the houses of the vice-consuls.

**Adana** (42 M. from Mersina) is beautifully situated in the plain, with a view of the Taurus Mts., to which it is strategically the key. The place bore the same name in ancient times. The *Sarüs* which flows past it, the ancient *Saros*, is crossed by an old bridge of many arches. Adana is said to contain 35,000 inhabitants, about half of whom are Greek and Armenian Christians. The town is the residence of the Wâly of the province of Adana. The Banque Ottomane has a branch here, and a French vice-consul is stationed here. The Greek taverns afford accommodation. The most important branch of trade here is the export of cotton. The climate is very hot, but is considered healthy.

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From Iskanderûn to Mersina by land (about 35 hrs., in 4-5 days). In about $1^1/_2$ hr. we come to a precipice called *Sakal Tutan*, and sometimes the *Pillar of Jonah*. The triumphal arch which now lies in ruins here was perhaps erected by the Seleucidæ in honour of Alexander. We next reach the brook *Karasu*, or *Merkez*, which latter name ('station') it derives from a castle on its S. bank. In about $2^1/_4$ hrs. more we reach *Bayâs*, a small Turkish town on the coast, with numerous ruins and a well-preserved old castle. We next reach (3 hrs.) the river *Deli Tshai* and the villages of *Yüzler* and *Köi Tshai.* The ancient district of *Cilicia* begins here, and on this coast-plain was fought the celebrated battle of *Issus*, B.C. 333. The Deli Tshai ('mad river') corresponds to the ancient *Pindarus* on which Issus was situated. On the N. bank of the Deli Tshai, about $2^1/_4$ hrs. inland, lie the ruins of *Nicopolis.* In $1^1/_4$ hr. more we reach the N. end of the bay of Iskanderûn, or Issus, where near the modern *Kara Kapu* ('black gate') lie the *Amanides Pylae* of Strabo. Remains of an ancient road are still observed here. After 2 hrs. we reach the *Khân Kurkulâg.* (On the coast, 3 hrs. S. of Kurkulâg, stands the old castle of *Ayâs*, with an excellent harbour, a place still infested by robbers. Cicero, when governor of Cilicia, once subdued some robber-tribes in this neighbourhood.) Leaving Khân Kurkulâg, we traverse the plain for 5 hrs., and cross the *Jebel en-Nûr* ('mountain of light') to *Messis*, the ancient *Mopsuestia.* An ancient bridge here leads us across the *Jihân*, the *Pyramus* of antiquity. Traversing the plain for 5 hrs. more, we next reach *Adana* (see above).

## 39. From Iskanderûn to Aleppo.

Carriage Road, $99^1/_2$ M.; road taken by the Mukâris, $74^1/_2$ M. Good horses are scarce; the best Mukâri is *Nikola.* — Diligence (very unpleasant) 3 times a week in connection with the mail-steamers. — Carriages to Aleppo about 80 fr. As the job-masters have their stables in Aleppo, carriages should be ordered from Aleppo in advance. — The distances we give are those of the Mukâris' road which deviates very slightly from the carriage road.

The route from Iskanderûn to the foot of the mountains is generally very hot in the daytime. To the right are traces of a Roman road. The mountains are clothed with evergreen oaks, Aleppo pines, and Pinus sylvestris. We first reach *Beilân*, $2^1/_2$ hrs. from Iskanderûn. A little before Beilân is reached, the slate formation begins, and the road is hewn in the rock. This point was formerly fortified, as the surrounding walls indicate.

**Beilân.** — Accommodation may be found in a very large Khân at the entrance to the village.

History. The pass, which derives its present name from the village of *Beilân* on its N. slope, is the *Pylae Syriae* of antiquity, and must have been much frequented, if we may judge from the fact that it was traversed by a Roman road. Alexander passed through it after the battle of Issus.

The village of Beilân lies in a ravine between two chains of hills. The houses are built in terraces, one above the other. Fresh water flows down from the hills in every direction. The Beilân gorge contains remains of an aqueduct. The place is frequented by the inhabitants of Iskanderûn, and even by those of Aleppo, in summer. The houses are built of wood. The vegetation is beautiful, and vines and fruit-trees abound. The village is said to contain 200 Armenian and 300 Muslim (Turkish) families. Being situated on the steep slope of a gorge, the place is easily defended, and it was formerly a haunt of robbers.

Beyond Beilân the road continues to skirt the narrow valley. After 50 min. we see the large *Lake of Antioch* below us, and reach the culminating point of the pass at the actual *Pylae Syriae* (1585 ft.), whence we begin to descend. The view is fine. We pass ($^1/_4$ hr.) a watch-house on the right, and (1 hr.) reach a plateau planted with fine oaks. To the right, below us, the lake continues in sight, and the neighbouring swamps also become distinguishable. After 40 min. the road leads to the N.E. through a valley containing water, and in 1 hr. more we perceive the ruins of the *Khân Diarbekrly*, beside which are some huts (café). The shorter route to the next caravan station *'Ain el-Bêḍa* is only practicable in summer and autumn: when the streams are in flood the carriage road must be taken. The shorter route brings us in 1 hr. to the river *Ḳarasu* ('black water') which is only fordable when the water is low. We notice reed huts and tents of nomadic Turcomans. This plain was anciently called the *Plain of Antioch* or *Amykion Pedion*, and is now named *El-'Amḳ* ('depression'). It contains numerous artificial conical mounds. In A.D. 273, Aurelian defeated Zenobia here. The plain lies about 365 ft. above the sea-level, and was once the bed of a lake. It is bounded on the E. by the heights of the *Anguli Dagh*, and on the N. by the so-called *Kurd Mts.* The plain affords a fine retrospective view of the Amanus chain (p. 391). — Leaving the Ḳarasu we next reach ($1^1/_2$ hr.) the long ancient bridge *Jisr Murâd* across a deep marsh. Riding between chains of low hills we

reach ($1^1/_2$ hr.) the Turcoman village of *ʿAin el-Bêḍa* ('white spring').

In $1^1/_2$ hr. from ʿAin el-Bêḍa we reach the small oasis of *El-Ḥammâm* (with a warm sulphur bath). The reed huts of Beduins are occasionally passed. Large tortoises abound in this district. In $1^1/_2$ hr. we reach *Afrîn*, situated on the river of that name (the ancient *Ufrenus*). On the Afrîn, flowing towards the W., anciently lay the town of *Gindarus* (now *Jindarês*), which Strabo mentions as a haunt of robbers. Farther on, the road traverses a desolate region. Ascending a valley, we pass (2 hrs.) the remains of an aqueduct. The next villages are (2 hrs.) *Hazreh* and (20 min.) *Turmânîn*. In the upper part of the latter are a few antiquities. One small building is adorned with rosettes and crosses, and there is a house with several clustered columns. To the W. are some rock-tombs with stone staircases. — The soil of the undulating environs is poor.

In a small valley to the N.E. of Turmânîn are situated the very interesting ruins of (23 min.) **Ed-Dêr** ('the monastery'). The whole establishment was once enclosed by a wall. The larger building still standing within this wall was perhaps a *Pandocheiŏn* (a kind of tavern), and is in good preservation; even the gable and three small arched windows still exist. The house is partially surrounded with the remarkable remains of a peristyle, built of large and carefully hewn blocks. In front of this building is a court paved with large slabs, with two reservoirs. A sarcophagus and several rock-tombs are also observed here. The adjacent *Church*, of the 6th cent., is a more ornate edifice. It is a columnar basilica (p. cxvi), with the peculiarity that the apse of the nave projects in a semicircular form, while the side-apses are enclosed within square towers. The chief apse has three windows, and the side apses one each, all of which are bordered with moulding. The front of the church is enclosed between two towers, of three stories each, which, as well as the nave, once bore gables, and were connected by a colonnade above the portal.

Leaving the village of Turmânîn, we ascend the hill to the S. to (35 min.) the village of *Deramân*. Beyond it (10 min.) we descend into a valley, and obtain a view ($^1/_4$ hr.) of the extensive ruins of *Erḥâb*, situated in the valley, $^1/_4$ hr. to the right. After 6 min. we pass a ruined castle with ancient substructions. The path then ascends to ($^1/_2$ hr.) the top of a hill. This is the highest point of the Aleppo road; the village of *Tokat* is visible to the right among plantations of fig-trees. In fine weather, the minaret of the citadel of Aleppo may be discerned. The country becomes more and more desolate. We pass (55 min.) a village on the left, (20 min.) another on the right, and (25 min.) a third lying $^1/_4$ hr. to the right. On the left (13 min.) we next observe the ruins of *ʿAin Jâra*, and soon obtain (10 min.) towards the S.E. a view of the citadel of Aleppo. After 23 min. we perceive to the left ($^1/_4$ hr. distant) the village *Kefr Siêl* (?). On the left, 55 min. farther, stands a deserted Khân. We now descend to (40 min.) a Khân, pass (47 min.) the bridge over the *Ḳuweiḳ*, and enter Aleppo by the Anṭâkiyeh gate.

## 40. Inland Route from Damascus to Aleppo.

Nine days of caravan-travelling. — From Damascus to Nebk there are two routes. One of these leads by *Sêdnâya* (p. 376) to Nebk in 13 hrs. (for riders only); the other, the great caravan and carriage road, diverges at *El-Kutêfeh* (6½ hrs.; p. 361). From this point we traverse the plain, leaving the salt-lake *(Sbakha)* to the right, to (50 min.) the dilapidated *Khân el-ʿArûs*. The next Khân (1 hr. 7 min.) is flanked with a moat. The route then leads through the *Boghâs* ('defile') of *ʿAin et-Tîneh* ('spring of figs') to (2 hrs. 5 min.) the Muslim village of *El-Kastal*, and across a stony, undulating tract to (3 hrs.) **Nebk** (p. 375).

From Nebk to Homs (17 hrs.). About 2¾ hrs. from Nebk we reach *Kâra*, a village inhabited by Christians and Muslims, situated on a hill, with several dilapidated khâns. The mosque was once a Christian church. — Passing between low cliffs, with the ruins of several watch-towers, the path leads to (40 min.) the springs of *ʿUyûn el-ʿAlak*, and (1¾ hr.) to the small village of *Burêj* ('little tower'), where there is a Khân. A brisk ride of 4 hrs. next brings us to *Hasyâ* (p. 377), a walled village, inhabited chiefly by Christians. This district is exposed to the attacks of Beduins (of the ʿAenezeh tribe, which includes the Es-Sebʿa, El-Feddân, El-Heseneh, and other subdivisions). The soil is stony and sterile. The range of Anti-Libanus to the left soon terminates. The next villages are (3 hrs. 10 min.) *Shemsîn*, and (1 hr. 25 min.) *Shinshâr*, which lies to the right. A view of the Bekâʿa (p. 305) gradually opens, and in 3 hrs. 20 min. more we reach **Homs** (p. 376).

From Homs to Hama (carriage road, 29¼ M.). Leaving the town on the N. side, we traverse an extensive burial-ground, covered with black tombstones. (Near Homs we again enter the region of basalt.) The route then leads N. across a well-cultivated and fertile plain, but is destitute of shade. On the right, after ½ hr., we observe the village of *Dêr Balaba*, 25 min. distant, and after 1 hr. more, on the left, *Zaferâneh*, which is perhaps identical with the *Ziphron* mentioned in Numb. xxxiv. 9, as being on the N. frontier of Israel. In ¾ hr. we perceive the village of *Tell-Bîseh* on an isolated hill to the right. Its houses consist of a cubical substructure, without windows, covered with a lofty, conical roof of layers of stone. We pass (35 min.) a reservoir, and (1 hr. 10 min.) reach —

**Er-Restan.** — History. The ancient *Arethusa* was founded by Seleucus Nicator (B.C. 301-280). The district of *Seleucis* began here. In the time of the Crusaders, the principality of Antioch extended as far as this point. In the 13th cent. the village had ceased to possess any importance.

The present village, built of basalt, on a hill on the S. bank of the Orontes, contains no antiquities worthy of mention. We descend to the well-filled river, which flows from the S. towards the village, and then turns to the E. into a valley 250-300 ft. in depth.

Beyond the bridge (15 M. from Homs) we ascend to a plateau

commanding a view of the river, which first turns to the E., and then, beyond a range of hills with three conical peaks, trends northwards. After 1 hr. 20 min. we have this range *(Jebel Arbaʿîn)* on our right: the village of *Tell Ardo* is visible on the slope of the middle peak. Passing (25 min.) the village of *Epsirin*, we soon obtain a view of *Ḥama* (29¼ M.), and in 2½ hrs. more reach the burial ground on the S. side of the town. (Travellers should beware of encamping near one of the large water-wheels.)

**Ḥama.** — History. *Hamath* was the capital of a kingdom about which we possess no information, for we learn that King Toi of Hamath congratulated King David on the occasion of his victory over the king of Zobah (2 Sam. viii. 9 et seq.). At the time of its greatest extent, the territory of the Israelites reached from Hamath to the River of Egypt (p. 157; 1 Kings viii. 65). Amos (vi. 2) speaks of the place as Hamath the Great. In 2 Kings xviii. 34 its capture by the Assyrians is mentioned (comp. Is. x. 9). After the establishment of the Macedonian supremacy Ḥama was known to the Greeks as *Epiphania* (probably in honour of Antiochus IV., Epiphanes), and early Christian authors call it *Emath* (or *Khamat*) *Epiphania*. The ancient name, however, was revived after the Arabian conquest (p. lxxx). In 639, Ḥama surrendered without resistance to the advancing Muslims, commanded by Abu ʿUbeida, and the church was then converted into the 'mosque of the upper market'. In the troublous times of the Crusades Ḥama was occupied by the Ismaʿîlians (p. xcvi), who appointed Riḍwân, their ally, Prince of Ḥama, and placed a garrison in the citadel. In consequence of this, the place was attacked by Tancred, and after a long resistance was captured in 1108, when the Ismaʿîlians were massacred. In 1115, Ḥama was again wrested from the Franks by Toghtekin, a Turk. In 1157, it was destroyed by a fearful earthquake, which is said to have caused the death of 15,000 persons. The place was at length taken possession of by Saladin, in 1178.

Ḥama again prospered for a short period under *Abulfeda*, a descendant of the family of Saladin, and a man of great talent, who was born in 1273. After a careful education, he was compelled at an early age to take part in the wars against the Franks. In 1310, he was appointed prince, or 'sultan', of Ḥama, Maʿarra, and Barzin, and was known as El-Melik el-Muayyad ('the king favoured by God'). Even during his warlike campaigns he continued to prosecute his scientific studies, and associated with eminent scholars. A geographical work and a history written by him still enjoy a high reputation. With his death (in 1331) ended the last period of Ḥama's prosperity. Since that time the town has never in any way distinguished itself. — The Arabian geographer Yâḳût (d. 1229), whom we have mentioned frequently, was a native of Ḥama.

*Ḥama* (60,000 inhab.; *Turkish Telegraph Station*) is the residence of a Muteṣarrif, who is dependent on the government of Damascus, and it contains a garrison. It lies picturesquely in the narrow valley of the *Orontes* (Arab. *El-ʿAṣi*), which flows through it from S.E. to N.W., forming a bend in the middle of the town, and which is crossed by four bridges. The highest part of the town on the S.E. side *(el-ʿÂliyât)* lies 150 ft. above the river. The other eminences are the *Castle Hill* to the N., the *Bashûra Quarter* to the N.E., *Shêkh ʿAmbar el-ʿAbd*, on the left bank, and *Shêkh Moḥammed el-Ḥaurâni*, which forms a prolongation of an older and broader valley. The situation of Ḥama is hot and unhealthy. The inhabitants are considered proud and fanatical. The castle-hill, 100 ft. in height, seems to be partly artificial. No remains are left of the castle which

once crowned the hill. The summit commands a fine view of the valley and the extensive and fertile plain to the W. The town is dirty, and the streets are badly paved. Most of the houses are built of mud. One of the chief curiosities of Ḥama consists in its water-wheels *(naʿûra)*, some of them being of huge dimensions, and each bearing a name of its own. They are used for pumping up the water of the Orontes, and their creaking is incessant by day and night. The town is surrounded by gardens with numerous poplars. — The commerce of Ḥama is still of some importance, particularly with the neighbouring Beduins and Nusairîyeh. The bazaars are spacious and well stocked. The ʿabayeh, or Arabian mantle, is still manufactured here, but the native industries have suffered seriously from European competition.

The town contains few attractions. On the right bank, near the second bridge from the S., is situated the 'Palace' of the emîrs of the Kilâni family. The mosques possess remarkably fine minarets, twenty-four in all, the handsomest being that of the Great Mosque *(Jâmiʿ el-Kebîr)*. The *Jâmiʿ el-Ḥayya* ('serpent mosque') derives its name from the fact that two of its columns are intertwined in a serpentine fashion. The house of *Muayyad Bey* deserves a visit, being tastefully decorated in the interior. — At the N.W. angle of the town, where the river turns to the N., a number of catacombs are said to exist on the right bank, at some height above the river. — Curious inscriptions have been found at Ḥama, but their strange 'Hittite' inscriptions have not yet been deciphered.

To the N.E. and S.E. of Ḥama lies the district of *Jebel el-Aʿlâ* ('highest mountain'), which separates the Syrian desert from the valley of the Orontes. The Arabs state that there are 365 villages among these hills. The whole district is covered with the basaltic formation, but a thin crust only of this volcanic rock overlies the limestone. Fragments of columns, ornaments, and inscriptions which are frequently found here, indicate that the country was wealthy and populous during the Roman period.

From Ḥama to Aleppo (22-27 hrs.). We pass (40 min.) the village of *Duffei*, beyond which the route runs parallel to the chain of the *Nusairîyeh Mts.*, traversing an open and partially cultivated plain. The next villages are (10 min.) *Eṭ-Ṭayyibeh*, (2½ hrs.) *Laṭmîn*, (1 hr. 50 min.) *Shêkhûn*, with a large Khân, and (40 min.) *Ais*, where there is a lake. Farther on, we observe tomb-caverns by the road-side. We then reach (2 hrs.) *Marhatât* with an old dilapidated khân and a deep well, and in 2 hrs. more the large village of **Maʿarret en-Noʿmân**, named after Noʿmân Ibn Beshîr, a companion of Moḥammed. In 1099, the Crusaders under Bohemund plundered and destroyed this town, which they called *Marra*. It stands on a height, and now contains 1500 inhabitants. The environs are well cultivated, even figs and pistachios thriving here, but there is no running water in the place. Outside the town are a few relics of antiquity. The Khân is a handsome building. The castle, *Ḳalʿat en-Noʿmân*, is in ruins.

Beyond Ma'arret en-No'mân the direct route to Aleppo passes to the E. of *Sermîn*, leading to *Serâkib* in $5^1/_2$ hrs., and to *Khân Ṭûmân* (see below) in $5^1/_2$ hrs.: but the caravans often choose the route viâ Sermîn (6-7 hrs. from Ma'arret en-No'mân). At Sermîn are numerous cisterns and wells hewn in the rock, and to the S.E. of the village are artificial rock-caverns. Most of the houses in the N. Syrian villages have conical roofs, but subterranean dwellings also occur, ancient tomb-chambers and cisterns having frequently been utilised for the purpose. — Beyond Sermîn we traverse an extensive and dreary desert to ($5^1/_2$ hrs.) *Ma'arret el-Ikhwân*, a miserable village, with inhospitable inhabitants. The route follows the telegraph-wires and enters a fertile plain near (1 hr.) the village of *Ḳanâṭir*. (To the left, $^1/_2$ hr. distant, is *Herâdeh.*) In 2 hrs. 20 min. we reach the valley of the *Ḳuweiḳ*, on a height beyond which stands the *Khân Ṭûmân*, near a village of that name, named after Ṭûmân, one of the Mameluke sultans. After 1 hr. 25 min. we perceive the minarets and the citadel of Aleppo, and from a height, farther on, the town itself becomes visible, forming an oasis in the midst of a desert. After 50 min. we pass *Anṣâri*, and crossing the *Nahr Ḳuweiḳ* reach the S. gate of Aleppo in $^1/_2$ hr. more.

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There is a carriage road from Hama to *Lâdiḳîjeh* (p. 385).

From Ḥama to Kal'at el-Muḍîḳ ($8^1/_4$ hrs.). Escort necessary. The route ascends a steep slope on the W. side of the town, and leads across a wide, cultivated plain towards the W. to ($1^3/_4$ hr.) *Tizin*. We now turn to the N., and in 40 min. reach *Kefretûn*. Proceeding towards the N.W., we enter a green valley, where we cross an affluent of the Orontes by the *Jisr el-Mejdel* ('tower bridge'). Near it are some ruins. After about 1 hr. we pass *Emhardi*, which lies $^1/_4$ hr. to the right. In 25 min. more the route turns to the N., and again enters the broad plain of the Orontes. On the N. end of the rocky slope by which the Orontes is bounded on the E. stands *Ḳal'at Seijar* (formerly *Sheizar*), occupying the site of the ancient town of *Larisa* founded here (or at least restored) by Seleucus Nicator. The present village lies inside the walls of the large castle. The Orontes issues here from a narrow, rocky gorge, and we cross it by a bridge of ten arches. The route then traverses a rough, sterile tract. In the plain a number of artificial hills are observed. We next reach (2 hrs.) the squalid village of *Heyalîn*, and ($^1/_2$ hr.) —

**Kal'at el-Mudîḳ.** — History. Ḳal'at el-Mudîḳ was the citadel of the Greek town of *Apamea*, which was so named by Seleucus after his Persian wife Apame. The place was originally called *Pharnake*, and is said to have been named *Pella* by the companions of Alexander. Seleucus enclosed the town with walls. Apamea was one of the great centres of the Seleucidian kingdom, and contained the war-treasury and national stud (30,000 mares and 300 stallions). Seleucus Nicator also kept 500 elephants here which he had received from an Indian king. The castle was strongly fortified, but was destroyed by Pompey. The town afterwards became an episcopal see, but in the 7th cent. it was entirely destroyed by Chosroes, who sold the inhabitants as slaves. — Arabian authors call the town *Fâmia* or *Afâmiya*. It never regained its ancient importance, and in 1152 was destroyed by an earthquake.

Apamea is beautifully situated. The marshy valley of the Orontes (*El-Ghâb*), 4 M. in width, is covered with rich meadows. To the W. rise the precipitous and barren rocks of the Nusairîyeh Mts., and to the N.E. the Jebel Rîha. To the S. tower the peaks of Mt. Lebanon. To the S. lies *Seklebîyeh*, and to the N.W. *Shemâseh*. — The inhabitants of

the Ghâb are poor, half-caste Beduins, and are much exposed to the predatory incursions of the Nusairîyeh. — The present village lies within the modern Saracenic castle. The shapeless ruins of the ancient city lie to the N. of the castle. The N. gate of the town is still in existence, but is buried beneath the stones of a fallen tower. From the N. gate a broad street of columns ran southwards. The shafts of columns strewn on the ground are of different forms and sizes, showing that there must have been a want of uniformity in the style of the colonnade, and that it therefore probably dates from a late Roman period. The street was 140 ft. wide, and the columns, about 1800 in number, were 33 ft. high. On each side of the colonnades are niche-like spaces, and a number of portals are still standing. There are also a number of other streets intersecting each other at right angles. About the middle of the colonnade, near its intersection with another columnar street, are the ruins of a large building. — On the E. side of the main street several columns are still standing around a quadrangular sepulchral edifice. The ruins are much overgrown with brushwood. — The house of the shêkh affords quarters for the night.

From Kal'at el-Mudîk to El-Bâra ($7^3/_4$ hrs.). The route traverses a necropolis, then leads to the N.W. On the left ($1^1/_2$ hr.) we perceive a building resembling a tower, standing on a hill, at the foot of which are several oval reservoirs. We soon enter the district of the *Jebel ez-Zâwi*, or *Jebel el-Arba'în* ('mount of the forty martyrs'), or *Jebel er-Rîha*, as it is sometimes called, after the village of that name. Among these hills lie very numerous remains of ancient towns and churches in the style we have already adverted to (p. cxvi). The rough path ascends a valley, and after $1^1/_2$ hr. descends into a basin. In 1 hr. 35 min. we reach *Têfileh*, with the remains of an old church. We next pass *Seburra* and ($^3/_4$ hr.) *Fatîreh.* To the left, after 1 hr., we observe the *Kal'at Jidar* on a barren, rocky eminence, to the right extensive ruins. The route leads through a valley which gradually contracts to a gorge, passes through (1 hr. 20 min.) the deserted town of *Mujdeleia*, with well-preserved houses, and reaches ($^1/_2$ hr.) —

**El-Bâra.** — In 1098, El-Bâra was captured by the Crusaders, and made an episcopal see. In 1104 and 1123, the town, which was then strongly fortified, was attacked, plundered, and destroyed by the Muslims. It is now a squalid village, situated in a dreary valley.

The very extensive Ruins of the ancient town, which bears some resemblance to Pompeii, are interesting owing to the preservation of numerous streets and individual edifices. As the style of these buildings scattered throughout the Jebel ez-Zâwi, and dating from the 5th-7th cent. after Christ, is pretty uniform, one description of them may serve for all. The pavement of the narrow and frequently intersected streets is constructed of large polygonal blocks. The houses have no opening to the street except their doors (comp. p. xli). The square or arched doorway leads into an oblong court, which is generally of irregular form. On one side, but in the case of monasteries probably on two sides, the court was flanked with arcades in two stories, behind which lay suites of apartments of moderate size. These arcades were usually very handsomely constructed. Both stories were generally adorned with columns, the lower being lofty and of slender proportions, while the upper were heavier and furnished, moreover, with a balustrade of slabs of stone. Each story terminated in horizontal beams, the upper of which bore a gabled roof. The capitals of the columns are very varied in form, the calyx shape being the commonest. The masonry of the houses is singularly substantial. Some of the stones are 16-17 ft. long, and mortar has never been used. The portals and other parts of the buildings are richly adorned with trellis-work. Crosses, Christian emblems, and monograms also occur (thus α and ω). Balconies in some cases project from the façades. The doors and windows leading into the arcades are often adjoined by niches, while vine-leaves, acanthus, vases with peacocks, and occasionally a lamb bearing a cross occur every-

where. In the construction of these houses wood has never been used except for the roofs.

The town of El-Bâra consists of a S. and a W. quarter. The former contains the ruins of two churches and a chapel, and a pile of ecclesiastical buildings. A street leads hence to the necropolis, to the N. of the town. On the hill between the two quarters stands a well-preserved villa of two stories, with verandahs. At the back of it are columns, placed in the form of a quadrangle, which once bore a roof to form a canopy for the sarcophagi below. The vine-culture seems to have been extensively carried on in the Jebel ez-Zâwi district, and some of the ruins are still overgrown with vines. — The W. quarter of the town also contains the ruins of two churches, the larger of which stands below an old Saracenic castle. To the S.W. of this quarter, and separated from it by a ravine, is the necropolis. Three of the monuments, consisting of a cubical basement bearing a pyramid, are worthy of careful inspection. The substructure of one of these is surrounded by low pilasters in three rows, one above the other, and is adorned with two rich friezes. The pyramids are hollow up to the top. On the outside of some of the stones, pointed bosses have been left. A door leads into the interior of these tombs, along the walls of which the sarcophagi were arranged. There are also interesting rock-tombs in the necropolis, one of the best-preserved of which is in the S. slope of the gorge. It is about 15 ft. square, and is entered by a vestibule with two columns. In each of the three walls are two tomb-niches, the lids of which have disappeared.

The environs are strewn with similar ruins. In every direction we come upon empty houses, so admirably preserved as to require nothing but a wooden roof to render them habitable. The soil is still fertile, and in ancient times must have been extremely productive, while these beautiful basilicas and handsome monuments and rock-tombs indicate that the former inhabitants must have possessed great wealth and taste. Although the details of many of these buildings are imperfect, and their forms sometimes unpleasing, the architecture of this district is remarkable for its uniformity of character, and the ease and skill with which the massive materials have been treated recall the classical style.

One of the finest groups of ruins is that of **Khirbet Ḥâss**, about 1 hr. to the S.E. of El-Bâra. Among the buildings here is a pile of ecclesiastical edifices, including a basilica with seven pairs of columns. This church, like many others of the same character, not only has three entrances at the W. end, but each aisle has also two lateral doorways, each of which is approached by a porch resting on two columns. Adjoining the choir, which is rounded in the interior, but does not project beyond the nave, are two square chambers, so that externally the church presents the form of an oblong rectangle. — A smaller basilica also still exists here. The necropolis of Khirbet Ḥâss is particularly interesting. A handsome mausoleum with a pediment and rock-niches is still preserved here. Two of the rock-tombs are approached by inclined planes which descend to the entrances. — The neighbouring village of *Ḥâss* also contains a basilica with a portico. This church possesses large arched windows and quadrangular apses which project beyond the nave and aisles. The necropolis of Ḥâss contains a very handsome monument to a certain Diogenes, dating from the 4th century. The beautiful stone portal which leads into the interior of the cubical substructure is approached by a porch. The second story of the cube is surrounded with a peristyle, above which rises a pyramid with bosses. Several curious monuments with arched vaulting and many interesting rock-tombs are also to be seen here.

To the N. of Ḥâss, about 1 hr. distant, lies *Serjilla*, where baths, churches, and numerous dwelling-houses are preserved. One of the tomb-monuments consists of a square structure with a gabled roof. On the surface of the rock are seen large monolithic slabs which form the lids of sarcophagi let into the rock, or cover the staircases descending into tomb-chambers. (*Dêr Sambil*, to the N.W. of Serjilla, also possesses ruins and tombs.) — Serjilla lies in a rocky district, about 1 hr. to the

E. of El-Bâra. We may proceed thence farther E. to (1¼ hr.) the ruins of *Dêr Dârîn*, a beautiful monastery, and (¾ hr.) *Maʿarret en-Noʿmân* (p. 397).

About 1 hr. to the N.N.W. of Maʿarret en-Noʿmân are situated the ruins of *Dâna*. A fine mausoleum here possesses a porch of four columns. Near it is the Olympus monument, consisting of four somewhat rude columns which form a square for the support of the canopy over a tomb. Farther N. (1 hr.) are the extensive ruins of *Ruweiḥa* ('Little Rîḥa'). Within a wall here we find an interesting church and two sepulchral monuments. The church, dating from the 4th cent., is a basilica borne by pillars. The two low piers, one on each side of the nave, are connected by means of bold arcades and transverse arches thrown across the nave. To the right of the church is a tomb-monument of a certain Bizzo with a portal borne by columns. The corner pilasters do not bear an entablature, but have a fluted cornice placed over them. To the left of the church stands an elegant mausoleum in the form of a small ancient temple with a porch 'in antis.'

From Ruweiḥa we may next proceed N.N.E. to (3-4 hrs.) *Sermîn* (p. 398). Another route leads N.W. to (1¼ hr.) *Muntif*, situated at the base of the Jebel Rîḥa, whence *Kefr Lâta*, on the E. slope of the hill, is ¾ hr. distant. The hill commands an extensive view. To the E. stretches a sterile region, while to the W. and N. lies a fertile plain, well planted with trees. To the N. tower the snow-clad peaks of the Taurus. Kefr Lâta is surrounded by extensive burial-grounds. Both to the W. and E. of the village are to be found numerous sarcophagi and tomb-grottoes hewn in the rock. The narrow valley which lies on the N. side of the village contains a spring within a dome-covered monument, borne by four columns. On the N. side of the valley there is a large quadrangular space hewn in the rock, with niches in its sides and a large stone sarcophagus in the middle. Farther E. there is a similar square space with sarcophagi and tomb-chambers. — A steep path descends from Kefr Lâta to Rîḥa in ¾ hr.

Direct Route from El-Bâra to Rîḥa (3 hrs. 50 min.). Inmediately beyond the village we come to a spring. We then pass the castle, and ascend between the vineyards and olive-plantations on the N. slope of the valley. On both sides of the path lie numerous tombs and sarcophagi. After 40 min. we perceive to the right the villages of *Beliûm* and *Shtida* (?), and in ½ hr. reach *Meshûn*. Near this village there is a necropolis in the rocky ground, containing vertically excavated tombs, vaulted over with arches. To the N.W. rises the *Tell Neby Eyyûb* ('hill of the prophet Job'). After 20 min. we pass the village of *Merʿayân* on the right, and then begin to ascend. From the top of the hill we obtain a survey of a picturesque, well cultivated district to the N. We next pass (¾ hr.) the village of *Rama*, and in ½ hr. more reach the plain, where we perceive *Urim el-Jôz* at some distance to the left. After ¾ hr. we pass an isolated hill with rock tombs, and in 20 min. reach **Riḥa**, a small town with 3000 inhab., beautifully situated at the N. base of the *Jebel el-Arbaʿîn*, in the midst of olive-plantations. To the N.W. of Rîḥa extends the *Jebel Khazrejîyeh*, by which the valley of the Orontes is bounded. From Rîḥa to Sermîn (p. 398) direct is a ride of 3 hrs.

From Rîḥa to Dâna through the Jebel el-Aʿlâ (9-10 hrs.). A number of interesting groups of ruins are to be found to the N. of Rîḥa in the district of the *Jebel el-Aʿlâ*, which however must not be confounded with the mountains of that name already mentioned (p. 397). Crossing the *Tell Stummak*, we ride northwards to (2½ hrs.) the large village of *Edlib*, situated at the foot of a hill, and surrounded with olive-plantations, containing a few Christians among its inhabitants. The route then leads N.N.W. to (3 hrs.) the village of *Harbanûsh* in the Jebel el-Aʿlâ. About ½ hr. to the N. of this point lies *Dêr Sêta*, where there are some fine ruins of dwelling-houses, and that of a basilica with a quintuple row of columns, one entrance only in front, and remains of a hexagonal baptistery. — To the N.W. of Dêr Sêta, about ¼ hr. distant, is *Bakûsa*, which contains a ruined basilica of the 6th century. This church has a porch with two columns, and small porches at the side-entrances. The apse of the

nave projects in semicircular form externally, and has three windows. — About 1/2 hr. to the N. W. of Bakûsa lies *Kokanaya*, where we again meet with admirably preserved houses, and a chapel of the 6th cent. adorned with rosettes and many other enrichments. In the vicinity are several sarcophagi and a monument with pyramidal top (half destroyed). — We may next visit *Beshindelaya*, 1 hr. to the N. of Kokanaya, where we find the tomb of Tib. Cl. Sosandros, completed 27th April, 134, the earliest of the dated tombs of N. Syria. It consists of a plain chamber borne by pillars of Doric tendency, with an architrave covered whith inscriptions, and a frieze adorned with bulls' heads and festoons. Adjacent to the tomb rises a lofty memorial pillar, surmounted by a figurative representation in a shallow niche. — *Kefr Kileh*, which lies about 20 min. N. E. of Beshindelaya, possesses another fine basilica, the side-portal of which has a very rich architrave. From Kefr Kileh we may proceed northwards, by *Salkhun*, in about 2 1/2 hrs. to the castle of *Hârim* (p. 412). — *Kalb Lûzeh*, 1/2 hr. N. of Kefr Kileh, contains a basilica borne by piers, dating from the 6th cent., and one of the finest churches in N. Syria. The large arched portal has fallen, but the wall on the left, with windows in three stories, still exists. The piers in the interior, on which the arches rest, are low and massive. In the nave, above the arches, is a series of square windows. Most of the small columns which once stood between these windows have disappeared, but their corbels and those of the roof-beams have been preserved. The choir, which is approached by a flight of steps, is particularly fine. The apse is semicircular externally, and adorned with a double row of mural columns. Above the capitals are corbels, while others have been introduced between the columns. These corbels bear the corona of the small roof, above which rises the projecting gable of the nave. — About 10 min. to the N. of Kalb Lûzeh lies *Behio*, where another basilica and some fine rock-hewn olive-presses may be examined. — From Kalb Lûzeh we now ride N.N.E. to (2 1/2 hrs.) *Sermâda*, which possesses a sepulchral monument consisting of two columns connected by an entablature and also by a small cross-beam two-thirds of the way up. — About 3/4 hr. N. of Sermada we at length reach *Dâna* (p. 412), whence, without going to Turmanîn, we may reach the Aleppo road.

## 41. Aleppo.

**Accommodation.** Moderately good in the hotels kept by Levantines: *Ararat*, *Popolani*, *Ismakûn*, *ʿAzizîyeh*, the last in the suburb of the same name). Pension without wine 5 to 7 fr.

**Bankers.** *Zollinger & Co.*, agents for the *Banque Ottomane* (p. xxviii). *Lütticke & Co.; Vincenzo Marcopoli & Co.* Exchanges: Turkish pound 125 piastres; Napoleon 109 pi.; Sovereign 137 1/2 pi.; Mejîdi 23 pi.

**Post Office.** The Turkish post dispatches the mails by courier to Iskanderûn to catch the various steamers. Overland post to Damascus on the arrival of the overland mail from Constantinople; from Damascus, Sat. morning; to Constantinople, Sat. midday. — *International Telegraph Office* at the Serâi.

**Consulates.** American: *Bosch;* British: *Jago;* Austrian: *Picciotto;* French: *Gilbert;* German: *Zollinger.*

**Physiçians.** *Dr. Lorenz* (a German); *Dr. Curado; Dr. Zacrzewsky.* Each physician has his own dispensary.

**History.** The Egyptian monuments testify that Aleppo was in existence two thousand years B.C. A city named *Beroea* was founded on this site by Seleucus Nicator. In A.D. 611 the Persian King Chosroes marched from Hierapolis (the modern El-Manbej) on the Euphrates against Berœa. Megas, Bishof of Berœa, was at the time in Antioch, and hastened to treat with Chosroes. The town was burned down, but the Berœans succeeded in defending the citadel until Chosroes was induced by the bishop to withdraw. The town surrendered without resistance to the Arabs under Abu ʿUbeida, and Haleb now became a more important place in consequence of the destruction of the neighbouring Kinnesrîn (p. 409) by the Arabs. Seif ed-Dauleh, the Hamdanide (936-967), made Haleb his




ALEPPO (HALEB).
1 : 50.000
0
500
1000 Yards
1. Bâb el-Faraj
2. " el-Kala'at
3. " el-Makâm
4. Khân Khêrabag
5. " el-Wesir
6. Kurdbeghan
Mosques:
7. Jâma'at el-Âdlîyeh
8. Jâma'at el-Bala'at
9. " el-Khasrefîyeh
10. " el-Ḥâlawîyeh
11. " Muslim
12. " Osmanîyeh
13. " es-Sultânîyeh
14. " Wahdi
15. " Zakarya
(J. el-Kebîr)
16. Serai
Kuweik (Turk. Gök Su)
Orchards
Christian
Cemetery
Ain Lab
Bir el-Jik
Shêkhu Bekr
(Dervis Monastery)
Mohammedan
Cemetery
Tomb of Bem
Barrack &
Military Hospital
el Jedeideh
(Yeni Mahalleh)
1247
Mill
Alexandretta
Meshârekâ
Projected Euphrates Railway
1312
1214
el-Kittâb
Ferdûs
Nerab
Orchards
Sermîn
Mill
Kuweik (Turk. Gök Su)

residence. In 961 the Byzantines under the Emperor Nicephorus obtained possession of the town for a short time, but were unable to reduce the citadel. Shortly after this came the troublous times of the Crusades. Under Prince Riḍwân, who had wrested Ḥaleb from the Assassins, the town was compelled to pay tribute to the Prince of Antioch. In 1114 the place was destroyed by an earthquake, and in 1124 it was unsuccessfully besieged by King Baldwin. In 1139 another earthquake visited the town. After the terrible earthquake of 1170, the famous Nûreddîn rebuilt the town and fortress. In 1260 the Mongols under Hûlagû destroyed the town and massacred most of its inhabitants. The castle was razed on that occasion. In 1280 Ḥaleb was again sacked by the Mongols, but soon revived. Under the supremacy of the Mameluke sultans of Egypt, Ḥaleb continued to be the capital of N. Syria. In 1400 the Syrians were defeated by Timûr near the city-gates, and the town itself was destroyed, a scene of bloodshed and plunder continuing for four days. The emîrs who had gallantly defended the fortress surrendered, and, contrary to the stipulation, were put to death. The re-erection of the fortifications was completed in 1427. In 1516 the Turkish Sultan Selîm put an end to the Mameluke supremacy, and entered Ḥaleb unopposed. The town then became the capital of a pashalic.

For its repeated recovery from its misfortunes Aleppo is chiefly indebted to its situation on the route of the caravan traffic to Persia and India, and it has long carried on a brisk trade in spices, linen, cloth, jewels, and other goods. The French and the Venetians possessed factories here at an early period. Towards the end of the 16th cent., during the reign of Queen Elizabeth, the English also established a factory and a consul at Aleppo. The discovery of the sea-route to the E. Indies proved detrimental to the caravan-traffic, and at the same time to the prosperity of Aleppo, but several European firms continued to thrive. Among the most distinguished British residents in the 17th and 18th centuries were Maundrell and Russell. The Dutch also possessed a factory here. — At the beginning of the present century Aleppo suffered seriously in consequence of its occupation by the janizaries. In 1822 the town was destroyed by an earthquake, on which occasion one-third of the population perished and two-thirds of the houses were destroyed. The place was visited by another earthquake in 1830. Under the Egyptian supremacy (1831-1840) the town again prospered, as Ibrâhîm Pasha constituted it his headquarters. In 1850 an insurrection broke out at Aleppo, the Beduîns invaded the city, and the Pasha ʿAbdallâh was compelled to fly. Since that period the tranquillity of the place has been undisturbed.

The *Population* of Aleppo is estimated at 119,000 souls, of whom about half are Muslims. The Christian population of about 16,000 souls consists chiefly of Greeks, besides whom there are 3000 Armenians, 3000 Maronites, and a few Syrian Catholics. The Americans have established a small Protestant community here. Each of the religious communities has a school of its own. There is also a school of the Franciscans of the Terra Sancta, and a girls' school managed by the Sisterhood of St. Joseph. Near the Serâi is a large Muslim school. The Italian government has also established a school.

Aleppo lies in 36° 11′ 32″ N. latitude, at a height of 1300 ft. above the sea-level. The climate is somewhat cold in winter, frost and snow being not uncommon. The heat of summer is tempered by cool westerly breezes. The town stands on a number of small heights, surrounded by hills, and in the midst of the desert. To the W. of Aleppo flows the *Ḳuweiḳ* (Turk. *Gök Sû*), the *Chalus* of Xenophon, which rises several days' journey to the N., and descends through the plain of *Killis*. The town is supplied with water by means of a conduit from *Ḥeilân* (3 hrs. N.), and partly from the Ḳuweiḳ also. Above the city the banks of the river are

of considerable height. Wherever the land is irrigated by its waters, it yields luxuriant vegetation, but this is only the case at a distance of several hours N. of Aleppo. In the immediate environs of the town, the river is bordered with a narrow, but beautiful strip of orchards. The river-water which is not utilised empties itself into a morass *(el-maṭkh)*, about 2 hrs. S. of the town. The soil in the environs is excellent, and consists of three kinds: the sandy alluvial soil of the valley; the bright brick-red earth in which wheat and the pistachio thrive admirably (thus the *Pistacia vera* on the heights to the E.; from this region, the Emperor Vitellius is said to have imported pistachios); and the black loam which crumbles and turns to dust as soon as dry. — Near the river grow ashes, maples, planes, and silver poplars. The nebk or nubk, the sumach, the walnut, and the quince also thrive. Olive-trees occur, but their fruit is poor. The climate is too cold for oranges. The corn harvest takes place at the end of May. Near *'Aintâb*, to the N. of Aleppo, an excellent wine is produced. — The Kuweiḳ abounds with fish, the eels being particularly esteemed. Salt is brought to Aleppo from the great salt-lakes near *Jibûl*, to the E. and S.E.

To causes at present unknown is ascribable the 'Aleppo boil' (*ḥabb ḥaleb*; or *ḥabb es-seneh*, 'boil of a year'), a skin-disease which prevails in this region, and even extends hence to Persia. The eruption, though not painful, is very disfiguring, as, when healed, it leaves permanent brown scars behind. Natives, foreigners, and even dogs and cats, are all subject to the malady, and visitors are sometimes attacked by it long after they have left the place. A common malediction of the Arabs consists in praying that the boil may visit the houses of their enemies. No remedy for the disease has yet been discovered. Some persons escape it altogether, while others are attacked, not only here, but even in some districts of S. Syria.

Notwithstanding this troublesome plague, Aleppo contains a much larger European colony than Damascus, and in consequence of its long connection with the West the town is less Oriental in its characteristics. Besides the European residents, there are also a number of Levantines. The bazaar, too, is less Oriental in character than that of Damascus, European wares being here greatly predominant, and native industry being well-nigh extinct. Some of the native merchants now import their cloth and other goods direct from Europe, instead of through the agency of the resident representatives of European firms. The exports consist exclusively of grain, wool, cotton (the cultivation of which is increasing), gall-apples, yellow-berries (for dyeing), gums, manna, scammony, saffron, sesame, hides, and various other raw products. — For native consumption, chiefly in the Turkish provinces, silk and cotton stuffs, embroidery, and leather-wares are still manufactured here.

The commercial importance of the place would be greatly increased by the construction of a railway to the east. Literature and science are little cultivated. The trade of the town is concentrated in its very extensive *Khâns*, the upper parts of which are used as dwelling-houses, even by Europeans. One of the finest of these is on the right at the W. entrance to the bazaar. All the houses are built of solid stone, and never of mud, as in Central Syria. Most of them have only one story, and being built in Oriental fashion, without windows towards the street, they present an unpleasing exterior. The courts in the interior are generally handsome, but plain. The streets are much cleaner than those of any other Syrian town, and are generally well paved. A characteristic of Aleppo consists in its numerous passages with pointed arches. Aleppo, however, is greatly declining in consequence of the great falling off in the exports.

Aleppo is the seat of a Wâly, whose Wilâyet embraces the whole of N. Syria as far as the Euphrates. Near Aleppo begins the boundary-line between the Arabic and Turkish languages. Arabic is almost exclusively spoken in Aleppo, but Turkish is more frequently understood here than at Damascus. The dialect used here is not materially different from the Arabic of the rest of Syria.

The Aleppines do not enjoy a very high reputation, and the expression *'el-ḥalebi tshelebi'* (the Aleppine is a 'swell') is proverbial. The name *ḥalebi* has become an opprobrious epithet.

The modern town is unfortified, and consists of several quarters and suburbs. In the N.W. of the town is the suburb of *'Ázizîyeh*, and the *Salîbeh* quarter, inhabited by Christians. Several handsome schools in the European style and churches have been erected here. *Salîbeh* is surrounded on the E., N. and W. by the *El-Jedeideh* quarter, occupied by a mixed popuiation. The S.W. suburb of *El-Kittâb* on the right bank of the Kuweiḳ contains an exclusively Christian-Levantine population. The *Jewish Quarter (Baḥsîta)* is on the N. side of the town. The castle-hill rises in the middle of the town (see below). On the W. side is still to be seen a well-preserved wall with towers, belonging to the old fortifications of Ḥaleb. The town-walls and other old buildings, however, have suffered so severely from repeated earthquakes, particularly that of 1822, that few relics of mediæval Aleppo, and none of ancient Berœa, now exist.

The **Citadel** commands the best view of Aleppo, but cannot be visited.

The citadel stands on a hill of apparently artificial origin. Arabian authors state it is supported by 8000 columns. Its foundations are certainly very ancient, and it is even asserted that the whole of ancient Berœa once lay on this hill. Down to 1822 the hill was partially occupied by dwelling-houses, while fortifications of various kinds have been repeatedly erected upon it by different Muslim rulers. The citadel is now surrounded by a deep moat, which is capable of being filled with water. The buttresses of the wall consist of massive blocks. We cross a handsome bridge of a single arch, and enter an outer tower, with a pleasing

façade containing small windows and loop-holes, and with tasteful enrichments in iron. A viaduct of eight arches next leads to a vestibule. Over the strong iron door on the right are sculptured basilisks. The inscriptions by Melik eẓ-Ẓâhir date from 605 of the Hegira (1209). By the sides of the second door are leopards' heads carved on the stone. We soon reach a plateau within the walls, which is covered with a mass of ruins. The direction of several streets is traceable, and a number of arches still exist. In the middle of this space is a large vault, partially hewn in the rock, with a roof borne by four columns built into the walls. The staircase descending into it is reached by passing through a narrow aperture. This subterranean chamber seems to have been a cistern, and its walls are remarkable for the massiveness of their construction. The finest view is enjoyed from the top of the minaret. Immediately below us, to the N., lies the *Serâi*, and to the left, a little beyond it, is the *Jâmiʿ ʿOsmanîyeh.* Farther distant is a green burial-ground, extending into the town. To the N., outside the town, is the large building of *Shêkhu Bekr* (a monastery of dervishes, see p. 407), and to the right of it are the barracks and military hospital. Beyond the green margin of the river rise low desert-hills. Towards the W. we look down into the spacious *Khân Wezîr* and *Khân Khêrabeg.* In the town rises the *Jâmiʿ Zakarya* (Zacharias), the principal mosque, and on the hill-side lies the village of *Shêkh Meḥassan.* To the S.W. we perceive the mosque of *El-ʿAdlîyeh*, and on the hill the village of *Anṣari.* To the S. are the entrance and large outworks of the castle. In an open space to the S, rises the mosque of *El-Khasrefîyeh*, with its large dome and a square minaret with beautiful open gallery. On the hill in the distance to the S. lies *Shêkh Saʿîd.* To the left of the Khasrefîyeh is the mosque of *Es-Sulṭânîyeh*, in which the janizaries, who once held the supreme power at Aleppo, were attacked and massacred in 1814. To the E. of the town are the threshing-floors. To the S.E. in clear weather the salt-lakes of *Jibûl* (p. 404) are visible. — A few soldiers are usually quartered in a barrack within the citadel, on the N. side. On the N.W. side are two interesting old cannons, consisting of iron rings soldered together with lead. The fortress is said also to contain a collection of old arrows and other weapons.

The *Bazaar* consists of a number of handsome, clean, unpaved streets roofed with wood, but contains little to interest the traveller. The air-holes in the roof have shades drawn over them by cords when the sun shines. — To the left, not far from the W. entrance to the bazaar, a street diverges to the *Great Mosque (Jâmiʿ Zakarya)*, which occupies the site of a church ascribed to the Empress Helena. It is sometimes called *Jâmiʿ el-Umawi* from having been built by the Omayyades, and it is said to have resembled the great mosque of Damascus. In 1169 the mosque was burned down by the Ismaʿîlians (p. xcvi), and thereafter rebuilt by Nûreddîn. It was again burned down by the Mongols. Owing to earthquakes and various other disasters, it now contains few relics of antiquity. The minaret, which rises at the N.W. angle of the court to a height of about 170 ft., dates from 1290. Three sides of the large court of the mosque are flanked with colonnades. The mosque itself, situated on the S. side of the court, is divided into two parts by a wooden screen, the smaller section being used for daily prayer, the larger being set apart for the sermon on Fridays. The 'Tomb of Zacharias', the father of John the Baptist, to the possession of which Samaria and other places in Syria also lay claim, is enclosed by a handsome gilded railing, and has a gilded ceiling.

Opposite the Great Mosque rises the *Jâmiʿ el-Ḥalâwîyeh*, over the entrance to which there is a handsome stone bearing a Maltese cross. In the interior are pilasters with acanthus capitals, and a cornice of the same character.

The large *Synagogue* in the Jewish quarter deserves inspection. In the centre is a court flanked with arcades. The Hebrew inscriptions here do not seem ancient, although the custodian declares the building to be thousands of years old.

Near the *Bâb el-Maḳâm*, in the S. quarter of the town, are several rock caverns, most of which were probably once quarries.

In the S. wall of the *Jamiʿ el-Ḳaḳûn*, near the citadel, is a block of basalt bearing an inscription in the same character as that of the 'Ḥamah Stones', and others are perhaps to be found here. Antiquities, and particularly coins, fetch high prices at Aleppo.

A ride to the N. of the town is recommended, past the dervish monastery of *Shêkhu Bekr*, and down to the beautiful orchards on the bank of the river Ḳuweiḳ. In the pleasant summer-houses here the Aleppines sometimes spend whole days together.

From Aleppo a road leads S. to the ruins of *Kinnesrîn.* We first reach (3 hrs.) *Khân Tumân*, where the valley expands; then (1/2 hr.) *Kalʿajîyeh*, (1/2 hr.) *Zeitân*, (3/4 hr.) *Berua*, and (1/2 hr.) *Neby ʿIs*, a wely built among the ruins of a church on the highest hill of the chain. The Kuweiḳ takes its rise in this neighbourhood. Above the morass of *El-Maiḳh*, on a terrace of the hills facing the S., are situated the ruins of —

**Ḳinnesrin.** — History. Kinnesrîn ('eagle's nest') was the ancient and become afterwards the modern Arabic name of *Chalcis*, which, as classical authors state, was founded by Seleucus Nicator. It afterwards became a frontier-town of the empire towards Persia and towards Arabia. In the reign of Justinian Chalcis is mentioned as a place through which Belisarius marched. The inhabitants at a later period saved the town from being plundered by the Persians by paying 200 pounds of gold to Chosroes. In 629 the town was captured and destroyed by Abu ʿUbeida, after which it was named Ḳinnesrîn, and acquired great importance as a military colony and the capital of N. Syria. As Aleppo increased in importance, however, Ḳinnesrîn gradually declined, especially when the great caravan-route was altered and ceased to pass the town. In 961, when the Emperor Nicephorus took possession of Aleppo, the inhabitants of Kinnesrîn abandoned their town, and many of them afterwards settled at Aleppo. In the 13th cent. the place was nearly deserted. The Turks still call the town *Eski Ḥaleb* (Old Aleppo).

The shapeless ruins consist of large fragments of massive walls, 9 ft. in thickness. On the S. E. side are remains of a square tower. On a hill to the N.E. stands a ruined castle with subterranean vaults. The rocks here contain numerous tomb-grottoes.

From Aleppo to Ḳalʿat Simʿân (7 3/4 hrs.). As the muleteers of N. Syria are chiefly occupied with the goods traffic on a very limited number of well-worn tracks, the traveller should be careful to ascertain before engaging them whether they are competent to act as his guides. Travelling is sometimes rendered unsafe by the nomadic Kurds and Turcomans who range through the greater part of N. Syria.

Leaving Aleppo, we follow the direction of the telegraph-wires, keeping them a little to our left. A picturesque view of Aleppo continues visible for a considerable time behind us. After 1 hr. 35 min. we pass to the left of the village of *Beleramûn*, beyond which we perceive *Kefr Ḥamra*, about 10 min. below us on the right. We next see (20 min.) the village of *Maʿarra* below us, and *Anada* in the distance to the right. In

27 min. more we perceive a pilgrimage-shrine on a hill, and pass (1/4 hr.) the village of *Yakir* on the left. Avoiding (5 min.) a path to the right, we continue to follow the telegraph-wires towards the village of *Basîm.* The barren *Jebel Sîmʿân* extends towards the W. To the N.E., 40 min. farther, we observe a pilgrimage-shrine, 1/2 hr. distant. In 10 min. more we come to the ruined village of *Erkîyeh*, where there are a few rock tombs. The water is bad. Ascending hence, we obtain another retrospective view of Aleppo. After 10 min., *ʿAin Jâra* lies opposite us, to the S., and in 3/4 hr. more we obtain a view of the village of *Hawâr*, to the S.S.W. in the distance. The route next passes (1/2 hr.) some ruins in a dale to the left, and then several cisterns, beyond which, at a bifurcation of the path, it turns to the right. In a desolate valley, 25 min. farther, lie the ruins of a large village *(Bofertîn?)*. Adjoining them is the well-preserved apse of a church, with crosses on the doors. At both ends of the village are a number of rock-tombs with recesses. We next come to (1/2 hr.) an interesting little church, built of blocks of stone, 8 ft. in length. Over the doors at the W. end, and on the S. side, are placed rosettes with crosses and arabesques. The five-arched windows in the side of the church are bordered with a frieze. The apse is at the E. end. Near the church, on a pedestal, stands a tower in the same style. To the N. are the ruins of a village. We pass (1/2 hr.) the ruined village of *Bazér* on the left, and soon obtain (1/2 hr.) a view of the grand ruins of Kalʿat Simʿân. On the right (13 min.) lies a reservoir hewn in the rock, beyond which (3 min.) we reach —

**Kalʿat Simʿân.** — Accommodation in tents; provisions must be brought.

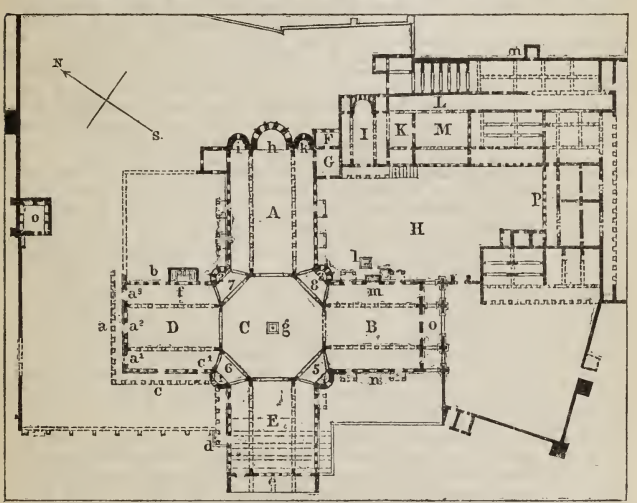
History. In the 5th cent. after Christ arose the order of the *Stylites*, or 'pillar hermits'. *Simeon*, the founder of the order, the son of a peasant, was born in 391, and died in 459. He began at an early age to subject himself to the severest penances, and during Lent he is said to have abstained entirely from sleep and food. In 422 he ascended a column of moderate height, on which he spent seven years, after which he established himself on the top of a column 38 ft. high, where he spent the rest of his life. Exposed here to wind and storm, often fasting, always standing, and unable to sleep, or sitting with his legs doubled up under him when wounds and weakness rendered standing no longer possible, and latterly bound to the column or enclosed by a railing, he delivered lectures on the Holy Scriptures from his lofty station and attracted thousands of hearers and pupils. The latter settled near him, and thus a monastery (Mandra) was founded.

The data respecting the interment of St. Simon indicate that this is really the mandra of the famous saint and that the present buildings owe their origin to the veneration in which he was held. The principal church here dates from the 5th century. The description given by Evagrius, an author of the 6th cent., of the church of St. Simon (the elder) applies perfectyl to the ruins now before us.

Kalʿat Simʿân, by far the finest group of ruins in N. Syria, is surrounded by desolate mountains on which other ruins are observed. In the distance to the S. the brook *Afrîn* is visible. The admirably preserved ruins cover the summit of the *Jebel Barakât*, which is named after the insignificant *Wely Abu Barakât*, and occupy a plateau about 600 paces long and 150 paces wide, which is bounded by deep valleys except on the N. side. During the Muslim period the ruins of the church and monastery were converted into a fortress (*kalʿa*). The outer wall with its towers is still traceable at places, and at some points the wall of the building itself formed part of the outer enclosure. A tower on the N. side and two on the S. side are still preserved. The centre of the establishment is formed by the imposing monastery church, the plan of which answers so well to the description given by Procopius of the church of the Apostles erected by Constantine as his burial-place, that it seems to be a copy of that older building. It consists of four extensive arms, each flanked with aisles, placed in the form of a Greek cross of equal arms, and each containing six couples of columns. (The E. arm contains nine

pairs of columns.) Where the arms meet, there is formed an imposing, octagonal, open central space, bounded by the end pillars of the arms of the cross. The aisles are continued round the diagonal sides of this central space and extended into a small apse projecting from the extreme angles of the arms at the point where they meet. This remarkable church merits a high rank among the monuments of early Christian art as being one of the most ingenious, earliest, and finest examples of the combination of the basilica form with that of the Greek cross.

We first inspect the N. side, beginning with the wing D. In front of it once ran a peristyle, of which there is now no trace. Over the three portals ($a^1$, $a^2$, $a^3$), one larger and two smaller, leading into the N. arm of the church, runs a double moulding, the upper part of which runs round the small arched windows over the portals, and round the two higher windows flanking the central portals. The doors and windows




of this façade are blocked with stones. The mouldings on the sides (*b*, *c*) are also prolonged over the smaller portals in front. Above the middle portal ($a^2$), higher up, is another small moulding which supported three small columns, two of which are still *in situ*. Above these again are introduced small arched windows. The rest of this façade is destroyed, but on the right side the tottering wall still rises to the height where it supported the gable. — We now walk round the N.W. corner, adorned with Corinthian pilasters. We find here (*c*) two portals. On a level with the beginning of their lintels there is a stringcourse running along the whole wall. Above this are arched windows, three between the corner and the first portal, three between the two portals, and one between the second portal and the angle. Over the portals are lower arched windows. All the nine windows are bordered with moulding. From the angle projects the small apse (*1*) of the octagon with its three small windows. Of the peristyle on the W. side (*c*) there are now few remains. — As the ground here slopes rapidly, it has been necessary to build an artificial foundation for the wing to the W. of the octagon (*E*). The large arches leading into these substructions are still visible. The

peristyle was once continued farther southwards on the side marked *d* in the plan. The S. entrance (*e*) was probably the chief portal of the church, and was approached by a broad flight of steps which covered the four now visible entrances to the substructions. The front was 'in antis', and consisted of three portals, of which that on the left, with a small arched window above it, is entire, while one-third only of the small portal on the right is preserved. In front of the central portal stood three columns, one of which still exists. The bases of the two others and the adjacent doorpost on the right are still to be seen.

We now return to the W. side of the N. wing *D*, and enter by the door ($c^1$). The columns and arcades of Corinthian tendency which separated the nave from the aisles here are still partially preserved, and so, too, is the side-chapel *f*. A very large arch leads hence into the magnificent *Octagon* (Plan *C*). In the centre still lies the pedestal (*g*) of the column on which St. Simon stood. The arches of the octagon are adorned with a frieze. They rest on massive corner piers of Corinthian character, and on monolithic columns, placed near the corners. The frieze of the arches is produced in a straight line over the capitals of the piers, and in the angles formed by the piers are placed pedestals for statues. Four arches of the octagon lead into the naves of *A*, *B*, *D*, and *E*; the four others enter the connecting spaces between the aisles *5*, *6*, *7*, and *8*, and the round apses *1*, *2*, *3*, and *4*. Each of these connecting spaces is bounded by two arches, resting on the corner piers of the octagon on one side, and on those of the aisles on the other side. — The E. aisle *A* is longer than the others; the arch leading into it has been built up, and it is now entered by a square door. On the capitals to the left there are still traces of red painting. The windows on the right are built up. The apses *h*, *i*, *k* of this part of the church are most elaborately enriched. The large main arch here rests on a pier, the fluting of which is interrupted by a section adorned with flowers near the top; the fluting then continues up to the projecting capital, above which rises a beautiful arch with very broad moulding. Over the five lower arched windows of the principal apse (now built up) runs a rich moulding. Each of the side-apses has a round-arched window. — Externally this triple apse presents a very handsome appearance, being rounded and adorned with columns of two orders, placed in rows, one above the other. These two rows are separated by an abacus, and the upper columns serve to support the corbels of the cornice. Between these corbels are others, projecting independently, above each pair of which a small shell-shaped niche has been introduced.

A door leads us from the outside into the space *F*, *G*, adjoining the apse, and once apparently used by the Muslims. We cross the large court *H*, in which stands a large mass of rock (*l*), approached by steps; this was either a pulpit, or a monument, or perhaps a second pillar occupied by a member of the stylite order. The *E.* side of wing *B*, to the left, in the direction of the court, is admirably preserved; it has two portals, four small windows, and a small projecting part in the middle (*m*). The mouldings and capitals here are richly varied. The W. side of wing *B* (*n*) resembles the E. side. It has three portals (now blocked up) with small arched windows above them, and larger windows of the same character between them. On the S. side of *B* is a large entrance with the porch *o*, which is entered by four square doors. Above the two central doors are lofty arches, and over the doors of the aisles small arched windows have been introduced. We cross the porch and examine the outside of the portal. Its three wide arches rest on projecting corner-piers, while the central arch, with its highly elaborate mouldings, is also supported by two monolithic columns standing a short distance from the piers. Over the three portals are handsome, well-preserved pediments. The outermost beams of the pediments are produced upwards and bent over in such a way as to form a long cornice over the central portal. This cornice bears the superstructure of the portal, flanked with short pilasters, bearing a highly ornate entablature, and pierced with four arched windows, the moulding of which is pro-

duced as far as the capitals of the corner-piers. The entablature of the pediment, the mouldings, and the upper entablature (as well as also the inner portals first mentioned) are all adorned with dentels. The three columns which bore the corbels of the upper entablature, and the two columns which once stood between the pediments, no longer exist.

The church just described is by far the most important ruin at Kal'at Sim'ân. It is adjoined on the E. by many other buildings of a less ornate character, which formed the monastery or *Mandra*. All that remains of the chapel *J* is the N. wall, the substructions on the S. side, and the apse. The adjoining chamber *K* is almost entirely destroyed. Of *M* a large portal to the W. alone exists. The corridor *L* is still traceable, but the chambers to the N. of it are nearly obliterated, and it is no easy matter to clamber over the scattered stones, among which a number of fig-trees have taken root. The projecting structure *N* still exists. The S. side of the large court *p*, and particularly the courses of its beams, are in tolerable preservation.

To the S. of this extensive pile of buildings rises another church of similar style, the interior of which is now occupied by several families. The outer wall of Kal'at Sim'ân enclosed this building also. It was once covered with a dome. The nave was of octagonal shape, inserted in a square space. The diagonal sides of the octagon contain corner niches (two round and two square); the principal apse projects towards *B*. Around the square nucleus of the structure run aisles formed by columns, describing a larger square. This church is connected by means of a colonnade with an adjacent basilica. The latter contains four pairs of columns, and the round apse of the nave is externally square in form.

On the N. side of Kal'at Sim'ân, and still within its outer wall, is the small building *O*, with its gabled roof. The gable has three windows. The interior, which is partly hewn in the rock, is entered bya portal. The N. and S. sides each contain three vaulted niches, and the E. end two.

From Kal'at Sim'ân to Turmânîn (3¾ hrs.). Leaving Kal'at Sim'ân, we ride to the S.W., down the valley, and on the E. side of the village, where several other old buildings are still standing. After 20 min. we cross the valley, and obtain a fine retrospective view of Kal'at Sim'ân. We are now separated from the village by the hill. Where the path divides (20 min.), we turn to the right and soon reach (¼ hr.) the village of *Erfêdi*, on the opposite side of the plain, which possesses a beautiful house dating from '13th Aug. 510.' The upper story is adorned with an elegant gallery borne by columns, with enriched balustrades. The arcades are bordered with a moulding which ends at the sides in volutes. The capitals are very varied, and some of them bear crosses. — To the W., at the end of the valley, lie the ruins of *Khatûra*, about 20 min. from Erfêdi, with two interesting tombs. That of Isidorus, of 9th Oct. 222, consists of two pilasters with an entablature, and that of Emilius Reginus, dating from 20th July 195, is formed by two columns supporting an entablature. The columns of the latter stand on a kind of pedestal with a niche. A path leads S.W. from Khatûra to (6 hrs.) the village of *Yeni Sheher* (p. 412).

From Khatûra we regain our direct route in 10 min., and (5 min.) ascend the hill to the left by a rough and stony path. We obtain (25 min.) another fine view of Kal'at Sim'ân, and (10 min.) then begin to descend. The vegetation is poor, but a few olive-trees occur. We next reach (20 min.) *'Ezzeh* (whence there is said to be a direct route to Dâna), and beyond it we ascend to the right. From the top of the hill (10 min.) the route traverses the lofty plain, next reaching (35 min.) *Maghâret Zâ'ter*, a cavern-dwelling, with water near it. A view hence towards the S. is disclosed, and *Turmanîn* is seen to the S.S.W. We descend to (35 min.) *Tellâdi*, lying on the right, pass (17 min.) the ruins of *Ed-Dêr* (p. 394) on the left, and at length reach (23 min.) *Turmânîn* (see p. 394).

## 42. From Aleppo to Iskanderûn by Antioch.

1. From Aleppo to Antioch (18 hrs.).

To *Turmânîn* (6 hrs. 20 min.), see p. 394. Beyond Turmânîn we traverse a well-cultivated plain, of a rich, reddish soil, to (53 min.) **Dâna** (accommodation in the Shêkh's house), whence the *Jebel Sim'ân* to the N.N.E. and the *Jebel Arba'în* to the S. present a picturesque appearance. To the N.W. of Dâna lies an interesting necropolis. Near the village are numerous rock-chambers with recesses for the dead, with side-chambers of a similar character. Many of the rock-staircases still exist. A very conspicuous columnar tomb here consists of a pedestal 10 ft. high, on which four columns are placed in the form of a square, bearing a roof, surmounted with a small blunted pyramid. This monument dates from the 4th century. To the N. of it are other chambers and olive-presses, hewn in the rock. — In the village, towards the W. side, stands a handsome building, which is, however, entirely surrounded by houses, and difficult of access. To the W. of it is a small church with handsome rosettes and a few windows. A little farther S. rises a small tower with a dome resting on four columns.

Starting from the S. side of the village, we proceed towards the S.W., and soon observe to the S., about 1/4 hr. distant, the village of *Terîb;* after 40 min., we perceive the ruins of *Sermada* (p. 402), at the end of the plain. On the left lie several columns. 18 min., a group of ruins; on the left are several cisterns with water, and on the right a number of gates and arcades. 9 min., a fine ruined church; 42 min., on the left, more ruins, beyond which (9 min.) a path ascends the hill to the right. A little farther on, we observe traces of a Roman road hewn in the rock. On the right (17 min.) lies another group of ruins called *Kaṣr el-Benât* ('house of the girls') from the tradition that it was once a nunnery. The W. side of a basilica, with a tower, is the best preserved relic here. 25 min., *Burj er-Rakṣeh*, with numerous ruins and tombs. Farther on (1/2 hr.) the valley expands. Beyond (25 min.) a small village on the left, we soon obtain a view of the great plain *(El-'Amḳ)*, the lake, and the chain of the Amanus. To the left still run several low ranges of hills. After 40 min. our route is joined by an important road from the right, and in 5 min. reaches the Khân of *Yeni Sheher* ('new town'). The country is well cultivated, but is infested with thieves.

We cross the brook here by a bridge and skirt the chain of hills to the left. In 1 1/2 hr. we reach the Arabian castle of *Ḥârim*.

This castle was re-erected by the Crusaders for the protection of their flocks and named *Castrum Harenkh*. In 1163 Nûreddîn routed an army of 30,000 Franks in this neighbourhood. After the expulsion of the Franks, Melik el-'Azîz erected a new and very strong castle here in 1232. The district was so fertile that it was sometimes called Little *Damascus*. The castle, beautifully situated on an artificial hill, contains a number of




ANTIOCH (ANTÂKIYEH).
1:50.000
0 500 1000 1500
Yards
Chekmejeh
Suweidiyeh
Aqueduct
Mohammed Cemetery
Christ. Cem.
Projected Euphrates Railway
El-Âsi (Orontes R.)
Tanyards
Talanli
Alexandretta
Bâb ez-Zeitûn
Casino
Bâb Yelâg
Ruins
Bridge of 4 Arches
Tombs
Remains of Anc. Town-Wall
Bâb el-Jenêm
Camp of Godfrey of Bouillon
Orchards
El-Haulîd & Hama
Coffee Ho.
Bâb Bûlus
Anc. Town-Gate
Church of St. John (Grotto)
Remains of Castle of later period
Remains of Castle
Bâb el-Haulîd (Iron Gate)
Remains of Ancient Town-Wall
Harbîya & Bêt el-Mâ
MONS SILPIUS (HABÎB EN-NEJÂR)
Ruins of Castle
Drawn, engraved & printed by
Wagner & Debes, Leipzig

chambers, rock-staircases, a deep moat, and a tunnel hewn in the rock. In the environs are numerous rock-tombs.

Continuing to follow the mountains to the W., we cross a brook, and in 1 hr. reach *Khân Kûsa*. To the right rise a number of isolated hills. In 1 hr. more we reach the *Orontes*, and in 25 min. the *Jisr el-Ḥadîd* ('iron bridge'), with its four arches, a point of great importance in the middle ages. It still possesses *têtes-de-pont*. On the river are water-wheels and a mill, and beyond it is a Khân. Farther on we keep the lake of Antioch to our right, and pass quantities of the liquorice plant *(Glycyrrhiza glabra)*. After 1 hr. 40 min., we turn into a broad valley more towards the S., and pass some wells. On the left ($^1/_2$ hr.) a small valley opens, and on the right are an aqueduct and a group of houses called *Jilija*. We pass (23 min.) a well on the left, and (20 min.) two villages on the right, and reach (10 min.) the beginning of the orchards. On the left (7 min.) are rock-tombs, and on the hill above us rise the walls of ancient Antioch. In 10 min. we pass the ruins of the *Bâb Bûlus*, or Gate of St. Paul, and in $^1/_4$ hr. more observe numerous tombs on the left. In 13 min. more we reach —

**Anṭâkiyeh.** — Accommodation may be obtained at the houses of the consular agents, to whom, however, an introduction is necessary, or in a dirty kind of casino, or Greek café, in the W. part of the town. Visitors have to bring their own bedding. *Turkish Telegraph Station.*

History. After his victory at Ipsus, in B. C. 301, Seleucus Nicator being desirous of commemorating the event by the foundation of a new capital, sarificed to Zeus at *Antigonia* (2 hrs. N. of the site of Antioch). During the celebration of these rites, an eagle is said to have carried off portions of the victims and placed them on the altar of Zeus Bottios, which had been erected by Alexander the Great on the site afterwards occupied by Antioch. Near this altar were already established the Greek colonies of *Iopolis* on the hill of Silpius to the S., and *Pagus Bottia*. In consequence of the auspicious omen, Seleucus selected this site for his new city, and named it *Antiochia* after his father. The town, which at first lay on the S. side of the Orontes only, was now peopled with the inhabitants of Antigonia. Somewhat later the older colonies and native settlements were added to the place, and a second quarter was thus founded. The town also contained a number of Jews. The citizens consisted of 18 tribes (demoi), who held public meetings in their theatres and managed their own municipal affairs. Seleucus and his successors adorned the city with magnificent buildings. A third quarter is said to have been founded by Seleucus Callinicus, or, acording to Libanius, by Antiochus the Great. This new part of the town lay on an island in the river, and its centre was formed by a tetrapylon, or covered colonnade with four gates, from which streets of columns diverged in four different directions. The street running to the N. served as an approach to the royal palace which occupied nearly one-quarter of the island. A fourth quarter was added by Antiochus Epiphanes between the plain and the hill to the S., and on the slope of the latter. The same monarch enclosed all the four quarters, each of which had been walled separately, with a common wall. Through the centre of the city, from the E.N.E. gate to the W.S.W. gate, there now ran a magnificent quadruple street of columns (a 'porticus tetrastichus'), upwards of 2 M. in length. The central colonnade was uncovered. A transverse street of similar character intersected the city northwards from the slope of the hill to the island in the Orontes. These four streets separated the four different quarters.

Such is an outline of the rapid rise of Antioch, the sumptuous capital of the splendour-loving Seleucidæ. At the same time the city became

a great centre of commerce. Even as late as the Roman empire Antioch was ranked with Rome and Alexandria, and was sometimes called the greatest city of the East. The population consisted of a combination of Greek and Syrian elements, the latter being very slow to assimilate itself to the former. The Antiochians of this mixed race were of a restless and voluptuous character, and, though frequently visited by disastrous earthquakes, they never allowed their pleasures to suffer much interruption. The city was favoured by most of its rulers for the sake of gratifying their love of splendour or luxury, or from political motives; but notwithstanding all its advantages, being a creation of the Macedonian dynasty, it lacked the true spirit of the ancient Greek cities, and was notable for the time-serving and fickle character of its inhabitants.

Under Demetrius Nicator the turbulent citizens were reduced to subjection by the Jewish mercenaries of that monarch (1 Macc. xi. 49). In 83, when the Seleucidan dynasty was in a tottering condition, Antioch was temporarily the residence of Tigranes, king of Armenia, but his supremacy was soon afterwards succeeded by that of the Romans, whom the citizens welcomed as their deliverers from a foreign yoke. In 64, when Syria became a Roman province, Pompey accorded a considerable degree of independence to Antioch, and the city became the seat of a prefect and the headquarters of the military and political administration of the district. After the battle of Pharsalus in B. C. 48, however, the citizens speedily transferred their allegiance from Pompey to the victorious Cæsar who rewarded them by confirming their privileges and by erecting a basilica (Cæsareum), a theatre, and a bath. After the battle of Actium in B.C. 31, the Antiochians again espoused the cause of the victorious party, and Octavian gratified them by celebrating a triumph, and erecting baths and a circus in their city. Agrippa built several handsome villas here, and even Herod the Great embellished the city where his imperial Roman patron had triumphed by the construction of a new street. The Antiochians, though still prone to rebellion, were favoured by subsequent monarchs also, who farther beautified the city, and with whom it was a frequent residence. Tiberius caused a number of statues to be erected in the colonnades, and Antoninus Pius roofed the whole of the uncovered street of columns with Egyptian granite. Notwithstanding the disastrous earthquakes of B.C. 184, A.D. 37, one in the reign of Claudius (41-54), and the most destructive of all in 115, in the reign of Trajan (on which occasion the emperor himself was compelled to seek refuge in the Circus), the city sustained no permanent injury, as it was on each of these occasions restored or rebuilt in a handsomer style than before. Many Romans settled in Antioch, and the citizens delighted in Roman games and Roman festivities; but intellectual pursuits were by no means neglected, and the learned and liberal studies prosecuted by many of the residents are highly extolled by Cicero.

In the annals of Christianity Antioch occupies a most important position. As at Alexandria, there existed here a Jewish community which had been joined by a number of Greeks, but it was here that a Christian community was for the first time formed independently of the synagogue, and that its members were called Christians (Acts xi. 26), although they themselves did not adopt the name until a much later period. It was from Antioch that St. Paul started on his missionary travels, proceeding first to Seleucia, the port of Antioch (Acts xiii. 4). Being the metropolis of the East, Antioch thus became the cradle of Gentile Christianity, and among its citizens were numbered many martyrs, including Bishop Ignatius (in the time of Trajan). According to a tradition founded on Gal. ii. 11 et seq., St. Peter was once Bishop of Antioch. At an early period the patriarchate of Antioch was very important, and the title has been retained down to the present day by the Greek, Roman Catholic, and Armenian churches. At the same time the citizens continued inveterately addicted to pleasure and prone to superstition.

In 260 Antioch was sacked by Sapor, King of Persia. Constantine favoured the place, and erected a magnificent new edifice on the side of the early and simple 'Church of the Apostles' (besides a Prætorium and

other buildings). The new church was completed by his son, Constantius, in whose reign (341) the city was devastated by another earthquake. Julian the Apostate attempted to restore paganism (355 et seq.), but was unfavourably received, and derided by the citizens, rather on account of his personal peculiarities than his religious views. The Emperor Theodosius (379-385) treated the city favourably, although sorely tried by an insurrection which broke out on the imposition of a new tax. Accounts of Antioch in the 4th cent. are given by the heathen orator Libanius (born in 315), and by St. Chrysostom, one of the fathers of the church (born in 354). The latter informs us that the population at the beginning of the 5th cent. was 200,000 souls, exclusive of children, slaves, and the suburbs. — Soon after that period the city was overtaken by a series of new and terrible disasters. In 457 and 458 the island quarter of the city was entirely destroyed by earthquakes. In consequence of an earthquake in 526, in the reign of Justin, no fewer than 250,000 persons are said to have perished, and in 528 a similar catastrophe occasioned the death of 5000 more. In 538 Antioch was plundered by Chosroes (Khosru Anushirwân), who carried away many of the inhabitants. Justinian exhibited much zeal in rebuilding the city, and he erected several churches, but was unable to restore its ancient glory, and the walls with which he surrounded it enclosed a much smaller area than that of the ancient city. — In 635 Antioch was captured by the Arabs, from whom it was at length wrested by the Greek Emperor Nicephorus Phocas in 969. The strength of its walls and the payment of tribute enabled the Greeks to ward off the attacks of the Muslims for upwards of a century, but in 1084 the city was betrayed to Suleimân, the Turkish prince of Iconium.

In 1097 the Crusaders attempted to surround the city, but its five gates in the plain and outworks on the hills proved serious obstacles. Nor could the besiegers entirely resist the demoralising influences of the Antiochian mode of life, and they accordingly spent much of their time in scouring the country in quest of booty. An earthquake which took place in the January of the following year, however, had a salutary effect; they collected their scattered forces, and in the fifth mouth of the siege they at length completely surrounded the city; but it was not until the ninth month, and then only with the aid of a renegade who had turned traitor, that they finally captured the city, where they instituted a general massacre. A Persian army now approached to the relief of the Antiochians, whereupon the Crusaders were seized with despair. A reaction, however, was occasioned by the finding of the 'holy spear' (with which the Saviour's side is said to have been pierced) by Peter of Amiens under the altar of the principal church, and so great was the enthusiasm produced that the Crusaders succeeded in gaining a complete victory over an enemy of greatly superior numbers. After many dissensions, Bohemund, Prince of Tarentum, was appointed prince of Antioch, nominally under the suzerainty of the Emperor of Byzantium. The ranks of the Crusaders were seriously thinned by disease, and they at length quitted the place in Nov. 1098. The principality of Antioch founded by the Crusaders extended from Tarsus to the Eleutheros (Nahr el-Kebîr, p. 378), and eastwards to Seijar (p. 398) and Ḥârim (p. 412). In 1170 the Frank quarter of Antioch was destroyed by another fearful earthquake. On 19th May, 1268, the Muslims, under Sultan Bibars, finally regained possession of the city.

The modern Anṭâkiyeh, with 25,000 inhab., including 12,000 Muslims, 6000 Nusairîyeh, 2000 Orthodox Greeks, 300 Armenians, and 300-400 Jews, lies in the beautiful and extremely fertile plain of the lower Orontes. While in ancient times the city took an active part in the transmission of goods between the East and the West, and lay at the intersection of the important routes from the Euphrates to the sea (Seleucia) and from the Beḳâʿa to Asia Minor, its modern successor is a poor place, situated in the N.W. part of an-

cient Antioch, on the left bank of the *El-'Âṣi*, and within an extensive wall which farther dwarfs its appearance. The appearance of the place still frequently undergoes great changes. Since the last earthquake, which occurred at the beginning of April, 1872, and overthrew one-half of the houses, an almost entirely new town has sprung up. The inhabitants, however, do not take the trouble to erect substantial dwellings, which would probably resist the effects of the frequently recurring earthquakes, as is the case with the mosques and minarets which are built of stone, but construct them rudely of irregular fragments of stone and mud or inferior mortar. The interior of the town therefore consists of dreary heaps of ruins, and unsightly, patched, and dilapidated houses, interspersed with rubbish and garbage. The bazaar is insignificant.

On the S. side of the town is a large soap-factory. Near it are the houses of the vice-consuls, all of whom are natives and (except the French and Italian vice-consuls) speak their own language only (generally Turkish). On the river are a number of large water-wheels for irrigating the gardens. The best view of modern Anṭâkiyeh is obtained from the right bank of the Orontes, beyond the four-arched bridge. The river is here 130 ft. broad, and abounds with eels and other fish. The little town, with its green environs, lies at the foot of the mountains (the *Mons Casius* of antiquity), and its sloping slateroofs present quite a European aspect. In the foreground rise a minaret and an old tower which belonged to the former fortifications.

The only important relics of ancient Antioch lie on the slopes of *Mt. Silpius* (Arab. *Ḥabîb en-Nejdjâr*), to the S. of the modern town. The peaks of this range of hills, anciently called *Silpius*, *Orocassius*, and *Thyrminus*, are separated from each other by valleys which rarely contain water. The wall of Justinian runs from the river up to these hills and beyond them, as the ancient city lay both on the hill plateau and its slopes and in the plain. A walk round the ancient wall takes about 3 hrs., and is very interesting on account of the beautiful view.

To the E. of the present city there are fortifications in connection with the wall skirting the river, and they were pierced with the gates called *Bâb ez-Zeitûn* and *Bâb Yelâg*. In order to obtain a view of the fortifications, we leave the town at its S.E. corner, keeping to our right, below us, the large barracks which were erected by Ibrâhîm Pasha. Following the traces of an ancient Roman road, we ascend past well-preserved fragments of walls, and reach (10 min.) a handsome four-arched bridge crossing the valley. We ascend to the left, skirting the wall.

The town-wall is so thick that the statement of ancient authors that a four-horse chariot could be driven along its top seems not incredible, but that remark was probably intended to apply to the walls in the plain. The interior of the wall is composed of a conglomerate of unhewn stones and mortar, the outside being faced with hewn stones of different sizes.

The top of the wall was probably constructed in the form of a flight of steps. The wall was interrupted at intervals of 70-80 paces by large towers of defence, of which there are said to have been 360 in all, and several of which still exist. Those on the hill were 70-80 ft. high, those in the plain 25-30 ft.

In 1/4 hr. we reach a large gateway of a single arch. In 20 min. more we walk round a small depression through which we look down upon the modern town, with the slopes of *Jebel Mûsa* (p. 387) beyond it; to the E. lies a green dale, and to the N.E. is the lake of Antioch. A still finer view is obtained from the point (1/4 hr.) where the wall again begins to descend northwards. To the N. the large, pyramidal *Jebel Bayazîd* near Beilân is visible, and the whole course of the Orontes is distinctly traceable. Following the inside of the wall, we next pass (8 min.) a large reservoir which native tradition associates with an ancient naumachia. After 10 min. we reach the ruins of a large castle, beyond which we descend the steep slope by a stony path, and in about 1/2 hr. we arrive at the defile of *Bâb el-Ḥadîd* ('iron gate'). This was one of the most important gates of the ancient city. It lies between steep hills, now overgrown with box, holly, laurels, etc., and was not only used for defensive purposes, but also was a sluice by which the water of the valley above could be regulated. Near this gate the fortifications cross the valley and ascend the opposite hill. Immediately below the gate the valley expands. On the hills are observed traces of basaltic rock. To the left, above us, are some tombs and a building, where a chapel of St. George formerly stood. On the right, at the egress of the valley, is a rock-cavern, forming the ancient *Church of St. John*, in which Latin Christians still worship. We may return hence to Anṭâkiyeh by a beautiful path round the hill in 3/4 hr. (from the Bâb el-Ḥadîd). — The course of the townwall is also traceable in the valley of the Orontes. The E. gate was the *Bâb Bûlus*, which was seriously damaged by the last earthquake. Near it formerly stood a church dedicated to St. Paul. The gate on the N.W. side of the ancient wall is called *Bâb el-Jenêneh* ('garden gate'). The tent of Godfrey de Bouillon is said to have been pitched outside this gate when he was besieging the town. — The natives frequently offer Seleucidan and Greek coins of Antioch, Phœnician, Jewish, Parthian, and other ancient kinds of money for sale.

A road leads S.S.W. from Anṭâkiyeh to (1 1/2 hr.) **Bêt el-Mâ** ('house of water'), the ancient *Daphne*. There are few antiquities here, but the luxuriance of the vegetation renders the excursion very attractive. Water is extremely abundant, and there are now several mills here. The village of *Bêt el-Mâ* lies on the slope of a hill from which Antioch is not visible. — *Daphne* was founded by Seleucus Nicator at the same time as Antioch. The environs, owing to their copious supply of water and laurel-groves, were compared with Tempe in Thessaly, and dedicated to the Pythian Apollo whom the Seleucidæ revered as their own mythical ancestor. Daphne is said to have been metamorphosed here into a laurel when pursued by Apollo. Antioch, in consequence of this myth, was also sometimes surnamed *Epidaphne*. Besides the temple of Apollo, Daphne con-

tained temples to Diana, Venus, Isis, and other deities, fitted up with great magnificence, as well as temples, baths, theatres, and other public buildings. The later emperors embellished the place and erected their own statues here among those of the gods. Churches were built at Daphne in the Christian period. The environs are said to have formed a vast orchard, 12 miles in circumference.

### 2. *From Antioch to Iskanderûn* (8¼ hrs.).

Beyond the bridge we turn to the right (N.) and follow the telegraph-wires. On the left (3 min.) are ancient tombs. After 25 min. the road crosses the small *Nahr el-Kuwêseh* by a substantial bridge, and diverges a little to the right of the telegraph wires. The ground is marshy at places, but covered with rich vegetation. The character of the country being more Greek than Syrian, it was called *Syria Pieria* by the Greeks, after their native country. We pass (1 hr.) a village on a hill to the right, and reach (1 hr.) the **Lake of Antioch.**

The extent of the lake varies according to the season. The lake is mentioned under its present name in the 9th cent. for the first time, and it is supposed not to have existed in ancient times. It is now called *Bahr el-Abyad*, Turk. *Ak Deniz* ('white lake'), and through it flows the *Karasu*, or *Nahr el-Aswad* ('black brook'), the ancient *Melanes*, which falls into the Orontes about 1 hr. above Antioch.

After 1¼ hr., the road reaches the end of the plain, and returns to the telegraph-wires near a solitary oak. The hill to the left is crowned with a small ruin. We begin to ascend a small valley, and next reach (33 min.) the large Khân and miserable hamlet of *Karamurt*. Near the small brook fringed with oleanders we turn to the left. To the left in the valley, above us (S.W.), at a distance of ¼ hr., rise the ruins of the *Kal'at Baghrâs*, a large ancient castle.

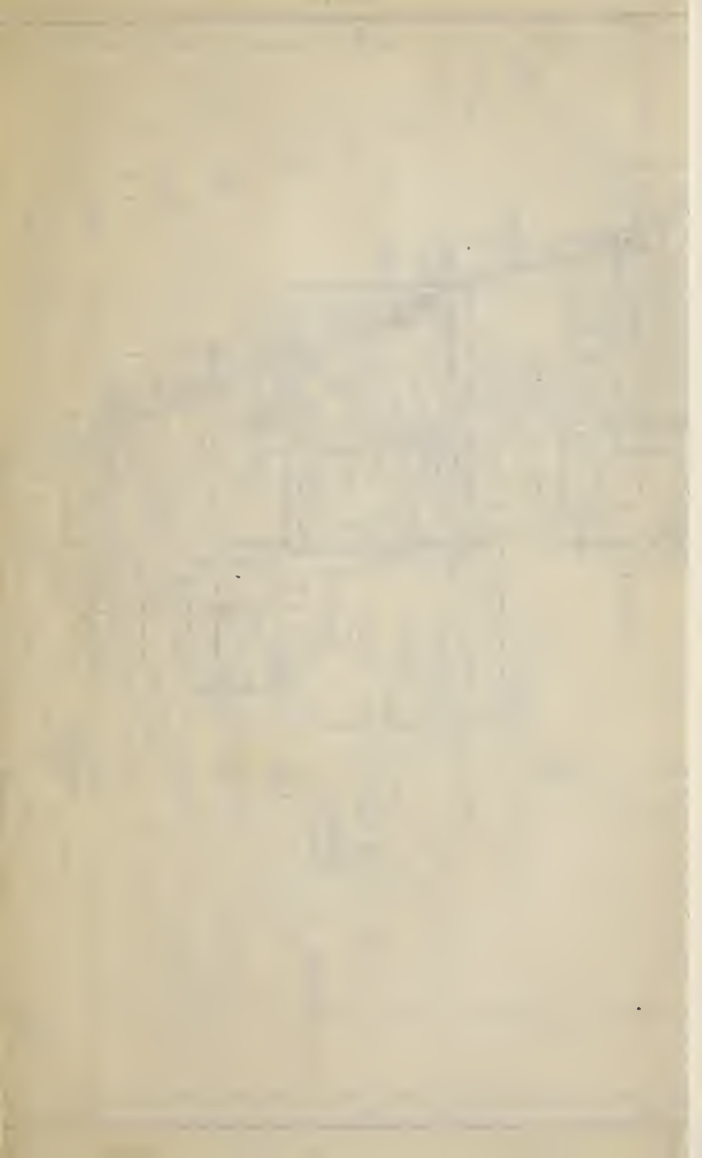
It is doubtless the *Pagrae* of Strabo. It was a point of great importance in the middle ages, as it commanded the S. entrance to the much frequented Amanus Pass. It was for a long period in possession of the Crusaders, and was for a time garrisoned by Knights Templar, but was captured by Saladin in 1189. The situation is romantic, and it continues in sight from the road for a considerable time.

After 50 min. our route is joined by an ancient road from the right, and we now follow the latter and the telegraph-wires. The slopes are clothed with arbutus, myrtles, pines, and other trees. Still ascending, the road at length (½ hr.) reaches the top of the hill, which commands a beautiful view of the plain, the lake, and the surrounding country. The road next descends into a small valley, and again ascends rapidly on the other side. It passes (27 min.) a guard-house, in which soldiers are stationed, and (6 min.) is joined by the Aleppo road coming from the right. In 1 hr. more we reach *Beilân*, comp. p. 393.

# INDEX.

Besides the names of places, the Index contains a number of names of persons and words mentioned in the Handbook. The ancient names are printed in *Italics*.

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SYRIA
as an Index to the
ROUTES AND SPECIAL MAPS
OF THE HANDBOOK.
Scale 1: 3.000.000
Engl. Miles
Kilomètres
The routes described in the Handbook and their numbers (1 2 ) are marked red
The boundaries of the maps and the pages where they are inserted in the Handbook are marked blue (214)
MEDITERRA
Palmyra (Tadmor)
Bâdiet esh-Shâm
(Syrian Desert)
Damascus
Bahret el-Atêbeh
Bahret el-Hijâneh
Oasis of Ruhbeh
Desert of Krâ'a
Harrâ Desert
Ard es-Sawân
Ard-Hudrush
Bêrût
Baalbek
Saida
Sûr
Akka (Acre)
Haifa
Tiberias
Nazareth
Kaisariyeh
Nâbulus
Yafa
Jerusalem
Jericho
Bethlehem
Hebron
Dead Sea
Jordan R.
Askalân
Ghazzeh
Kal'at el-'Arîsh
Kerak
Petra
Derb el Hajj (Pilgrimage Route to Mecca)
Kal'at Zerka
Jerash
Bosra
Salkhat
Mzêrîb
Kâf



